DIOCESAN SYNOD OF ARGYLL

HISTORY AND ANTIQUITIES OF THE DIOCESE OF OSSORY.

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RUINS OF JERPOINT ABBEY. VIEW FROM NORTH-EAST.

THE

History and Antiquities of the Diocese of Ossory.

BY

THE REV. WILLIAM CARRIGAN, C.C.

MEMBER OF THE ROYAL IRISH ACADEMY.

WITH

A PREFACE

BY

THE MOST REV. DR. BROWNRIGG,

LORD BISHOP OF OSSORY.

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The Southern Deanery of the Diocese of Ossory.

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THE SOUTHERN DEANERY OF THE DIOCESE OF OSSORY.

CHAPTER I.

THE PARISH OF AGHAVILLAR.

IT includes the civil parishes of Aghavillar, Lismatigue and Stonecarty, in their entirety ; the townland of Kyle in the civil parish of Kilmoganny ; nearly one-fourth of the parish of Ennisnag ; part of the townland of Cotterell's Boolia, in the parish of Jerpoint Church ; Baysrath, in the parish of Dunnamaggan ; the greater part of the parish of Kilkeasy ; and about one-fourth of the parish of Knocktopher. Previous to Sept., 1847, it formed one parish with Ballyhale. Its present area is about 13,500 statute acres.

AGHAVILLAR.

In Irish this name is locally pronounced, *Auchavillizh*, that is Achadh bhiolair, which signifies the Field of the Water-cress. The early form of the name was Achadh bhiorair, which does not differ in meaning from Achadh bhiolair, the words bhiorar and bhiolar having both the same signification.

"A.D. 896. Caroc, son of Maelcron, Abbot of Achaidh-bioroir, died." [1]

[1] *Four Masters.*

The ruins within Aghavillar graveyard consist of the base of a Round Tower, a ruined Castle, and part of the Parish Church. Regarding the first, O'Curry writes :—

"The butt of an ancient round tower, say 30 ft. in height, stands here in the burying ground, having a circular headed door in the north side about 13 ft. from the ground, closed up with modern masonry, built with cut gritstone like the door of the tower of Kilree, but from its height I could not well ascertain its dimensions. There is a small rectilineally pointed window at the top of the south side, the arch formed of two stones. There is a doorway opened in the east side at bottom, 5 ft. high, 2 ft. 11 in. wide, and built up in front with cut gritstone. It will be easily seen that this door is not of the same age with the rest of the building. The tower is 51 ft. in circumference, 8 ft. 10 in. in diameter within, the walls being 3 ft. 11 in. thick.

"The wall is built of well-squared blocks of mountain granite, varying from 8 in. to a foot in thickness, and from a foot to two, and from that to five in length." [1]

ROUND TOWER, AGHAVILLAR.

The Church of Aghavillar stood a few yards north of the round tower, up against the castle, the west wall of the castle being the east gable of the church. Its west and south walls have entirely disappeared. The north wall remains to a height of a foot or two, and to a length of about 50 ft. The east gable has, in the centre, a sharp-pointed, ancient, gothic recess, 5ft. wide at the ground, and 3 ft. 2 in. high to the spring of the arch, the arch itself being 3 ft. 10 in.

[1] *Ordnance Survey Letter*, dated from Piltown, Sept. 24th, 1839.

high ; it is 1 ft. 10 in. in depth. In this narrow recess was situated the altar, the stone and mortar base of which, 2 ft. deep, and at present 2 ft. 3 in. high, remains ; the stone altar-table is missing. The internal width of the church was 19½ ft.

The Castle is a structure of considerable interest. A careful examination will show that it was, originally, the *stone-roofed* chancel of a very ancient church ; and that it was remodelled and converted into a *castellated presbytery, about six centuries ago*, when the storey over the stone arch was added. As the south wall of the original building was considered unequal to the support of the stone arch and the additional weight of the new masonry, it was strengthened at each end by a huge buttress. Between both buttresses is the entrance door, plain, large, and flat-headed.

CHURCH AND ROUND TOWER, AGHAVILLAR.

On the inside, the castle is 34 ft. long, and 15 ft. 3 in. wide, the walls being about 5 ft. thick. It is divided by the stone arch, which extends along the whole length from east to west, and is about 30 ft. high. The space beneath the arch was subdivided into two storeys, the corbels on which the upper storey rested being still in evidence. The sacred purpose for which the under portion of the castle *originally* served cannot be mistaken. The framework of the very fine round-headed east window remains unbroken on the inside, though it was filled up with masonry at the time of the remodelling, and metamorphosed into two narrow lights, one over the other. A small window, now broken, also gave light to the altar from the south side.

The chancel arch, in the centre of the west wall, 11ft. high by 6 ft. 3 in. wide and round-headed, has been built up like the east window, the altar recess, described above, having been, however, constructed in its western face. A bead moulding may be observed on the lowest stone of the arch frame, to the south. At each side of the arch, near the ground, was a rectangular opening, through and through the wall, 2 ft. 2 in. wide and $1\frac{1}{2}$ ft. high, that to the south being now closed up at the eastern side by a thin wall of masonry, so as to form a credence for the later church. Such openings as these, but plainer and smaller, are found in three other Ossory churches, viz.: Kilmodimogue, Kylebeg and Templemartin. Another peculiarity of this ancient chancel at Aghavillar is, that there is a large sharp-pointed niche in the north wall and another in the south wall, resembling those already described, in the church of Urlingford. A straight stairway in the thickness of the north side-wall leads to the single storey over the stone arch.

Judging from the Round Tower, as well as from the extent, architectural features, and antiquity of the now castellated chancel of the original church, it appears quite certain that, in far off times, Aghavillar was a very important ecclesiastical centre.

The monuments in the graveyard, though numerous, are of no special interest. The patron of the church is St. Brendan, of Birr, Abbot (Nov. 29). His holy well, still held in veneration, and visited by the people for devotional purposes, is close by. In English it is called, "St. Brendan's Well"; its local Irish name is *Thubber-Bzhee-annl* (*i.e.*, Tobar Breanaill, *recte* Breanainn), Well of St. Brendan.

Croanbeg, now Croan; Ballyhuggon now Hugginstown; and Clashanry (Henry's Pit), now Westmoreland, formerly belonged to the Fannings of Croanbegg. In 1636, William Fanning alienated the two last-named townlands to David Rothe. Derryleagh (the Grey Oak-Wood), now Castlemorres, belonged to Thomas Comerford, son of Edmund, whose father, Richard Comerford, of Danganmore, died in 1624. All these lands were forfeited under Cromwell, in 1653: and, on the 26th Nov., 1667, Matthias Westmoreland had a grant of "Derrelegh," to be called "Castle Morres," and of "Clashanree," to be called "Westmoreland," to hold to him and his heirs to the only use and behoof of Harvey Morres. On the 20th Nov., 1684, Harvey Morres had a grant in virtue of the Commission of Grace, of the castle, town and lands of Castle Morres, otherwise Derryleagh, Westmoreland, otherwise Clashanree, Ballynamabagh, Mylodstown, Barnedowne and Brownestown, Croanbegg, Aghaviller, Coolenimod, Killandree, &c.; the premises created and erected into the manor of Castlemorres.

Harvey Morres was the 2nd son of Sir Redmond Morres, of Knockagh castle, Co. Tipperary, and was born about 1624. He became a Protestant in early life, took sides with the Cromwellians, and served in Cromwell's army with the rank of

Captain. He paid 6s. hearth-money for his house in Kirihill (Currahill), in 1664, soon after which he removed to Castlemorres. He died in 1724. He was married three times. By his first wife, Letitia, (dead in 1664), widow of —— Tobin of Cumpshinagh, Co. Tipperary, and daughter of R. Walsh (probably of Piltown, Co. Waterford), he had four sons, who died before himself, unmarried, and a daughter, Alice (traditionally remembered as "Lisheen"), who married a Mr. Devereux. By his 2nd wife, Catherine Butler, he had no surviving issue. His 3rd wife was Frances, daughter of the Honble. Pierse Butler of Barrowmount, by whom he had a daughter, Margaret (2nd wife of Morgan Kavanagh, of Borris, and mother of Harvey Kavanagh, of Ballyhale, *b.* 1718, *d.* 1740), and a son Francis Morres of Castlemorres, ancestor, in the female line, of the present Rev. Walter de Montmorency Pratt, of Castlemorres.

In Irish, Newmarket is called *Bollia-Ribbeen, i.e.*, Robin's Town, Part of the townland is called Roman's Valley. No explanation of this strange name is now forthcoming, and the Irish form of the name is forgotten by those who still speak the old tongue around here. There is nothing of note in Roman's Valley, but a dismantled rath, close to the road from Newmarket to Hugginstown.

Kilkeasy.

The Irish pronunciation is *Kill-Kaesha*, as if the Irish spelling of the name were Cill Céise, that is, Céis's Church. The patron of the church and parish, according to Bishop Phelan's *List*, is St. Luchern, thus :

"Patronus Ecclesiæ de Kilkeasy, S. Lucherinus, 28 Maii."

The church of Kilkeasy, dating from before the Norman Invasion, is 43 ft. long, inside, and 17 ft. wide, the walls being 3 ft. thick and built of very large stones ; the side walls are about 14 ft. high. The east gable is down almost to the ground. Most of the north wall is fallen. The south wall, still very perfect, has a narrow, broken window at the east end, opposite the altar, and a plain entrance door, the top very slightly curved, at the west end. In the centre of the west gable is a Hiberno-Romanesque doorway of beautiful pattern but now greatly damaged. This doorway, which has been closed up with masonry, was round-headed, and consists of two concentric arches or orders, together with the internal arch, which may be called the doorway proper. Each order has a bead moulding all round, and carved capitals. Only one stone of the arch remains *in situ*. The slope of the jambs is 1 in. to the 2 ft. The full height of the door is 9 ft., of which the

arch makes about 3 ft. The monuments in the graveyard date no earlier than the 18th century. In Father Shearman's *Loca Patriciana*, p. 316 *n*, we find :

"The mill of Kilkeasy is accounted among the Mirabilia Hiberniae ; it is the 32nd in Nennius' *Historia Britonum*, p. 217. 'The mill of Cill Cess in Osraighibh. It will not grind on the Lord's day except for guests, and it will not grind even a handful that has been stolen : and women dare not come into it.'"

BUILT-UP HIBERNO-ROMANESQUE DOORWAY IN WEST GABLE OF KILKEASY CHURCH.

The site of a mill is still pointed out in Kilkeasy, a half a mile, or so, south-east of the church, in a boggy place, beside a well called *Poul*.

On the Monday in Easter week, A.D. 1259, the Dean and Chapter of Ossory exchanged the church of Kilree, with the Prior and Brethren of the Priory of Kells, for the church of Rathmedone and the church of "Kilkes." Within the next few years Geoffry St. Leger appropriated the Rectory of "Kilkeshe" to the Vicars Choral of St. Canice's Cathedral. The townland of Kilkeasy was formerly See-lands, belonging to the Bishops of Ossory.

Lismatigue.

In Irish this name is pronounced *Lissacyg*, *i.e.*, Lios 'ac Taidg, or Mac Teige's Fort. The parish of Lismatigue belonged to the Augustinian Canons of the Priory

of Kells. Merely the foundations of the church now remain. They show it to have been about 37 ft. long, internally, and 19 ft. in width, on the outside, the walls being 2 ft. 8 in. thick. The position of the entrance door, which was in the west gable, is well marked. The last person buried here was a man named Hayden, who died about 1840. Only rude, uninscribed headstones mark the graves. The church and graveyard were surrounded by a circular earthen rampart at present much obliterated. There is no memory of a pattern, or of the patron saint.

Three or four hundred yards west of the church is the "Moat of Lismatigue," a circular tumulus, 22 paces wide, at the top, and at present 10 ft. high, but formerly it was much higher. They call it, in Irish, *Moathalissacyg*. About 60 yds. north of the Moat, overlooking a deep hollow, stood Lismatigue castle. It was known as the *Cushlawn-bawn*, or White Castle. Some few generations of the Serment family occupied it during the 16th and 17th centuries. Its walls were taken down to the ground very long ago, and the materials used in the erection of a large dwelling which stood beside the Moat, and which fell into decay as far back as 1770. In this old house, only a small fragment of which remains, forming the back wall of a poor man's cabin, died, about 1660, John MacWalter Walsh, the Bard of the Walsh Mountain.

A quarter of a mile north of the Moat, close to the bounds of Condonstown and Milodstown, there is a ford on the Lismatigue river, called *Auchnageoun*, that is, Ath na g-ceann, or the Ford of the Heads. The tradition of the country for miles around points to the eastern entrance to this ford as the scene of the murder of "The Seven Bishops." These Bishops, as the tradition goes, were brothers and born at one birth. They were sent to Rome to be educated, and while there, were all raised to episcopal rank. On their return to their native land, they set out together, on foot, from Waterford, where they landed, to Aghavillar, which was their destination. As they journeyed by Lismatigue, with satchels on their backs containing their vestments, missals and chalices, the "Countess of Granny" (the *Mawzheedh nhee Geroidh* of North Kilkenny), saw them from one of the castle windows, and, believing that they carried some golden treasures in their satchels, ordered her servants to pursue and murder them, and bring her back their valuables. Her commands were literally obeyed, and the scene of the murder has been ever since known as *Auchnageoun*.

Owing to the murder of the Bishops here, the people say that "Lismatigue is cursed in Rome."

Sheepstown.

This is another Celtic church, and older even than that of Kilkeasy. It is a

rectangle, 41 ft. long and 16ft. wide, internally, the walls being about 3ft. thick and built of very large stones. There is a bead moulding on each of the four corners of the gables, as well as on the frames of the windows and the sides of the front entrance door. The walls remain substantially perfect, except the north side-wall, which is fallen for the most part. The Hiberno-Romanesque doorway in the west gable has no other ornament but the bead moulding. It is built of well-chiselled sandstone, and is 5 ft. 6 in. to the top of the impost and 1 ft. 6 in. thence to the vertex of the semi-circular arch; it is 3 ft. wide immediately below the impost, and 3 ft. 2½ in. at the ground. The window in the east gable is 5 ft. 8 in.

SHEEPSTOWN CHURCH, FROM SOUTH-EAST.
(The props supporting the gables are modern).

high and 8 in. wide, on the outside, the arch being round and formed out of a single stone. In each side-wall, opposite where the altar stood, is a window, now broken at top. There is no trace of a credence or sacrarium. A small round-headed door, the arch turned with thin flags laid on end, led into a sacristy on the south side; this door is built up. There is a "clock-stone," as at Donoughmore (Ballyragget), high up in the west gable, at the north-west angle. In the graveyard, which has been walled round, there are three inscribed head-stones, all modern, and a fragment of an ancient stone with a carving of two animals in relief.

In Irish this church is locally known as *Thomplevollianagaerach, i.e.*, Teampull

Ðáile na gCaorach, or the Church of Sheepstown. Its patron is St. Muicín, or *Mwicceen* (*Latine*, Mochinus), of Maighin, Bishop, whose festival was celebrated here on the 4th March.[1] There is a well near the church variously called *Tubberhinck*, *Tubberahinck*, *Tubbernahinck* and *Tubbernahincka;* it is not considered holy. Previous to the Reformation, Sheepstown church belonged to the Priory of Kells.

Sheepstown Castle was occupied by the Rothes, in the 17th century, and subsequently by the Shees, till about 1770. It was taken down some years ago, by a late owner named Kelly.

Stonecarty.

They call it, in Irish, *Sthoon-Cawrha*, *i.e.*, Stún Cárthaigh, Carthach's Stang.

VIEW OF SHEEPSTOWN CHURCH, FROM SOUTH-WEST.
Showing West Door and "Clock Stone."

The stang, in mediæval Latin, *estangna*, was a certain quantity of land. In ancient records Stonecarty generally appears as Stamacarthy and Stamcarthy. As early as the episcopate of Felix O'Dulany (1178-1202), William Tobin, the lord of the soil, granted the church of Stamacharty to the House of the Canons Regular of Kells in Ossory.

The church of Stonecarty, dedicated to St. Kieran of Saighir, is 60 ft. long, and 25 ft. wide. The south side-wall is 12ft. high, the original height, and 3 ft. 2 in. thick; the north side-wall is almost entirely gone; the east gable and about

[1] See Mayne, Parish of Conahy.

half the west gable yet remain. There is a broken Celtic window in the east gable, small on the outside, but splaying widely on the inside. There is a round-headed doorway in the south wall, nearer to the east end, the arch of which is turned with thin flags laid on end. Portion of this south wall dates centuries before the Norman Invasion. The western gable is of later date, and on both its inside and outside surfaces may be observed, used as ordinary building stones, twelve beautifully cut and ornamented freestone blocks which formed the framework of the original western entrance door. On the rebuilding of this gable, another door, now marked by a breach, was inserted in the west end of the south wall. There is a broken credence at the Epistle side of the altar. All other features of the church have been destroyed. The masonry throughout may be almost described as cyclopean. *Thubber-Kierawn*, St. Kieran's holy well, is close to the church on the left hand side of the road to Dunnamaggan.

INTERIOR OF EAST WINDOW, SHEEPSTOWN CHURCH

Beside the south wall of the church, on the outside, there is a horizontal monument inscribed :—

"Here lies the body of Mr. Christopher Shee who departed this life the 16th of September, 1755, aged 88 years. Also his son James Shee who departed this life the 14th of October, 1757, aged 21 years & his son the Revd. Richard Shee Parish Priest of Killamory & Kells who departed this life the 17th of July, 1772, aged 44 years, to whose memory this is erected. R.I.P."

There is also a monument to Christopher Shee's daughter-in-law, Mrs. Mary Shee, alias Commins, wife of Mr. William Shee, of the City of Kilkenny, who died July 1st, 1782, in the 31st year of her age.

STONEYFORD.

Locally, the Irish name is pronounced *Auch-sthooin*, *i.e.*, Ath Stúin, Ford of the

Stang. The town of Stoneyford is divided by the "Ford" river, which leaves the houses to the west in the townland of Lawcus, and the remainder of the town in the townland of Cotterell's Boolia. The Ford river formed the boundary of Aghavillar parish till 1857, when Lawcus was added from Danesfort, and Aghavillar parish was thus extended to the King's River. The town of Stoneyford cannot have counted more than a few houses, in 1801, as it gets no mention from Tighe in his *Survey*. In 1839 it consisted of 74 houses, with a population of 445.

A thatched chapel was built here some time after 1788. It stood in the garden immediately to the rere of Purcell's shop. Father Patrick Power, a Dominican Friar, born in Croan, Danesfort, had charge of this chapel, and, also, at the same time, of the chapel of Kells. The present chapel was built in 1815. In the graveyard adjoining, which is modern, there is an altar-tomb, marking the resting-place of the Rev. Martin Fitzpatrick, who died Sept. 20th, 1838, in his 41st year. Father Fitzpatrick was a native of the district, a Friar, and was attached to some house of religious in the Co. Kildare.

The silver chalice in use in Stoneyford is one of the most interesting of the sacred vessels which have come down to us from the early penal times. It appears to be of continental workmanship. The circumference of the nodus is larger than is usually met with in chalices of home manufacture. The base is six-sided, each compartment being richly ornamented. One has the Crucifixion; another the Blessed Virgin carrying the Divine Infant, and clothed in a splendid robe, like a vestment, down to her feet; a third represents our Lord carrying His Cross, together with the Instruments of His Passion; other religious devices occur on the remaining sides. Around the base is the following inscription in well-cut Roman capitals:

D[OMIN]A CÆCILIA . GERALDINA : ME FIERI FECIT . ANNO DNI 1631.
CVI' ANIMÆ PROPITIETVR DEVS.

The original paten belonging to the chalice being lost, a new one was purchased, about 1850, and inscribed with the names of the subscribers, thus: "M. Keeffe, Jno. Blake, James Grady and James Sheehan."

Part of the townland of Cotterell's Boolia, formerly "Hamond's Boly," on which the chapel and most of the town of Stoneyford are situated, belonged to the Knights Hospitallers of St. John of Jerusalem, as will appear from the following, the original of which is in Ormond Castle:

"Universis &c. Johannes filius Willelmi filii Mauricii de Killranyn salutem in Domino. Noveritis me remisisse &c. imperpetuum &c. Willelmo filio Ricardi Coterel de Kenlis heredibus suis et assignatis totum jus meum &c. in uno messuagio & sexdecim acris terre cum pertinentibus in Hamondesboly in tenemento domus Sancti Johannis Jerusalem in Hibernia juxta Insnake. Ita quod &c. In cujus rei testimonium praesenti scripto sigillum meum apposui hiis testibus: Waltero Dobyn, Roberto

Coterel, Waltero Daniel, Willelmo filio Johannis de Insnake, Geraldo Hamond, Ricardo Tebaut, Johanne Leynagh et aliis. Datum Kenlis die Jovis proximo post festum Sancti Nicholai Episcopi, Anno Dñi M°CCC° quadrigesimo sexto, et anno regis Edwardi tertii post conquestum regni sui Angliae vicesimo, regni vero sui ffranciae septimo.

Endorsed: "Quet clamancia Johannis filii Willelmi filii Mauricii de Kiltranin de XIV (*sic*) acris terre apud Boli. In Bwoly juxta Inysnag."

Cotterell's Boolia, which is a large townland of almost 1,000 stat. acres, is, locally, subdivided into Stoneyford, The Rower, and Johnswell. The last includes Norelands House and demesne, and belongs to Thomastown parish. There is a holy well here, dedicated to St. John, from which this subdivision takes its name and which itself is an evidence of the connection of the Knights of St. John with the townland.

Chapels.

Aghavillar and Hugginstown.—There was one Mass-House in the parish of Aghavillar in 1731.[1] This chapel stood at the "Chapel pit" in Carroll's "Chapel field," in Thoonavolla, Hugginstown, and was the only chapel in the district, till it fell or was abandoned. In selecting the site of its successor, the people disagreed, with the result that instead of building one chapel for the use of all, they built the two present chapels of Aghavillar and Hugginstown, *in opposition*. This was between 1798 and 1801. In 1804 Aghavillar chapel was interdicted, *propter violentam sanguinis effusionem ibi factam*. The interdict was subsequently removed by Dr. Lanigan, but only after the lapse of some years.

Stoneyford.—[2]

Parish Priests.

Rev. Philip Darcy was appointed first P.P., Aghavillar, after its separation from Ballyhale, in September 1847. He was translated to Thomastown in the middle of the following year.

Rev. Walter McDonald became next P.P. in Summer, 1848, ano was translated to Templeorum, July 26th, 1850.

Rev. James F. Ryan, who succeeded, was translated to Clara, January 9th, 1859.

Rev. John Walsh, son of William Walsh, of Kilkeasy, and Bridget Hayden, his wife, was born at his mother's native place, Caherlesk, in 1809. He studied

[1] Dr. Tennison's *Visitation Book*.

[2] See p. 11, *supra*.

classics in Ballingarry, Waterford, and Burrell's Hall; and, in September 1831, began his ecclesiastical course in Birchfield. He was ordained in Quarter Tense, September, 1836, and served as C.C. in St. John's, Glenmore, Mullinavat, Kilmacow, and finally in Kilmanagh, from whence he was collated as P.P. to Aghavillar, January 10th, 1859. After a pastoral charge of more than 30 years, he departed this life quite suddenly at St. Kieran's College, July 8th, 1889, having arrived at the College the same day to enter on the Annual Retreat. He is buried in the chapel of Hugginstown.

Rev. James Holohan was appointed next P.P., August 12th, 1889, and was translated to Castletown, March 5th, 1900.

Rev. Thomas Rocheford succeeded, March 9th, 1900.

CHAPTER II.

THE PARISH OF BALLYHALE.

THE present parish, severed from Aghavillar in September, 1847, comprises all the civil parish of Derrynahinch ; about two-thirds of that of Knocktopher ; the townlands of Carrigeen, and Floodhall, otherwise Rathtooterny, in the parish of Jerpoint Church ; and Knockmoylan, in the parish of Kilkeasy. Its area is about 13,500 stat. acres.

Ballyhale.

The people call it, in Irish, *Bollia-hael* (Baile-heagail), that is, Hale's Town or Howel's Town ; and there can be no doubt that the name is derived from the Walshs, among whom Hale, or Howel, is known to have been a christian name. The old town, or village, and castle of Ballyhale, both now cleared away, stood along the rising ground a couple of hundred yards west and south-west of the parish chapel. The present town of Ballyhale is quite modern ; it consisted of but a few inhabitated houses in the year 1800.

Edmund Howling (now Holden) and Peter Anthony forfeited the townland of Ballyhale, in 1653 ; at the same date Edmund Butler forfeited Kiltorcan. "Edmund Howling of Ballyheale" is named in the list of Papists transplanted to Connaught, in March, 1654.

Originally Ballyhale had no existence as a separate townland. It formed part of Kiltorcan till after the Anglo-Norman Invasion, when Hale's town and castle were built. Its separation from Kiltorcan is marked by an anomalous, but, in

similar cases of dismemberment of townlands, a very usual circumstance, viz., the new townland of Ballyhale was made to take in the church of Kiltorcan, which, therefore in the course of time, came to be known exclusively as the church of Ballyhale ; while the new townland of Kiltorcan, though still retaining the old ecclesiastical name, was left without a church or a church site.

The ancient church of Kiltorcan, then, stood in Ballyhale. It occupied the site on which the present parish chapel has been raised. The local Irish speakers pronounce its name *Kyle-thurcawin* (Cill-Torcáin), that is, St. Torcan's Church. Who St. Torcan was is unknown. He was evidently an Irish saint, but our hagiologists make no mention of him. His church of Kiltorcan, of Ballyhale, was appropriated to Kells Priory, probably in the first years of the 13th century. It is mentioned in four of the lists of churches in the *Red Book of Ossory*, and always as a "Capella." Two of these lists style it "Capella de Kiltorkan ;" the other two, "Capella de Kyltorkan" and "Capella de Kiltorcan." It appears, on the other hand, as the "Capella de Howellestoun," in a confirmation by Henry IV., Feb. 6th, 1412, of all churches, chapels, and glebes granted to Kells Priory up to the said date.[1] In some documents of 1540 and 1541, relating to the same Priory soon after its suppression, "Hoeliston" or "Howeleston" is mentioned as a "Rectory" ; but it is plain from the *Red Book of Ossory* that, if it ever were a Rectory, as most probably it was in early times, it must have ceased as such, even before the year 1300. Ever since the Reformation, Ballyhale and Kiltorcan have formed part of the civil parish of Derrynahinch.

All that now remains of the ancient church of Kiltorcan, Ballyhale or Howellestown, is the square tower at the west end, which formerly served as a presbytery, and is now used as the belfry of the present chapel of Ballyhale. The people, ignorant of its original purpose, mis-name this tower the "Castle of Ballyhale." The under storey of the tower, with its stone arch, and Gothic entrance door now built up, gave admission to the old church from the west ; while the upper storeys, four in number, were utilized as a residence by the priest in charge. Over the entrance door, on the outside, there is said to be "a niche containing" [a statue or carving of] "the Virgin and Child, under a Gothic canopy, below which is a shield bearing the Butler arms, a chief indented—all much weather-beaten ; but the wall is now thickly covered with ivy, and the niche is, in consequence, entirely hidden from view. From the fact of the Blessed Virgin's statue occupying so prominent a place over the entrance to the church, it may be inferred that during the middle ages, St. Torcan's title as patron of the church and district was transferred to the Mother of God.

[1] *Pat. Rolls.*

In the early part of the 18th century, the Mass-house of Ballyhale parish stood in the "church field" of Derrynahinch, about five hundred yards to the north-west of the old graveyard there. It was of the poorest description possible. It continued in use down to about 1750, when the P.P., Father Murphy, having secured the site of the ancient church in Ballyhale, built the first post-Reformation chapel of Ballyhale, on the exact foundations of its long destroyed predecessor. Before many years had elapsed this chapel was accidentally burnt down, but was again put into some state of repair by Father Patrick Power, a Friar, who was on the mission here from 1796 to 1801. It was rebuilt by Father Walter Holohan in

THE "CASTLE" AND CHAPEL OF BALLYHALE.

1804. It was again rebuilt, almost from the foundations, in 1855, by Archdeacon O'Shea, P.P., who, on its completion, had it dedicated to St. Martin of Tours.

Two ancient fonts,—one baptismal, fluted on the front, and ornamented on the top surface—are used here as holy water stoups.

Derrynahinch.

In Irish it is called *Dhurranaheensha*, which is usually made to signify the Oak Wood of the Inch (Doire na h-Inse). In the *Red Book of Ossory* the name appears as Athernehynche, Athernynche, Derrehy, and Derynch.

The church of Derrynahinch, always styled a "Capella" in the *Red Book of*

Ossory, was appropriated to the Priory of Kells, about the beginning of the 13th century. It was, no doubt, originally an *ecclesia* or parochial church ; and, during the last two or three centuries, it has been restored to its ancient status, and has given its name to the civil parish in which it is situated. It is still a substantial ruin, all its walls being fairly perfect, except the east gable, which fell to within a few feet of the ground, a little after the year 1839. It measures about 42 feet long, internally, by about 17 feet in width. The walls are three feet thick. The entrance door is in the north side-wall ; it is round-headed, the arch being turned with small, rough stones. The east window, now fallen, was 3 feet high, outside, and 9 inches wide. Opposite the altar, there was a very narrow loop in each side-wall. There is another small loop or window, flat at top, high up in the west gable. At the Epistle side of the altar there is a recess, divided by a horizontal flag into two compartments, the lower of which served as a sacrarium, the upper as a credence. The church is built entirely of greenstone, not a single piece of limestone being observable anywhere in the walls. It probably dates from before the middle of the 12th century. The ancient holy water font, a large, undressed, squarish block of freestone or granite, with circular bowl, 1 foot wide and 6 inches deep, lies sunk in the ground outside the entrance door.

The patron saint of Derrynahinch, according to Bishop Phelan's *List*, is St. "Killocus," whose feast day is March 26th ; according to Bishop Burke, the patron is St. "Muculvelinus." In Irish the saint's name is written Cillín, Mochelloc and Mochallóg (pronounced *Mohalloogue*). He is commemorated as follows in the *Martyrology of Tallaght* :—

"March 26. Mochelloc, son of Tulodran, of Cathair mic Conaich."

The text of the *Feilire of Aengus*, on the same day, commemorates him thus :—

"In Letha fell Mochellōc after (many) days."

On this passage the scholiast has the comments :—

"*In Letha fell Mochelloc* i.e. Fid Lethan at Lismore is the name of the place in which he died. "*Mochelloc*, that is, of Cill Da-Chelloc" [Kilmallock] "in Ui Cairpre in Munster. Or (which is more correct), it is Cillín, son of Cael Odran of Cathair Conchaid, in Letha, who is spoken of here. Letha is the name of a great forest in the Desies of Munster, and therein Cathair Conchaid was formerly. Mochelloc, *i.e.* Cilline, son of Tulodran, in the Desies of Munster."

Mr. John Hogan writes that, "St. Martin [of Tours] has always been esteemed the patron" of Derrynahinch church. "I have been informed," he also writes, "by an aged person, a native of the place, that about 70 years ago" [*i.e.*, about 1790] "the pattern, which had been held on the Sunday next after the 11th of November (St. Martin's day), in the churchyard of Derrynahinch, was transferred to the

chapel yard of Ballyhale, where it continued to be kept on the same day for many years." [1]

That St. Martin of Tours, as Mr. Hogan here writes, was patron of Derrynahinch, there is no written proof either in print or MS.; and it would seem that tradition, in making him the patron, has been entirely in error. A mistake could easily have occurred in this way. At some of the old churches the pattern was observed on the feast of the patron; in others on the *Dies Dedicationis Ecclesiae*, on whatever day it might fall. Thus at Dysert, near Castlecomer, the pattern day was September 29th, which was the feast of the dedication of the church there, and not the 16th of May, which was the feast of its patron, St. Brendan. Similarly, the *Dies Dedicationis* of Derrynahinch may have been the Sunday after St. Martin's day, which could therefore become the pattern day of the church; and the people, accustomed to connect their pattern with the feast day of St. Martin, would gradually come to regard this well-known saint as the patron of their church, to the exclusion of the little-known, but true patron, St. Mocheallog.

A wooden statue of St. Martin (St. Mocheallog ?) was formerly borne in procession through Ballyhale graveyard on the pattern day. After the patterns were discontinued, it lay for several years in the lower storey of the ancient tower at the west end of Ballyhale chapel.[2] About 1874 it was transferred to the Museum, St. Kieran's College, Kilkenny, where it has remained ever since.

In 1653, "the two Derrinehensies" were held in fee by Edmund Hoyle and the Countess of Ormond, the former of whom forfeited his portion in the same year. In 1664 Thomas Hill, Richard Walsh, Thomas White, and —— Cassine, all of Upper Dirrinahinch, paid hearth-money; another "Cassine," of Kiltorcane, and a "Trassy," of Sheepstowne, also paid hearth-money, in this year.

There was a Leaba Diarmaid or Giant's Grave, in Caureisk, otherwise Upper Derrynahinch, till 1850, when it was destroyed.

Kilcreddy.

In ancient documents this name is almost invariably written Kilknedy or Kylknedy. Irish speakers always pronounce it *Kyle-Czheddia* (Cill-Cpeoe), that is, St. Crede's Church. St. Crede was a female saint. She is mentioned in the *Book of Leinster*, at p. 353, col. 2, where, under the heading, "Brigite sancte subiecte erant omnes he virgines sancte quarum loca et nomina enumerabimus," we find the following:—

"Croinsech 7 Crede ic Raith Gaisni 7 i Etairgabuil 7 i Fordruim."

[1] *Kilkenny*, p. 44 *n.*
[2] *Kilkenny*, p. 45, *n.*

That is : [the virgins] " Croinsech and Crede [who are venerated] in Raith-Gaisni, and in Etairgabuil (Addergoole), and in Fordruim." Nothing else appears to be known about St. Crede.

Kilcreddy is mentioned six times in the *Red Book of Ossory*, five times as a Rectory, and once as a Vicarage. The parish was appropriated to Kells Priory in the beginning of the 13th century. During the last two centuries it has been sunk in the civil parish of Derrynahinch.

The Church of Kilcreddy was an oblong building 45 feet long, internally, and 16 feet wide. The walls still remain all round to a height of a few feet ; they are from 3 feet 9 inches to 4 feet thick, and are built of very large stones. As far as may be judged, this is the oldest church ruin now remaining in the Barony of Knocktopher. The graveyard has been walled round ; it has but a few inscribed monuments, and none of ancient date.

Bishops Phelan and Burke place Kilcreddy under the patronage of All Saints (November 1st.). Locally the patron is believed to be St. Bridget. A very respectable and intelligent woman, born here about 1820, and now living in the parish of Templeorum, informed the writer that she herself had been called Bridget at her baptism, in honour of St. Bridget, to whom the old church of her native place had been dedicated.

At the time of Cromwell's confiscations in 1653, the old proprietors of " Kilkneady " Parish, according to the Down Survey Books of 1657, were : the Earl of Ormond, who held New Castle (now Castlebanny), Ballytarsney, Kilkneady, and Castleganning (now Cashel, and Castlegannon) ; Robert and Philip Walsh, who held Derrylackagh ; and Robert Walsh, who held Crobally.

The Irish sound of Castlebanny is *Cushlawnavŏngia* (Caiſleán a' ḃainne), that is, the Castle of the Milk[-ing]. The Irish of Knockwilliam is Cnoc Uilliam Ġeannċaiġ, that is, Snub-nosed William's Hill. The townland of Cashel is now incorrectly called *Castle*-gannon ; it should have been anglicised *Cashel*-gannon, as the true Irish form of the name is Caiſeal-Ġeannain, Gannon's Cashel or Stone Fort.

Knockmoylan.—Called in Irish, *Knuckmaelawn* (Cnoc Maoileḋuḃáin), that is, the hill of some man named Maoldhubhán. This townland belonged to the Walshs. Richard Walsh fitz James, of Knockmoylan, gent., was pardoned May 4th, 1587. He is probably identical with Richard m'James Brenagh, of Cnockmelan, kern, pardoned, according to the *Fiants* of Queen Elizabeth, Jan. 4th, 1570-1. The pardons of 1602 include Richard Walsh fitz James, of Knockmoilan, gent., and Robert Walsh fitz Richard, of Knockmoilan, yeoman, who was most probably his son. Richard Walsh, of Knockmoela[n], was one of the Constables of the Barony of Knocktopher, in 1608.

Robert Walsh, of Knockmoylan Castle, apparently son of Richard fitz James,

married Eleanor Blanchville, sister of Sir Edmund Blanchville of Blanchevillestown, and died before the Cromwellian confiscations, leaving the following issue :

(1) Philip, his eldest son and successor, who, with Walter and Mathew Walsh, forfeited Knockmoylan and Ballybrushin, in 1653, and appears not to have left issue ; (2) Oliver, of whom presently ; (3) Robert ; (4) Richard ; (5) Louis ; and (6) Francis.

Oliver, 2nd son of Robert, called 'Liféur liath, or Grey Oliver, married Ellen, daughter of Fulk Den ; they had issue as follows :

(1) Robert, who married Anne, daughter of John, son of Colonel Kirke, and had a son, John, father of Michael Walsh of Farnoge, Mullinavat. The said Michael Walsh married, about 1786, Catherine Hogan, by whom he had :

(*a*) John.

(*b*) Patrick.

(*c*) James.

(*d*) Robert, born about 1796. He studied for the church, and was ordained in France, for some foreign mission, about 1831. Having served as curate at Kilrush, in the Diocese of Killaloe, for a few years, he was sent, in virtue of the title with which he had been ordained, to the Sandwich Islands, where, after a zealous missionary career of half a century, he died about the year 1888.

(*e*) Philip.

(*f*) Thomas.

(*g*) ———, who married John Doyle of Lisdrolin, and died in 1841, aged 40.

(*h*) Johanna, who married —— Doyle of Miltown, Templeorum, and died at Kilmanahin, near Owning, January 24th, 1894, aged 91 years.

(*i*) Michael, the youngest, born in 1805, and known as "the Baronial," because employed as under-Surveyor of roads in some of the South Kilkenny Baronies, about 1850. He was a good Irish scholar, and appears to have been extremely well versed in the history and pedigrees of the different branches of the Walsh family. He lived to an advanced age, and died, it is supposed, in poverty. The Elegy on John Mac Walter Walsh, published in the *Ossory Archæol. Journal*, Vol. II., was supplied by him to Father Philip Moore. Of his pedigrees the present writer has seen none committed to writing except that of the Walshs, of Knockmoylan Castle (commencing with Robert, husband of Eleanor Blancheville), which is being reproduced here.

(2) Mathew, who had two sons, viz., (*a*) Oliver, who about 1760, married, as her second husband, Ellen Comerford, mother of the Very Rev. Dr. Millea,

P.P., Slieverue; and (*b*) Nicholas, father of Michael, of Kilbrahan, Rosbercon. The said Michael, of Kilbrahan, had the following issue:

James, of Kilbrahan.

Mathew, of Ballyreddy.

Patrick.

Knockmoylan Castle fell to the ground about the year 1800. Its site is marked on the Ordnance Map, a little to the south of Knockmoylan village. The Ordnance Map also marks "St. Luke's Well," at the extreme southern point of Knockmoylan townland. *Saint* Luke's Well is here a misnomer. Locally the well is called, in English, Luke's Well (without the "Saint"), and tradition derives this name, not from *St.* Luke, but from a Luke *Murphy*, who lived beside, or owned the well, about 1750. In Irish the well is called *Thubber-na-how-dhee* (Tobar na a-Aba Duibe), the Well of the Black River. It is a holy well. A famous pattern was formerly held here on St. James's day (July 25th).

Knocktopher.

Cnoc a' tóčair, the Hill over the Causeway. The tochar or causeway, from which the name is taken, was the part of the old Knocktopher road, which crosses the stream and low-lying boggy land, 40 or 50 perches due north of Knocktopher graveyard.

Mathew fitz Griffin, seneschal of Munster, and, most probably, son of Griffin fitz William, who was brother of Raymund le Gros, was lord of Knocktopher in the time of Hugh de Rous, Bishop of Ossory from 1202 to 1218. He was a great benefactor of the Priory of Kells, to which he appropriated the churches of Knocktopher, Kilcolumb (now Castlecolumb), Kilmagrene (*i.e.*, Kilmoganny), Kilknedy (Kilcreddy) and Kilbecoke (Kilbeacon), in Ossory, as well as other churches in the Dioceses of Leighlin, Lismore and Cloyne. He was succeeded in his possessions by his brother and heir, Raymund fitz Griffin, who appears as the proprietor of Knocktopher and the new town of Jerpoint, in 1247. In 1293 Knocktopher was the property of Edmund fitz Milo le Brit. who, in the same year, granted the castle and manor of "Cnockethowhur," in fee, to Sir Walter de la Hay, Escheator of Ireland.

On the 12th October, 1312, Knocktopher passed from Mathew fitz Philip Maunsel, its then owner, to Edmund le Botiller, father of James, 1st Earl of Ormond, as appears from the original Latin deed of transfer preserved in Ormond Castle, of which the following is a copy:

"Universis, &c. Matheus filius Philippi Mauncel salutem. Noverit universitas vestra me remississe &c. domino Edmundo le Botiller, heredibus et assignanis suis totum jus et clameum que

habui, habeo, vel imperpetuum habere potero in castro et manerio de Knoktogher cum omnibus suis pertinenciis, &c. In cuius rei testimonium hanc quetclamacionem eidem fieri feci sigillo meo signatam. Hiis testibus : Dominis Remundo le Ercedekne, Johanne de Druhul, Willielmo de Sancto Leodegario tunc Seneschallo Kilkennie, fulcone de ffraxineto, Nicholao Dunhed, Nicholao de Blaunchville, Roberto Schorthals, militibus, Howello filio Stephani, Edmundo le Gras, Johanne filio Remundi, Roberto de Rupeforti, Radulpho de Denne, et multis aliis. Datum apud Cnoktogher XII die Octobris, anno regni Regis Edwardi, filii Regis Edwardi, sexto."

1356. Foundation of the Carmelite Convent, of Knocktopher, by James, 2nd Earl of Ormond, and grandson of the above Edmund le Botiller.

1365. The town of Knocktopher, which, according to Lewis, " appears to have enjoyed the privileges of a free borough by a kind of prescriptive right," was granted a weekly market and several fairs, by the King, at the request of the same Earl.

1382. The Earl of Ormond died in his castle of Knocktopher, and was buried in St. Canice's Cathedral, Kilkenny.

1487 Sir James Butler, father of Pierce *Ruadh*, Earl of Ormond, also died in the castle of Knocktopher. He is buried in the old Augustinian Abbey, Callan.

1571-2. (January 17). Pardons were granted to the provost (*i.e.*, portreeve) and commonalty of Knocktopher, for a fine of £4.[1]

1649. Knocktopher Castle was captured by Colonel Abbot, one of Cromwell's lieutenants, in the November of this year. Abbot placed a garrison of 20 horse and 30 dragoons, in the castle, but these were recalled soon after, the place being considered too far in in the enemy's country.

1650. Colonel Reynolds was sent with his regiment, from Callan, by Cromwell, in the month of February, " to remove a garrison of the enemy's from Knocktopher, being the way of our communication with Ross, which accordingly he did." [2]

The blowing down of Knocktopher Castle by the Cromwellian cannon, which, tradition says, was effected from Skarra rock, may be supposed to coincide with this visit of Reynolds and his men.

1661 Knocktopher was made a Parliamentary Borough, with the privilege, which it enjoyed down to the Union, of being represented in the Irish Parliament by two Members.

1801. The town numbered 91 dwellings and families.[3]

The Parish Church of Knocktopher.

The parish church of Knocktopher, dedicated to St. David (March 1st), was appropriated, as we have just seen, by Mathew fitz Griffin, to the Priory of Kells, in the beginning of the 13th century. At the Reformation it was turned to Protestant uses, and continued to be the Protestant church of the district, till about 1820,

[1] *Fiants* of Eliz.
[2] Cromwell's Letter of Feb. 15th, 1650, to the Parliament.
[3] Tighe's *Survey*.

when it was almost entirely thrown down. The only portions of it now remaining over ground, are the tower ; a piece of the north gable of a side chapel, built up against the north side-wall of the nave ; and another and smaller piece of the north side-wall of the chancel.

As far as may now be judged, the church, when perfect, consisted of a nave and chancel, with a side-chapel off the former, to the north, and the present tower at its west end. If there ever were an aisle, chapel or transept off the south side-wall of the nave, there remains no trace whatever of it now. The internal length of the nave was 63ft., that of the chancel, 24ft. On the site of the chancel, resting against the remaining portion of the north side-wall, there is an uninscribed altar-tomb.

The tower, which was situated in front of, and was attached to, the west gable of the nave, is quadrangular up to a height of about 30ft., after which, like the old tower at Inistioge Priory, it becomes eight-sided. Its full height is about 40ft. Its under storey served the purposes of a porch, through which admission was gained to the interior of the church ; the upper storeys were used as a presbytery. Externally the tower is 18ft. from east to west, and 16ft. from north to south. The entrance door in the west wall has three orders or arches, each round-headed, and built of cut gritstone, with a bead moulding around the edge, and carvings on the capitals underneath the imposts. The inner arch, or door proper, is 9ft. high, that is, 6ft. to the impost, and 3 additional feet from the impost to the apex of the arch ; it is 4ft. wide. This very handsome door might be taken for purely Celtic or Hiberno-Romanesque work, were it not for the Early English foliage observable on the capitals of the middle arch. Its date is about the year 1200. Facing this, in the east wall of the tower, is another lofty, round-headed door, 12ft. high, which gave immediate entrance into the nave.

The north-side chapel is later than the tower by about two centuries. It was probably built for a mortuary chapel by the Power family, which was long of prominence in Knocktopher. Within it, at the angle where the north gable and east side-wall meet, is a broken floor slab with a raised cross down the centre, an I.H.S., and the following raised-letter, Old English inscription round the edge, and continued on various bands at the lower end of the monument :

[Hic. ja]cet. corpus. honesti. ac. discreti. viri. Galfridi. Power. filii. & heredis. Laurentii. Power. filii. & heredis. Thome. Power. filii. & heredis. Gulielmi. Power. quondam. b. . . ensis. oppidi. de. Knoctofer. qui. obiit. xxix. Februarii. 1616. et. Margerete. Waton. uxoris. ei.9 que. obiit. xx. I[anua]rii. 1620. quique. hoc. monumentum. fieri. fecit. x. Decembris. A.D. 1610. Galfridus Power.

Translation.—Here lie the bodies of the honourable and discreet man, Geoffry Power, (son and

heir of Laurence Power, son and heir of Thomas Power, son and heir of William Power), formerly burgess of the town of Knoctofer, who died Feb. 29th, 1616, and his wife Margaret Waton, who died Jan. 20th, 1620, and who [*i.e.* Geoffry] got this monument made Dec. 10th, 1610. Geoffry Power.

The Ancient Carmelite Convent.

The Carmelite Convent of St. Saviour's, Knocktopher, the "Prima Sedes" or Head House of the Carmelites in Ireland, was founded by James, 2nd Earl of Ormond, in the year 1356. It stood, and in part still stands, on the site now occupied by Knocktopher Ho., the residence of the Langrishe family. Many confound it with the ancient ruin in Knocktopher churchyard; but the truth really is that, though separated from each other only by a now disused roadway, both religious establishments were entirely distinct, inasmuch as the Convent belonged to the Carmelite Order of Friars, while the parish church, whose ruins remain in the churchyard, belonged to the Canons Regular of the Order of St. Augustine, of the Priory of Kells.

KNOCKTOPHER ABBEY.

Archdall writes that in "1396, Henry Brown was prior; for this year, as prior of Knocktopher, he received a grant of two parts of the temporalities of the See of Ossory, then in the King's (Edward III.) hands." Seeing that Edward III. died in 1377, it is clear that the date here assigned to this grant is inaccurate. Probably the true date is 1356, in which year the temporalities of the See of Ossory were certainly in King Edward's hands.

William was Prior at the suppression of the Convent by Henry VIII., in 1540.

"Inquisition taken on Tuesday next after the feast of St. Anne, mother of the Blessed Virgin, 34th King Henry VIII., (July 1542), finds that William, the last warden (*i.e.* Prior), was seised of the

said friary, containing two acres, a church and belfry, a chapel adjacent thereto, a chamber, with two cellars, two castles, a hall called the fraytor [that is, the fratery, otherwise the refectory], a dormitory, with a castle and two cellars, a kitchen and bakehouse and two orchards, within the precincts, annual value, besides reprises, 3s. 4d.; also three messuages, seven gardens, and one acre of meadow in Knocktopher, annual value, besides reprises, 15s.; three acres of meadow in Knocktopher called Mongowallin, annual value ——; two parks in Knocktopher called the Brockards, annual value, besides reprises, 4d.; a parcel of land in Knocktopher called the Clonyngs, annual value, ——; ——, acres of land in Knocktopher called the Gortnetullyesfelde, annual value, besides reprises, 6s.; an acre of Meadow near Monecaisslane, seventeen acres of arable, two woods containing four acres, one park containing half an acre adjoining one of the woods, and seven acres of pasture adjoining the other, called Garranismore, both in Knocktopher, and of the annual value, besides reprises, of 19s. 4d.; two acres ——, seven acres called Gortloghanisfelde, and four acres, both contained in two parks of arable land, and called the Alleys; four other acres called Marshillisland, and a messuage and thirty-seven acres of arable land in Ballywodan, annual value, besides reprises, 10s.; twenty acres of arable land in Ballyhode, annual value, besides reprises, 6s. 2d.; twenty acres of arable land in Gragyne, annual value, besides reprises, 6s. 2d.; —— acres of arable land in Ballygyrdery, *alias* Grange Madaniston and Garrane O'Dowgead, and six messuages, four cottages, one hundred acres of arable land in Ballygyrdery, *alias* Grange Madaniston and Garrane O'Dowgead, and —— in Knocktopher, annual value, besides reprises, 20s.; twenty acres of moor and underwood, called Monecorogan, and eighty acres of mountain in Knocktopher, Ballywodan, Ballyhode, Gragyne, Ballygyrdery, ——, Ophane, and two messuages, a granary, two gardens, and fifteen acres of arable land called Rysesland, in Ophane, annual value, besides reprises, 2s. 4d.; all in the County of Kilkenny." [1]

On the 24th Oct., 1542 a royal grant was made "to Robert Eustace and others, to the use of Patrick Barnewall, of Feldiston, esquire, in consideration of the sum of £88 13s. 4d., of the site of the monastery of Carmelite friars of Knocktoffer, county Kilkenny; lands, Madanston, Knocktoffer, Ophane, Ballywodan, Ballyhode, Gragyn, Garran O'Dowgeade, and Ballygyrdery alias Grang, county Kilkenny. To hold for ever by the service of a twentieth part of a Knight's fee, and a rent of 4s.' [2]

A few years later a grant of same was made to Nicholas White, afterwards Master of the Rolls, and Knighted, in whose descendants the property remained till 1677. It then passed by purchase to the Sandfords, and from them to the Langrishe family.

1645. The following, translated from the original Latin petition presented in this year, by the Irish Carmelites, to the Nuncio Rinuccini, throws some light on the later history of the Abbey:

"Most illustrious Lord,

"Our Irish Fathers having been all banished or slain eighty-five years ago, the fountain of Carmel was dried up, and this chosen Order of the Blessed Virgin, broken up and extinguished, till, at length, owing to the present favourable condition of this Kingdom, it pleased the Divine Mercy to send, by our General's directions, a little band of our members to take possession of our ancient houses and re-establish the Order therein. But the old enemy of the human race, envious of this one blessing, (notwithstanding the fact that all the mendicant friars and many of the monks are in possession of their monasteries), has done his utmost to secure, not only the non-admission, but even the violent expulsion of our little flock. For there have risen up against us wicked men, forgetful of God and themselves, who have expelled us by force and arms from our Convent of Cnoctofer, the only one of which we had entered on the possession. This was done by Thomas White, who, with sixty others, scaled our walls by the aid of ladders, and threatened us with death [if we did not take our departure].

[1] Archdall's *Monasticon*.
[2] *Fiants* of Hen. VIII.

Perhaps these men, who were Catholics, were then bound by vow to do battle for the Faith! The Lord will judge if by such action the true Faith is to be served, or, rather, if it be not destroyed, their vows notwithstanding. We presented an humble memorial to the Most Rev. Lord Bishop of Ossory, the Ordinary of the Diocese, and to the Supreme Council, but from neither have we got redress or sympathy. In such circumstances what to do we know not. We offered a yearly rent for our church and house, but to no purpose; so that we have to go here and there like wanderers, not having whereon to lay our heads. Our monasteries in Ireland exceed twenty-four in number; mostly all of them are in the possession of Catholics, but they are shut against us. As the regular conventual life, to which we have all devoted ourselves by solemn vow, cannot, as is plain, be carried out without a convent, we determined to erect a small structure near our convent of Cnoctofer, where we could live in community and practise devotion to the Blessed Virgin according to our vows. And this we have done, although, to satisfy the owner of the site, we had to sell the offerings of the faithful and even the very food we were able to procure. But this burden we can no longer bear, as the charitable offerings are exhausted. Wherefore, Most Illustrious Lord, we depend on you alone to stretch out a helping hand to us in our miserable state, and to use your influence to procure for us, even though stripped of all its farms and lands, the bare monastery of Cnoctofer, with its gardens, more especially as it (the monastery) serves the said Thomas White for no other purpose than that of a brewery or ale-house. And we shall pray, &c." [1]

Notwithstanding this petition the convent continued in the possession of the Whites, and never again reverted to the Carmelites. It became the residence of the Langrishe family, probably in the early part of the 18th century; and portions of it, including, at least, the kitchen and double-vaulted square tower, still remain incorporated with Knocktopher Abbey, the Langrishe family mansion.

Trinity Well, the holy well of Knocktopher, is no longer to be seen, being hidden away from view beneath the boarded floor of the servants' hall, in Knocktopher Abbey.

Modern Carmelite Convents, Knocktopher.

For almost a hundred years after 1645, we find no trace whatever of the Carmelites at Knocktopher.

Tradition states that, in the penal times, the Friars had a convent and chapel in Mrs. Holohan's land in Raliuch, part of Castlecolumb; and that they lived and ministered there for several years, till their removal to Knocktopher village, about 1750. Some remains of their convent and chapel may still be noticed in Raliuch in the centre of a field beside the public road.

The convent and chapel which they founded at Knocktopher, about 1750, stood in front of the present chapel, in a line with the road; they continued in use for about eighty years.

The present chapel and convent were built in 1834 by the Prior, Father Eugene Cullen. On the 20th June, 1843, the chapel was solemnly consecrated by Dr. O'Connor, Bishop of Saldes.

[1] *Spicilegium Ossoriense*, Vol. I., pp. 294-5.

The Priors of Knocktopher.

Very Rev. John Prendergast was Prior of Knocktopher in 1762, as we learn from the list of subscribers to Dr. Burke's *Hibernia Dominicana*. He first appears in 1739, when he baptized one of the children of Mr. William Shee of Sheepstown.

Very Rev. Hugh Geraghty, a Connaughtman, was the next Prior, and was resident here for many years. He died 6th Sept., 1820, aged 103 years, and is buried in the convent chapel.

Very Rev. Martin Reynolds was Prior in 1806 and as far, at least, as 1816. He is said to have been a native of Moate, King's Co.; to have been at one time a Professor in the College of Salamanca, where he numbered among his pupils, Dr. Marum, afterwards Bishop of Ossory ; and to have been buried in Knocktopher chapel, in the same grave with Father Geraghty. Very Rev. Father O'Keeffe, a native of Stoneyford or its near neighbourhood, was Prior in 1831.

Very Rev. Eugene Cullen, a County Wicklow man, Prior from about 1832 to 1850, built the present convent and chapel, in 1834. He closed a long life at the Carmelite convent, Clarendon Street, Dublin, Feb. 6th, 1879.

Very Rev. Mathew Scally, Prior from 1850 to 1864, when he died, aged 50 years.

Very Rev Father Bruten, Prior, 1864-68.

Very Rev. Father Reddy, Prior, 1868-71.

Very Rev. William Blanchfield, born at Blanchfield's Park, Gowran, was Prior from 1871 to 1875. He died Oct. 1900, aged 46 years.

Very Rev. Thomas Davis, born in Thinvaun, parish of Aghavillar, was Prior from 1875 to 1881.

Very Rev. Michael Daly, Prior, 1881-84.
,, ,, John Brennan, Prior, 1884-87.
,, ,, Thomas Davis, Prior (2°), 1887-95.
,, ,, Patrick Donegan, Prior, 1895-98.
,, ,, Richard Colfer, Prior, 1898-99.
,, ,, John Brennan, Prior (2°), 1899-1903.
,, ,, John Brennan, Prior (3°), 1903—

Castles at Knocktopher.

Garrison Castle.—This was the residence of the Earls of Ormond, and stood a few perches south of the churchyard, on the summit of Knocktopher Moat. The Moat is a circular earthen structure, about 40ft. high, and 50 yds. in diameter at top, and surrounded at the base by a deep fosse. In the castle that stood here,

called Garrison Castle on the Ordnance Survey Map, died James, 2nd Earl of Ormond, in 1392, and Sir James Butler, father of Pierce Ruadh, 8th Earl of Ormond, in 1487. Tradition states that this castle was blown down by the Cromwellians from Skarra Rock, beside the Knocktopher Creamery. A huge piece of the masonry, immensely thick, still projects from the north-west side of the Moat, over the fosse.

Two slabs, formerly inserted in the walls of Garrison Castle, may now be seen immediately outside the wall of Knocktopher graveyard, to the north. One shows a shield with *the chief indented* of the Butler family, and over it, in raised Old English letters, the word **Ormond**; the other has an elaborate sculpturing of the Ormond family arms, and under it the motto, **Dum spiro, spero.**

Manor Castle stood about 50 yards north of Garrison Castle, to the left of the road. It was built over the little stream, so that it was partly in the townland of Barretstown, and partly in that of Whitescastle Lower. In it the old Corporation of Knocktopher held their meetings. It has been razed to the ground.

Barretstown.—The Ordnance Survey Map enters "site of castle" here, about 40 perches from Manor Castle, on the bounds of the townland of Knocktopher Abbey.

White's Castle (1) stood about 50 perches north of Manor Castle, close to Knocktopher cross-roads, in the townland of Whitescastle Lower. Not a stone of it remains over another. The site is marked on the Ordnance Map.

White's Castle (2) stood two fields due north of the castle last mentioned, and was the residence or mansion of the White family, proprietors of Knocktopher Abbey and Abbey lands, from about 1550 to 1677. (*Tradition.*) Its walls have been all taken down. The site is well known, but is not marked on the Ordnance Map.

Castlecolumb.

This townland is situated in the old parish of Knocktopher. At present its Irish name is locally sounded *Cushlawn-Chulm. i.e.*, Caiſleán-Ċoluim. O'Donovan writes it Caiſlean tiġ Coluim, which he translates "the castle of the house of Columb." The ancient name is Cill-Ċoluim, or St. Columb's Church. The townland, with that of Flood Hall, formerly Rathtootĕrny [1] (accent on 2nd syllable), passed from Thomas fitzRichard Cantwell, the old owner, to James, 1st Earl of Ormond, Aug. 12th, 1440, as appears from the following, the original of which is preserved at Kilkenny castle:

"Sciant &c. quod Ego, Thomas, filius Ricardi Cantewell, dedi, concessi, &c., Jacobo le Botiller,

[1] In Irish it is called *Raanoothărnă, i.e.* Rath an Ċutaiſne, the Rath of a man named Tooterny.

Comiti Ermoniae, omnia messuagia, terras, tenementa, redditus & servicia, cum suis pertinentiis, quae habeo in Rathinotheran in Manerio de Knoctoffre, & in Kilcolme, seu alibi infra Baroniam de Knoctoffre, una cum omnibus messuagiis, terris, tenementis, redditibus & serviciis, cum omnibus suis pertinentiis quae habeo infra Baroniam de Ouerke, habenda &c. praefato Jacobo, heredibus et assignatis suis imperpetuum, tenenda de capitalibus dominis feodii illius per servicia inde debita & consueta &c. In cujus rei testimonium &c. Datum duodecimo die Augusti anno regni Regis Henrici Sexti post conquestum decimo octavo."

Both townlands continued in the possession of the Ormond family till the close of the 17th century or, perhaps, a little later.

The Church of St. Columb, appropriated to the Priory of Kells early in the 13th century,[1] stood in "Bawn-na-cille," the church field, at a distance of about 30 perches due east of Castlecolumb castle. It consisted of nave and chancel, the former about 40 ft. long, the latter about 14. Its walls were taken down about 1840, but the foundations yet remain beneath the surface, and, in very dry summers, can be distinctly traced in the withered grass. The church and graveyard were enclosed by a large, circular earthen rampart, which was also levelled about 1840.

Except that it belonged to the Earls of Ormond in former centuries, nothing is known of the history of the ancient strong castle adjoining.

The northern extremity of the townland, about 60 or 70 acres in extent, is called Rā-liuch, or the Wet Rath. Here it was that the Knocktopher Carmelites had their first convent and chapel, after the battle of the Boyne.[2]

Kilcurl.

This was another of the old parochial churches granted to the Priory of Kells, in the first years of the 13th century by Mathew fitz Griffin.[3] In Irish it is called *Kyle-Churrl, i.e.*, Cill-Cairill, or Church of St. Cairill. Bishop Phelan's *List* has: "Patronus Ecclesiae de Kilkirill, S. Kirillus, 10 Maii." The only saint named Cairill, mentioned in the *Martyrology of Donegal*, is "St. Cairill, Bishop, at Tir-Rois," who was a contemporary of St. Colman Ela, and whose feast is set down on June 13th. Presumably he is identical with the saint of Kilcurl. Very often the same Irish saint was venerated on different days in different churches.

The church of Kilcurl consisted of nave and chancel. The former was 38½ ft. long and 17½ ft. wide internally, the latter 20ft. by 13ft., the walls being 2½ft. thick. The nave, which was evidently much older than the chancel, is gone almost to the ground, except the west gable, a considerable portion of which remains propped up by two ancient buttresses. The wall containing the choir arch is also overthrown. The remaining walls of the chancel are fairly perfect. The window

[1] See p. 21, *supra.*
[2] See p. 26, *supra.*
[3] See p. 2, *supra.*

in the east gable was divided by two cut-stone mullions, which, together with part of the frame, are missing. There is a closed-up door in the south wall, which formerly led from a sacristy into the chancel; it is 5½ft. high, and 2½ft. wide, and round-headed, the arch being turned with thin flags. The nave and chancel are not bonded into each other. There is no holy well, and no tradition of any patron or of the pattern day.

Kilcurl castle, still almost perfect but uninhabited, was founded, it is traditionally stated, by an individual called *Thraesa mac*, or Thraesa the Fat (meıċ). In the 16th and 17th centuries it was occupied by a family named Purcell, who, being mere Irish papists, forfeited under Cromwell.

Ballybooden.—There is here a huge monolith, inscribed with Ogham scorings, of which Father Edmond Barry gives the following reading:

CORBI XOI MAQI LABRIATT[AS]

Chapels.

Ballyhale.—[1]

Knockmoylan.—The old chapel of this district stood in Luke's Well; it was built by Father Cassin, P.P., about 1790. The present chapel was built by Father Holohan, P.P., about 1812.

Parish Priests.

Rev. John Archdeacon appears to have had charge of the parish in 1610 or 1611.[2]

Rev. John Madden was one of the succeeding P.P.'s. His will, made Oct. 14th, 1668, and proved Feb. 16th, 1668-9, is preserved in the Record Office, Dublin; it is as follows:—

"In the name of God, Amen, the 14th of 8ber, 1668.

"I, Jhon. Madane, clerke, sicke of body but of perfect sense and memorie, doe make my last will and testament in manner following.

"First I com̄end my soule to Almighty God, my Creator and Redeemer, and my body to be buried under the protection of my Lord and Saviour Jesus Christ in the Parish church of Knocktofer where my uncle is buried.

"It. I doe leave to discharge my funerall expenses twenty pounds ster.

"It. The thirtie pounds now in Mr. James Carie's hands of which I bequeath and leave unto my niece Anstace Madane ten pound.

"It. To Richard Madane her brother five pound.

"It. To my brother William five pound.

"It. To each of my sisters thirtie shillings a peece.

[1] See p. 16, *supra*.

[2] See Vol. I., p. 82.

"It. I doe leave my cossin Peter Walsh, my brother William Madan and my nephew Richard Madan to be my executors of this my last will and testament; and recover all and such debts as is due vnto me.

"It. Mr. Thomas Shortall of Killbline owes me fifteene pounds ster.: and gave him in keeping Jeweles, rings, and a watch the vallue of thirtie pounds ster. or thereabouts.

"It. I doe bequeath vnto fa. Peter Walsh all my bookes, my pixis, surplice and my broade cloth shute. My best vestment and challice I doe leave vnto my cossin Peter Walsh to the vse of the parish of Knocktopher.

"I doe revoake, renounce, frustrate and make voide all wills heretofore by me made, and declare and appoint this my last will and testament, as witness my hand the daie and yeare above written.

"Being present,

"Nicholas La . . . , his mark "JOHN MADAN.

"David Duluchuntie, his mark."

Endorsed:—"The last will and testament of fa. John Madane."

REV. ROBERT SHEE was Vicar—here equivalent to Pastor or P.P.—of Knocktopher in Aug. 1669. He was still living, July 25th, 1683, when he is mentioned in the following passage in the will of one of his parishioners, James Fanning of Bathsrath (now Baysrath), gent.:—

"5thly. I bequeath to ffather Robt. [Shee] 10s., to ffather James Tobin 10s. and to give to the rest of the clergy as ffather Robt. and ffather James Tobin thinks fitt."

REV. MARK SHEE, brother Dr. Patrick Shee, Bishop of Ossory, was born in 1659, was ordained at Lisbon in 1683, and became P.P., Ballyhale and Aghavillar, probably about 1690. He is mentioned in the will of Mr. William Shee of Derrynahinch, Sept. 22nd, 1693, thus:—"Item. I bequeath unto my nephew ffather Marcus Shee a feather bed and five pounds"; in the will of Father Richard Shortall P.P., Kilmanagh, Feb. 9th, 1711-12; in the will of Father Pierce Forrestall, P.P., Thomastown, Sept. 12th, 1712; and in the will of Henry Shee, Derrynahinch, drawn up Sept. 21st, 1729 and signed December, 1730, in which the testator bequeaths unto his "cossens father Mark Shee and to his brother Doctor Patrick Shee five pounds to each on'm." Father Shee died April 10th, 1734, at the age of 75. His chalice was in the possession of the late Very Rev. Thomas O'Shea, P.P., Camross, up to the time of his death, but has since been taken to Australia by his nephew, Rev. Patrick O'Shea; it has the following inscriptions:

(1). "D. Marcus Shee, Pastor de Knocktopher, me fieri fecit 1718."

(2) "Do[min]us. Guli[elm]us Knaresbro in signum amic[iti]ae. Revd. Joani Mullins anno Domini. 1833."

(3) "Quo mortuo venit ad Thomam O'Shea, P.P. Camross, 1854."

REV. PHILIP PURCELL succeeded. According to a family Register kept by the Shees of Sheepstown, he baptized Mary Shee, daughter of Mr. William Shee of Sheepstown, July 14th 1734; James Shee, son of same, Sept. 25th, 1735; and

Francis Shee, also son of same, Jan. 21st, 1737-8.[1] His death must have occurred soon after the last mentioned date.

Very Rev. Patrick Murphy, next P.P., baptized Henry, son of William Shee, of Sheepstown, Oct. 5th, 1740. The *Diocesan Register* notes his translation from this parish to Thomastown, May 12th, 1764; but the translation did not take effect till Aug. 1772.

Very Rev. Peter Crea or Cree, became next P.P., and was translated to Kilmacow and Mullinavat, March 20th, 1781.

Very Rev. John Cassin became P.P., March 21st, 1781, and was translated to Callan in Jan. or Feb., 1800.

Rev. Henry Kealy, whose name is sometimes written Kelly, was born in Skoughathoarish, Danesfort, and was ordained, March 6th, 1784. He was C.C. under Father Mansfield, in Windgap, from, at least, Feb. 1792 to Feb. 1800, when he became P.P., Ballyhale. He died in April, 1801. His remains were interred in Knocktopher churchyard, but there is a tradition among his relatives, that they were secretly conveyed thence, a night or two after burial, by his former parishioners of Windgap, and re-interred near the door of Windgap chapel. "Amabiles in vita sua, in morte quoque non sunt divisi."

Rev. James Gorman, appointed P.P. in April or May, 1801, was translated to St. Canice's, Feb. 2nd, 1802.

Rev. Walter Holohan was born in the Hill of the Bridge, beside Bennetsbridge, but in the parish of Danesfort, about 1758, and was ordained on the same day as Father Henry Kealy, his first cousin, and predecessor as pastor of Ballyhale. After his return from the Continent, he was C.C. Glenmore from 1791 to 1799 and of Callan either before or after that term. He became P.P., Ballyhale in Feb., 1802, and having governed the parish 21 years, died May 14th, 1823, and was buried in Ballyhale churchyard. Father Holohan was grand-uncle of the Very Rev. James Holohan, now P.P., Rosbercon.

Rev. Charles Kavanagh, brother of Rev. Edmund Kavanagh, P.P., Danesfort, was born in Whiteswall, Galmoy, in 1762. He was ordained in 1792, after which he served as C.C. in Freshford, Gowran, Durrow and Danesfort; and was promoted to the pastoral charge of Ballyhale and Aghavillar, in May or June 1823. He died at his residence in Moonroo, July 13th, 1847, in his 85th year, and is buried in Ballyhale chapel.

After his death Ballyhale and Aghavillar became distinct parishes.

Very Rev. Robert O'Shea, first P.P. of Ballyhale after the division, was brother of the Very Rev. Thomas O'Shea, P.P., Camross, and was born in Cappahayden,

[1] See *Journal of the R.H.A.A.I.*, Vol. III., New Series, May, 1860.

Kilmanagh, May 1st, 1801. He studied in Burrell's Hall and Birchfield, and was ordained by Dr. Kinsella, at Pentecost, 1831. In July following he was appointed to St. Mary's, and served there as C.C., and subsequently as Adm., for more than 16 years. While still Adm. of St. Mary's, he was promoted to the dignity of Archdeacon of the Diocese, in 1846. On the 21st Sept., 1847, he became P.P., Ballyhale. He died at his house in Knockwilliam, Jan. 5th, 1883, and is buried in Ballyhale churchyard.

Rev. Thomas Delahunty, born in Castleinch, St. Patrick's, in 1833, studied in St. Kieran's College, and afterwards in Maynooth, which he entered for Humanity, Aug. 28th, 1853. After his ordination in Summer 1861, he was Chaplain in Kilkenny Workhouse, and then C.C., Tullaherin, Kilmanagh, Ballyhale, Slieverue, and Ballyfoyle, till May 1883, when he returned as P.P. to Ballyhale. In June 1886 he ceased to administer the parish. He died in Belmont Park, Waterford, Oct. 3rd, 1898, and lies buried with his relatives in the churchyard of Grange, Danesfort.

Rev. James Henneberry became next P.P., Dec. 9th, 1898. He resigned the parish, July 19th, 1899.

Rev. Walter Walsh, born in Grange, Mooncoin, was baptized Aug. 29th, 1849. Having studied in Maynooth, and been ordained in Summer 1876, he served as C.C. in St. John's, Tullaroan, Slieverue and St. Canice's, and was promoted to Ballyhale, July 20th, 1899. He died, after a brief illness, Jan. 2nd, 1903, and is buried in Ballyhale churchyard.

Rev. John Doyle, present P.P., succeeded.

CHAPTER III.

THE PARISH OF DUNNAMAGGAN.

THIS parish, separated from Windgap in 1826, is made up of the civil parishes of Dunnamaggan (except the townland of Baysrath), Ballytobin, Kilree, Kells (except the townlands of Garrynaman, Kellsborough, Kellsgrange, Killiny and Viper), and about four-fifths of Kilmoganny. Its area is about 15,752 stat. acres.

DUNNAMAGGAN.

Both O'Curry and O'Donovan write this name, in Irish, Dun na m-bocán, which the former translates "the fort of the soft eggs" (*buggawns*), the latter "the fort of the bogs." Neither their rendering of the word, nor their interpretations of same can, however, be admitted. The parish is mentioned in three different 14th century lists of Ossory Churches, in the *Red Book of Ossory*, under the forms Donimegan, Donymegan and Donymgan; and in the *Patent Rolls* of the year 1412, as Donnymgane. This, coupled with the fact that the local Irish sound of the name is *Dhoon-im-ĕ-gawn* (the *e* sounded very lightly, accent on last syllable), leaves no room for doubt that the true Irish form is Dun-Imgán, *i.e.*, Imgan's Fort. O'Donovan himself when treating of the parish of Rathangan (in Irish, Rath-Imgáin, and at first anglicized *Rathemegan*), in the Co. Kildare, writes that the name Imgán is a proper name, signifying *Vulnerator*, and was of frequent occurrence in ancient Ireland. Hence Dunnamaggan should have been anglicized Dunnamgan, or Dunamagan (accent on *am*), and not under its present form. The same name appears, in the Co. Roscommon, as Donămŏn (accent on *am*), but there the *g* of Imgan loses its sound through aspiration.

The parish of Dunnamaggan became impropriate in the Prior and Canons of Kells at an early date, and continued so down to the Reformation.

The PARISH CHURCH was about 60ft. long, and was not divided into nave and chancel. The east gable has been razed to the ground. Some fragments of the south-side wall and west gable yet remain, preserving, however, no traces of door or window. The north side-wall, still almost perfect, is 10 or 11ft. high, and 3ft. 2in. thick, and is built of very large stones, some of them being 6 ft. or more in length. Near its east end is a small doorway with round arch turned with small rough flags laid on the edge ; it measures 2 ft. 5¼ in. in width at the ground, and 2ft. 4in. above, at the turn of the arch, and is 5ft. 3in. high ; the sides as well as the arch are built of unhewn stones ; over it, on the outside, a carving of a human head projects from the wall, but the features are now undistinguishable, the stone being of grit and much weather-worn. Near the west end is a large door, also built of rough stones, with arch slightly curved on the outside, and round-headed on the inside. The windows, or rather loops, in this wall deserve notice. The most easterly, situated opposite the altar, is flat at top ; splays widely at the sides, *both within and without* ; is built of rough stones ; and measures 1ft. 9½in. in height, by only 4 in. in width. About the middle of the wall is another loop, splayed only on the inside, and measuring 2ft. 2in. in height, and about 4 or 5in. in width. The third loop, near the west end, is 1ft. 6in. high and 4in. wide, each of the external sides being formed by a single stone laid on end ; it is flat at top. This wall is very strongly built, and is all the work of the same period and of the same builder. As its details are Celtic with some traces of Gothic, its erection may be assigned to the last years of the 12th century, or the beginning of the 13th.

Two corbels projecting from the internal face of the side-wall, near the west end, show that the church was provided with a gallery. In the graveyard is the head of a trefoil window of the ogee pattern, divided by a mullion. This window was situated in the east end of the church, and must have been an improvement effected there during the 15th century.

The baptismal font has been removed to Dunnamaggan chapel, where it now serves as a holy water stoup ; it is of ancient pattern, fluted on the sides, and resembles the fonts of St. Canice's Cathedral, Gowran church, &c.

DUNNAMAGGAN CROSS.—The graveyard is large but of unusual shape, its length from north to south being considerable, whilst it is rather contracted in width. There are many inscribed head-stones, but none that call for special notice. The most interesting of all the monuments is a grand old Celtic cross standing upright in its pedestal, at the distance of 8ft. from the *north side-wall* of the church. When O'Curry visited this place in 1839, he found the cross broken, its shaft alone remaining in the pedestal, whilst the fragments of the arms and

top lay on the ground beside it. So it remained till 1852, when the Rev. Cecil Russell, the landlord of Dunnamaggan, having had the broken pieces fitted into their proper places, and firmly joined together with iron cramps, re-erected, and thus restored, as far as he could, this venerable relic of the piety of former times.

The Cross is of freestone. It is 5ft. 4in. high, 2ft. 8in. in width across the circle enclosing the arms, and 8in. thick. The shaft tapers slightly, being 1ft. 4½in. wide below, where it fits into the socket, and 1ft. 6in. wide immediately underneath the circle. The pedestal, which has one *gradus* or step, is 1ft. 9in. high, 3ft. 4in. long, and 2½ft. wide. From this it will be seen that the full height of the cross and pedestal, taken together, is 7ft. 1 in. The arms of the cross do not project beyond the circle; the top projects, however, but only an inch or so. In the centre of the circle, on the front or western face, are some remains of a carving in relief, which seems to have represented the Crucifixion. Corresponding to this, on the opposite side, is a boss partly worn away.

CELTIC CROSS, DUNNAMAGGAN.
VIEW FROM WEST.

On the front of the shaft there is a sunk panel with a carving about 2 ft. in height, representing a bishop, or abbot, arrayed in vestments, with a crozier in his left hand; his right hand is raised in the act of imparting a blessing; there is no mitre; the head is tonsured, and a small fringe of hair overhangs the forehead. The top of the crozier, representing the crook, is broken away. This effigy bears a striking resemblance to that found in St. Leonard's well close by, and to be noticed immediately; indeed, it appears to have been the model after which the latter was fashioned.

On the back of the shaft there is another sunk panel with an effigy—also about 2ft. high—representing a female, with something like a wheel carved partly on her

left shoulder, and partly on the margin beside it. This figure probably represents St. Catherine. The face, which is fairly well preserved, wears an expression of great mildness. On each of the sides of the shaft there is also a sunk panel with a carving of a human figure, smaller than either of those on the front and back, but whose identity cannot be easily established. Over each of the larger effigies there is a zig-zag or indented line running across the shaft. The cross has no other trace of ornamentation.

It is very strange to find this cross at the north side of the church. The explanation seems to be, that the original church of Dunnamaggan stood several yards nearer to the north than the present ruin ; that the cross was set up while the former church was still in use ; and that, when the later church was built on another site more to the south, the cross was left undisturbed in its old position. Tradition makes this one of the Seven Crosses marking the graves of the Seven Bishops murdered in Lismatigue.

CELTIC CROSS, DUNNAMAGGAN.
VIEW FROM EAST.

Within the graveyard, at the south end, there is a small circular enclosure, about 8ft. in diameter on the inside ; the enclosing fence is 3ft. high ; there is a narrow doorway on the south side ; and a fosse, still traceable, surrounds all. This is called a "Raw" (rath) by the people of the locality ; and certainly it is one of the smallest raths in Ireland. Possibly it marks the site of a hermit's cell.

Dunnamaggan Castle stood about 120 yds. due east of the church, in or beside James Carroll's haggard, but it was completely destroyed many years ago.

St. Leonard.—O'Curry was unable to find out the pattern day of Dunnamaggan, though it must have been very well known in the parish, in his time, as it is at

present. The pattern was held on St. Leonard's day, Nov. 6th, if that day fell on Sunday; should the saint's festival occur on a week day, then the pattern was held the following Sunday. In Bishop Phelan's *List*, St. Leonard, Abbot (Nov. 6th), is entered as patron of Dunnamaggan. St. Leonard was a Frenchman of noble birth. Though brought up in paganism, he had the happiness, at an early age, of being converted to the true faith, and ever after led a life of great austerity and sanctity, sometimes as a monk in a monastery, at other times as a hermit, and again as a missioner converting the pagan and the sinner by his preaching and example. One of the principal traits of his character was his charity towards prisoners and captives, to whom he often afforded temporal and spiritual help, and whose release from their chains he was often instrumental in effecting. He died about the year 559.[1]

St. Leonard's Well, in Irish *Thubber-săn-Leeănărth* (accent on *Lee*), is midway between the old church and present chapel of Dunnamaggan. It is within a circular enclosure, the rampart of which is almost levelled. The pilgrimage used to begin within the enclosure, at the well; was continued thence to the road; and then along the road, to the present chapel, where it ended. The well is now very neglected.

Ancient Statue.—When cleaning out this well, about 1800, the Brennans, who owned the land, found there an alabaster statue, presumably of St. Leonard, which they reverently preserved at their house in Dunnamaggan. For many years after its discovery, in cases of dispute among the neighbours, the contending parties were accustomed to make declarations with hand placed upon this statue, believing that testimony thus given had all the binding force of an oath. About the year 1875, Mr. James Brennan of Dunnamaggan, the representative of the finder, handed over the statue to St. Kieran's College Museum, where it is now preserved. It is about 12in. in height, and represents an ecclesiastic robed in sacred vestments and holding a crozier or staff in his left hand. The head of the statue has been broken off and lost. As already stated, this statue appears to be an exact copy of the effigy sculptured on the front of Dunnamaggan Cross.

St. Leonard's Bush, called *Crown-san-Leeanarth*, is a hoary old *sceach*, 150 perches, or so, west of Dunnamaggan Church, in the corner of a field in the townland of Lacken-draygawn. Formerly Mass used to be celebrated beneath it. It was, and still is, held in great veneration. Until recent years natives of the place would never think of emigrating without bearing away with them a sprig or chip cut from *Crowsanleeanarth*, as a preservative against shipwreck on their voyage to foreign lands. Similarly, during the cholera visitation, in 1832, the

[1] See Butler's *Lives of the Saints*, Nov. 6.

people carried about with them little scraps from the bush to save themselves from the prevailing epidemic.

Killindra, also called Killeendra and Killandrew, is a very small townland close to, or joining, Dunnamaggan. The forms of the name suggest that a church once stood here, but no tradition of the existence of such now survives.

Danganmore.

This name might be taken to signify the big fort or fastness; its local interpretation, however, is "the great fence," *cly* being the Irish word used in this part of the country to signify an ordinary fence or ditch, and *daingean* to signify a large, strong fence such as may be often seen separating one ancient townland or parish from another.

Danganmore church, in Irish, Teampull a' Daingin, is now a complete ruin. The west gable is destroyed; much of the north side-wall, and small portions of the other walls remain. There was no division into nave and chancel. No tradition, holy well, or memory of the patron. This church was a "Capella" belonging to the Priory of Kells down to the great Suppression.

In the graveyard there are a few inscribed monuments, only one of which, viz., that of the Ryans of Danganmore, is of interest; it mentions Peter Ryan, Esq., of Danganmore, who died Aug. 31st, 1828, aged 79 years; his daughter, Anne Ryan, aged 17; his father, John, aged 86; and his brothers, Edward and James, the former 44, the latter 30 years of age. In the next grave to the south, lies John Peter Ryan, Esq. (better known as "Johnnie" Ryan), of Back-Lane, Kilkenny, a Catholic gentleman of great prominence in his day, who died very old about 1845.

The Castle of Danganmore stood 150 yds. south of the churchyard, but only a fragment of it may now be seen. Here dwelt the ancient family of the Comerfords of Danganmore. The Ryans, their descendants and successors, lived, not in the castle, but immediately beside it, in a large, old, slated house now occupied by a farmer.

At the entrance to the *bosheen* leading from the public road, at Ballintee, to Danganmore castle, there was formerly a wayside cross. The cross itself is now missing, and its whereabouts unknown, although old men, living in 1850, remembered to have seen it *in situ*. The pedestal, which still remains, is a large four-sided stone, about 3 ft. high, and 1 ft. 9 in. in length and breadth; the sides are polished like marble, but have neither lettering nor ornament; the edges at the top are chamfered. Placed on this pedestal, at present, is another four-sided block of limestone, about 1 ft. 9in. every way, and rough and uneven at the top; it does not appear to have originally formed any part of the Cross, but

probably rested on the top of a pier, or some similar structure, of stone and mortar ; two of its sides are smooth like those of the pedestal of the cross ; on the other two, that is on the front and right side, is the following raised letter Old-English inscription :

. . ate p' aiab⁹ dni Rich.
Comerford & Joanae
Rich. obiit 5 Octo⁹ 162 . .
[J]o. obiit 3 Octo. 1622.
Rich. Comerf. Junior [&]
Sleger.
Catherina fenell me
[fie]ri fecert 29 April'
Ano dni 1636.

Translation.—Pray for the souls of Mr. Richard Comerford and Johanna St. Leger. Richard died Oct. 5th, 162[4], Johanna died Oct. 3rd., 1622. Richard Comerford junr, and Catherine Fennell got me made, April 29th, 1636.

The word "Sleger," it will be remarked in the above, must be read after "Joanae"; for want of space, or for some other cause, it had to be transferred from the front to the right side of the stone.

The Comerfords and Ryans of Danganmore.

The Barons, or Fitzgeralds seem to have been the old owners of the castle and townland of Danganmore, as tenants of the Ormonde family, to whom the fee-simple of the property belonged. The Comerfords are first mentioned in connection with the townland in 1571, when Richard Quemerford boy (*i.e.* buroe, yellow,) fitz Richard of Deinginemore, horseman, received a pardon.[1] As Richard Comerford fitz Richard of Danginmore, gent., he was again pardoned, in 1601.[2] Black Thomas, Earl of Ormond, must have reposed great confidence in him, as he appointed him trustee to some of the settlements of land made by him upon his heir, Sir Walter Butler. Mr. Comerford's descent is as follows : Richard boy Comerford of Danganmore, (brother of Thomas Comerford of Ballybur castle, who died in 1588), son of Richard Oge Comerford, son of Richard Roe Comerford, son of Richard Comerford and of his wife, Ellen Freny. He died in 1624, at an advanced age, and is buried in Kilree. With his wife, Johanna St. Leger, he is commemorated in the inscription above.

Edmund Comerford, his eldest son and heir, who is described as of Danganmore,

[1] *Fiants* of Eliz.
[2] *Ibid.*

in the Co. Kilkenny, and of Mohubber, in the Co. Tipperary, died in Jan. 1629-30. Thomas, eldest son and heir of Edmund, was 21 years of age at his father's death, and married; he is described as of Derryleigh, now called Castlemorris, which townland he forfeited in the Cromwellian confiscations; if he had any issue, there is no mention of such.

Richard Comerford, who, with his wife, Catherine Fennell, erected the inscribed stone at Ballintee, must have been another son of Richard boy. He is mentioned as of Danganmore, in 1658 and 1659, and he paid 6s. hearth money for his house there, in 1664. He died soon after, leaving his family in straitened circumstances, as appears from a document in Kilkenny castle, in which his widow, Catherine Fennell, petitioned his Grace the Duke of Ormond, that,

"Whereas after the death of her husband, she was unexpectedly left in great arrears to his Grace, and nothing to pay withal, her husband having supposed that all arrears were discharged on his last account at Dublin with his Grace's Commissioners, upon delivering up the deeds of mortgages of Shortalstown, Danganmore, and Cluanmacshanboy,[1] £100 sterling taken in annuity from Mr. Peter Shee, £100 sterling paid to Mr. James Bryan of the city of Kilkenny, and £100 upon Cluanmacshanboy . . . . . [he] might commiserate the unableness and low condition of his oratrix, and the acceptance of the deeds, &c., aforesaid, and to discharge her from all arrears, and give her a lease of ye farme of Danganmore and Shortalstown for 21 years, for a considerable yearly rent, toward the better enabling and maintaining of his oratrix, and the future subsistence of her children."

This petition appears to have been favourably entertained, as the widow and her children continued in possession of Danganmore; and it is, moreover, on record, that a lease of Danganmore, for 3 lives, was made out to the representative of the family, no doubt Catherine Fennell herself, on the 25th March, 1671.

In 1680, Danganmore was settled on Charles Fitzgerald, on the occasion of his marriage with Catherine Comerford. This lady was, it may be presumed, the daughter (or grand-daughter) and surviving heir of Richard Comerford and Catherine Fennell, and is the "Cathaleen Comerthoon," of Danganmore, so famous in local tradition. She appears to have had no issue by Mr. Fitzgerald. On the death of Mr. Fitzgerald, which occurred some time after 1691 (in which year he was attainted,) and before 1700, she married a Mr. Ryan of the Silvermines, in the Co. Tipperary, a gentleman who had lost his property in the late Williamite war.

The issue of this second marriage, according to the *Kilkenny Archæol. Journal*, April, 1864, was an *only* son, Jeremiah Ryan. This is, however, most likely, inaccurate, as Mrs. Catherine Ryan, widow, to all appearance identical with Mrs. Catherine Ryan of Danganmore, by her will dated from Danganbeg, Feb. 1738, after first directing her remains to be interred with her ancestors in Kilree,

[1] The mortgage of "Clon McShane Boy," in Co. Kilkenny, to Richard Comerford, signed "Ormonde," is dated May 3rd, 1645.

leaves her property to her *two* sons, *James* and *Jeremiah*. The will also contains the following clause :

"I leave and bequeath to my grndson, John Ryan, one suit of vestments with altar linen, missal and large gilt chalice & to remain for ever in the family & that I may be prayed for yearly."

Jeremiah Ryan, who succeeded to the Danganmore property, at his mother's death, married a Miss Peppard, in 1721, and died in Kilkenny, in April 1758. His wife survived him many years, and died in High Street, Kilkenny, in 1794, at the great age of 104 years.

John Ryan, of Danganmore, their eldest son, entered the French army and served in the Irish Brigade, at the battles of Dettingen and Fontenoy. After about seven years' service he returned to Ireland, and in his place a commission in the French army was given to his younger brother, who subsequently attained the rank of a general. The said John Ryan married Anne Ryan, of the city of Kilkenny (daughter of Timothy Ryan and Mary Knaresborough, his wife ; sister of Edmund Ryan, M.D., Kilkenny ; and aunt of the Very Rev. Timothy Ryan, Catholic Dean of Ossory), and died in Irishtown, in May 1806, aged 83 years. His wife survived him and died at the Parade, in January 1812. They had issue :

(1) Peter, of Danganmore, who died in 1828, aged 79. By his wife, a Miss Wall, he had an only daughter, who predeceased him.

(2) John Peter, of Back Lane, Kilkenny, who died very old and unmarried, about 1845.[1]

(3) Jeremiah ; of whom presently.

(4) Henry ; baptized in St. Mary's parish, Kilkenny, April 7th, 1756 ; died without issue.

(5) Joseph ; baptized in St. Mary's parish, April 7th, 1756 ; died without issue.

(6) Edward ; died without issue.

(7) James ; died without issue.

(8) Margaret ; died without issue.

(9) Elizabeth ; baptized Nov. 6th, 1754 ; died without issue.

Jeremiah Ryan above, son of John and Anne Ryan, lived in the city of Waterford, married Miss Margaret Burke, of the Queen's Co., and had issue a daughter, viz.,

Mary Ryan, born in 1795, who eventually succeeded to the Danganmore property. In 1820 she married Michael Theobald Langton of the old Kilkenny family

[1] See p. 39, *supra*.

of that name, and died in London, Jan. 22nd, 1864. She had the following issue :

(1) Henry Michael Faustinus Langton, eldest son and heir, of Southwick Place, London, and of Danganmore, Captain of the Louth Rifles in 1864.

(2) Theobald Arthur Lambert, born 1830.

(3) Francis Albert Romuald, born in 1840.

(4) Mary Frances Christina, married, Aug. 1845, Peter Grehan, Esq. of Gresham Terrace, Kingstown, and of Gortkelly and Glencree, Co. Tipperary.

(5) Margaret Caroline Felicia, a Sister of Charity ; died Oct. 11th 1856, at St. Vincent's Hospital, Dublin.

(6) Josephine Jane Simeona, a Nun in the Ursuline Convent, Blackrock, Cork.

(7) Eleanora Mary Susanna, died at Versailles, unmarried, Sept. 8th, 1847.

(8) Eliza Mary Frances.

Captain Langton as heir and representative of the Comerfords and Ryans, holds the fee-simple of Danganmore and Ballintee, paying out of the former a small chiefry to the Marquis of Ormond.

Ballintee.

Irish speakers call this townland *Bolliantee*. The name signifies Tew's Town ; and is derived from the old Anglo-Norman family of Tywe, Tew, or Tue. Walter Marshall, Earl of Pembroke from 1241 to 1245, granted Thomas Tywe the castles, messuages, &c., in the town or hamlet of Westcourt, Callan, which were afterwards sold to Edward Comerford, on the 13th Nov., 1638, by the grantee's descendant, Robert Tywe of Birr. Nicholas Tywe is mentioned in connection with a lawsuit about a holding in Knocktopher, in 1499. John Tywe was chamberlain to James, the White Earl of Ormond ; his son, Nicholas Tywe, made a deposition relative to the entailment of the Ormond title and property, in 1516, being then 67 years of age. The last of the name on record in Kilkenny was the Very Rev. Nicholas Tue, a Catholic Canon of Ossory, in August, 1669.

Part of the original Ballintee is now a separate townland, which the people correctly call "Tewstown," but which appears on the Ordnance Map under the incorrect form "Tuitestown."

There are two wells in Ballintee, bearing Irish names. One is beside a rath, and is called *Thubberadhangan* ; the other is called *Thubberadaneesach*, from people named Dennison, who lived near it.

Vinesgrove, or *Grawnavinnia*, has its name from an Anglo-Norman family named Vyn or Vine, which had settled down in Co. Tipperary, and secured estates

there, soon after the English Invasion. Lughsullish, another townland near Dunnamaggan, means Lough of the Light. Newtown, also in this parish, has the curious Irish name of *Bollialuggizh* (Baile a' Ghiogair), the town of the Giogar *i.e.*, of the Gabbling.

Ballytobin.

The parish of Ballytobin, originally called Ballagh, or the Pass, was granted at the Norman Conquest to one Reginald Albemar. Like so many others of the first invaders, Albemar died without male issue : he had an only daughter, however, who married Adam Tobin (son of Thomas, son of William), and by him had a son and heir, Adam Tobin, Knight. Thus Ballagh passed to the Tobin family, and from them came to be called Ballagh-Tobin. The local Irish sound of the name is *Ballagh-a-Thōbeena, i.e.*, Bealach a' Tóibínig, or Tobin's Ballagh.

Ballytobin parish became impropriate in the Prior and Canons Regular of Kells Priory at a very early date.

The church of Ballytobin, dedicated to the Nativity of the Blessed Virgin (Sept.8), is still a very substantial ruin, the four walls remaining to their original height, except the west gable, the top of which has fallen. Externally it measures about 40ft. by 27ft. The entrance door is in the west gable ; it is framed with grit, is broken at the top, damaged at the sides, and to all appearance is quite old enough to belong to the pre-Norman times. Towards the east end of the south side-wall there is a flat-headed window with a dripstone or moulding at the top ; opposite this in the north wall there is another flat-headed window, somewhat higher up and without any moulding.

In the centre of the east gable there is an arched recess, 14 ft. wide at the base and 11 or 12 ft. high, and having a modern doorway constructed in it. This was probably a chancel arch. At the south side of it there is a credence ; at the north side, a locker. About 1867, portion of the interior of the church was excavated to a depth of 8ft., in order to construct a burial vault for the Bakers of the adjoining Ballytobin Ho. During the operations, three human skeletons were found resting on the solid rock ; they were supposed to be the remains of ecclesiastics, secular or regular, and were again interred close by. Within the ruin is the baptismal font, which is entirely devoid of ornament and presents no appearance of antiquity.

In the beginning of the 19th century, a Mrs. Baker, who then occupied Ballytobin Ho., utterly destroyed the graveyard, alleging its too close proximity to her residence as her reason for such a sacrilegious proceeding. No interments have taken place here since.

Ballytobin Ho., a fine modern mansion, only 100 yds. north of the church,

probably occupies the site of the old residence or castle of the Tobins. About 200 yds. north of this there is, or was, till a few years ago, an old residence of the Hall family. Between both houses tradition locates a draw-well, the exact position of which, however, is unknown, into which the Tobins cast several articles of value on the occasion of their hasty flight from Ballytobin at the approach of Cromwell and his army.

In 1653, Ballaghtobin and Croghtabegg, the property of David Tobin, were granted to Ralph Hall and William Baker ; and on the same occasion, Caherlesk, which also belonged to David Tobin, was granted to Sir Henry Pierce. The modern townland of Ballyhall, in Irish *Ballagh-Hall*, was clearly the part of the old townland of Ballaghtobin allotted to Ralph Hall. Moonawsa, bog of the fáṙaċ, or wilderness, a townland bordering on Ballytobin, has been very appropriately so named. Croghtabeg, another neighbouring townland, is sometimes and correctly anglicized Littlefield, cṙoċta being the Irish for a croft or field.

Caherlesk is called, in Irish, *Cŏhir-lĕshk*, *i.e.*, caċaiṙ-leiṙċ, or Lesc's stone fort. There is a holy well in this townland, nearly opposite Whitechurch ; its name is *Thubber-na-Mydan*, (Tobaṙ na Maiġdine), the [Blessed] Virgin's Well.

Kilree.

Kilree is pronounced exactly alike in English and in Irish. It is usually taken to signify the Church of the King, that is, cill-Riġ ; but this explanation appears to be inadmissible. It is possible that the original form of the word is cill-fṙaoiċ, which might mean (1) the church situated in the fraech or heath, or (2) the church of a saint named Fraech, who is entered in the *Mart. of Donegal* on Dec. 20th. We believe, however, that the true Irish name is cill-Ruiḋċi, *i.e.*, the Church of St. Ruidhche (pronounced *Ree*). St. Ruidhche was a female saint. She is commemorated in the *Mart. of Donegal*, on Feb. 8th, as " Ruidhche, Virgin," and in the *Mart. of Tallaght*, on the same day, as " Ruidhchi, Virginis." Kilree, near Bennetsbridge, is certainly called from St. Ruidhche, for it is mentioned as " Kell-Rudi " in the confirmatory grant made by King John, when Lord of Ireland, to the Abbey of Jerpoint.

The parish and church of Kilree have had St. Bridget (Feb. 1st.) as patron for many centuries. " S—— " is mentioned as " Decanus de Kilry," or Dean of Kilree, in the Episcopate of Felix O'Dulany. The parish belonged to the Dean and Chapter of the Diocese, in 1259, in which year they handed it over to the Priory of Kells, in exchange for some other benefice.

The Church of Kilree consists of a nave and chancel ; and, though long roofless,

its walls remain substantially perfect. The Nave is 28ft. 9in. long and 18ft. 8in. wide. It has a very ancient door in the centre of the west gable, measuring 5ft. 11in. high, and built of small rough stones ; on the outside it is 2ft. 9in. wide at the top, and 2ft. 10in. at the ground ; on the inside it is 2ft. 10¼ in. wide above and below ; it is flat-headed, the top being formed of one large, undressed limestone flag, 3 ft. 9in. long, 10 in. in depth, and extending through the full thickness of the wall, *i.e.*, 2 ft. 10 in. This door was built up ages ago, and continued so till quite recently when it was cleared of the blocking-up masonry and again fully exposed to view. *Antae* project in front of the gable containing it.

CHURCH AND ROUND TOWER, KILREE.

In the south-side-wall, near the west end, there was a door, now destroyed, which was evidently broken out there when the door in the west gable was closed up. The original semi-circular choir-arch, framed on the western or outer edge with cut blocks of grit-stone, yet remains. At the time the door was changed from the west gable to the south wall, this arch was remodelled to suit the taste then prevailing, not, however, by pulling down the already existing work, but by constructing a smaller arch in the pointed style underneath it. The original arch

is 13ft. 4 in. wide, and 12 ft. 9 in. high ; the later arch, 9 ft. 6 in. wide and 11 ft. 2 in. high. The nave has no other features of interest.

The Chancel is 32 ft. 7 in. long, externally, and 19 ft. wide. A door lately broken out in the east gable has destroyed the central east window. O'Donovan, who saw part of this window, describes it as being large and decidedly modern. If his statement be true, it must then be supposed that the window was merely a late remodelling of a smaller and very much more ancient one, whose place it had usurped. A peculiar feature of the east gable is, that at each side of the central window there is another small window, at a height of 10 ft. from the ground. Both these windows are of Celtic pattern. That at the Gospel side is about 2 ft. high, with *flat lintel and sloping sides*, the frame being of cut grit-stone ; the other, at the Epistle side, *is the same as this in every way*, except that on the inside it splays only on the north side. Those windows being situated so high over the level of the church, the writer was unable to reach them in order to secure accurate measurements.

In the south wall, opposite the altar, there is a round-headed window, the arch being formed out of a single stone ; the frame is of grit, with a chamfer on both the inner and outer edges ; about 6 or 9 in. of the base has been broken away, but has been restored of late years ; the upper or ancient part, still uninjured, is 2 ft 4 in. in height, 8 in. wide at top and 8¼ in. wide below. On the inside this window is flat-headed, and widely splayed at the sides. Opposite it, in the north wall, was another window now destroyed. There is a broken sacrarium or credence between the south window and the east gable.

Though O'Donovan considered the chancel much more modern than the nave, a careful study of both will lead to the conviction that, with the exception of some patchwork in the north wall of the chancel, they belong to the very same date. As its characteristics are so strongly Celtic, and at the same time betray no traces of ornamentation, this church can scarcely be later than the year 1000.

None of the many tombs in the graveyard call for special notice. Within the chancel are :

(1) A coffin-shaped slab with incised cross, but uninscribed.

(2) A floor-slab in the north-east corner, with raised floriated cross in relief running down the centre ; it has the following raised-letter, Old English inscription around the edge :

Ł. Ꮋ. Ꮪ. Hic jacet Thomas Howling quo[n]d[am] Dns de Kilri A°D. M°ccccxxxiiii xi die Me[n]s[is] Maii.

Translation.—Here lies Thomas Howling, lord of Kilri, the 11th day of the month of May, A.D. 1534.

(3) An altar-tomb in the north-west corner, in good condition ; on the front panel are carvings of the instruments of the Passion ; the end panel is plain ; the covering slab has a raised cross in the centre, and a raised Old English inscription around the edge, thus :—

"Hic. jacet. Dns. Richardus. Comerford. quondam. de. Danginmore. qui. obiit. [*date left uncut*] et. Dna. Joanna St. Leger. uror. ei⁹. pia. hospitalis. et. admodum. in. omnes. misericors. matrona. quae. obiit. 4. die. Octob⁹. A. 1622."

Translation.—Here lie Mr. Richard Comerford, formerly of Danganmore, who died . . . and Johanna St. Leger, his wife, a matron pious, hospitable, and charitable to all, who died Oct 4th. 1622.

For an account of Mr. Comerford and his family, see pp. 40-41, *supra*.

Kilree Round Tower.—At the distance of a few yards to the north-west of the west gable of the church, stands a fine Round Tower, which the Irish-speaking people call *Cliggŏch-Chill-Rec*, *i.e.*, the Cloigtheach, or Round Tower, of Kilree. See O'Donovan's letter *infra* for a description of this Tower.

Kilree Celtic Cross.—See O'Donovan's letter *infra*.

Tobar-Brighde and Gloon-Brighde.—See O'Donovan's letter *infra*.

The Howlings, or Holdens, of Kilree.

The Welsh or Anglo-Norman family of Howling or Holden (called in Irish, *Ooleeng*), were the old owners or "lords" of Kilree. Thomas Howling was lord of Kilree in 1534, as appears from his monument above. David Howling of Kilrie, gent., was pardoned in 1567, 1571, and 1587. James Howling of Kilry was one of the Constables of the Barony of Kells, in 1608. Nicholas Howling forfeited Kilree, under Cromwell, in 1653. The old residence of the Howlings stood at Mr. Fleming's place in Kilree.

Danganbeg belonged to another branch of this family. Edmund Howling fitz James, of Dangen-begg, was pardoned in 1552, and William Howling, of the same place, in 1571-2. David Howling, of Danganbeg, was Constable of the Barony of Kells, in 1608.

On the 20th Sept. 1639, Edmund Howling, gent., had a grant, in virtue of the Commission for the Remedy of Defective Titles, of half the castles, towns, and land of Howelstown alias Ballyheyle, Coulmain, Killenemagine and Corgraig. He forfeited, in 1653, and was transplanted to Connaught the following year.

There are many Howlings still along the Walsh Mountain, and elsewhere in south Kilkenny, but they always call themselves Holden. The tradition among them is that their real name is Walsh, and that they belong to the old Castlehale stock.

O'DONOVAN'S ORDNANCE SURVEY LETTER ON THE PARISH OF KILREE.

"Thomastown, Sept. 16th, 1839.

"The name of this parish is now distinctly pronounced in Irish as if it were written *Cill-Righ, the church of the King;* and the tradition preserved in the vicinity accounting for the name is, that it was called *Cill-Righ, the church of the King,* from one of the Kings of Ossory, who was killed at a ford, about ½ a mile to the east of the church, called Killossory, and buried near a stone cross lying to the west of the church. This church is dedicated to St. Bridget, after whom a holy well lying to the north-east of the church, about one furlong, is called *Tobar Brighde.* It springs from under a remarkable rock situated to the right of the road as you go from Kells to Kilree. Stations were performed, and a pattern was held at this well, not many years since, on St. Bridget's day, the 1st Feby. Between this well and the church there is a stone called *Glun Brighde,* in which St. Bridget is said to have left the impressions of her two knees and hands while praying; but the impressions in this stone are certainly the work of nature.

"From these monuments it is obvious that the church was erected by, or dedicated to St. Bridget, and that it was a church of importance will appear from what is to be said presently; but it is very strange that we have no historical reference to this church under the name Kill-Righ, which seems a very ancient form of the name. Colgan, in giving a list of the churches founded by, or dedicated to St. Bridget in Ireland, mentions two in the Diocese of Ossory, and in that district of it called the territory of Magh Lacha. These he calls *Cill Brighde Major* and *Cill Brighde Minor.* The Magh Lacha is no longer remembered as the name of a territory, and no such distinguishing adjuncts as *major* and *minor,* or their Irish equivalents *mor* and *beg,* are now remembered to be or to have been added to any *Kill Brighde* in the Diocese of Ossory. There are at present two churches in this diocese called after St. Bridget, but so far asunder as that they could hardly have been in the same territory, unless indeed the territory of *Magh Lacha* was very extensive; the one is situated in the barony of Ida and still distinctly called *Cill Brighde,* and the other about one mile west of the town of Callan. Could the church called *Cill Brighde Major* be this church of Kilree, and *Kill Brighde Minor* the Kilbride near Callan? I think not, for we learn from the *Royal Visitation Book* of 1615, thirty years before Colgan, that Kilree was then DISTINCTLY called by that name:

'Ecclesia de KILREE] Rectoria impropriata. Nicholaus Jackson, Curatus, minister legens.
'Cur. residens] Ecclesia et cancella reparatae cum libro communionis.'

"The Kilbride in Ida, which gives name to a parish, seems to be the *Kill Brighde major* of Colgan, but where his *Cill Brighde minor* is it will be difficult to determine, until the situation and extent of the territory of Magh Lacha be discovered.

"The old church of Kilree, though it looks modern, it having been remodelled and enlarged not many centuries since, still contains a considerable portion of the work of the tenth or eleventh century. It consists of nave and choir, like all the old Irish *Damhliags;* the nave measuring in length 28 ft. 9 in. and in breadth 18 ft. 8 in., and the choir, which was much enlarged a few centuries since, 32 ft. 7 in. in length by 19 ft. 0 in. in breadth. The walls of the nave are 3 ft. 0 in. thick, and those of the choir, which are centuries more modern, 2 ft. 5 in.

"There is a doorway in the west gable, now built up and its characteristics entirely hidden from view on the outside by a buttress built up against it to prevent the gable from falling; but its characteristics appear on the inside. It is 2 ft. 9 in. wide at the top, and 3 ft. 2 in. at the bottom, and 5 ft. 9 in. [in height] from the present level of the floor. The lintel is a large limestone flag, measuring in length 3 ft. 9 in., and in depth 10 in., and seems to have extended the entire thickness of the wall. When this doorway was built up (as I have shown to be the case in many other churches), another was broken on the south wall within 4 ft. 9 in. of the west gable. This is now reduced to a formless breach in the wall, but there is little doubt that it was in the pointed style. There was also a window near this doorway, which is destroyed.

"The original choir arch (mirabile dictu) remains and is semicircular. But at the time the doorway was removed to the south wall, this was remodelled, not, however, by destroying the round part of the arch (as was the case in other churches), but by building a small arch in the pointed style under

it. The original part of this arch is 12 ft. 9 in. in height from the present level of the floor, and 13 ft. 4 in. wide, and the modern part 11 ft. 2 in. from the level of the floor to the apex of the arch, and 9 ft. 6 in. wide. The thickness of the wall is 2 ft. 9½ in. The ancient part of this arch is built of grit stone *chiselled*, and the modern part of limestone hammered and very rudely constructed.

"There are some rude modern windows in the choir but not worth description. There was a large window in the east which is decidedly modern, and now nearly destroyed.

"There are three [two ?] inscriptions of the 17th [*sic*] century, in the Latin language, but I could not spare time to clean the stones to decipher them.

CELTIC CROSS AND ROUND TOWER, KILREE.

"A short distance to the north-west of the west gable of the church stands a very ancient round tower called in the Irish language throughout the country *Cloigtheach Chill' Righ*, *i.e.* the Belfry of Kilree. It is 50 ft. in circumference at the base and 9 ft. in diameter on the inside. Its doorway faces the south and is *round-headed*, measuring 5 ft. 9 in. in height, 1 ft. 9½ in. in width at the top, and 2 ft. 0 in. at the bottom. The wall is 4 ft. 4 in. thick. This doorway is constructed of splendid blocks of granite, while the rest of the tower is built of limestone. The first storey, placed under the doorway, was dark; the second was lighted by the doorway; the third was lighted by a small window, now much injured, placed in the west side about 28 ft. from the ground; the fourth by a small quadrangular window formed of four rude stones and placed in the north side; the fifth by a quadrangular window placed in the east side; the sixth by four quadrangular windows nearly facing the four cardinal points. There appear to have been four other apertures over the sixth storey immediately under the Bencover of the tower, which is now destroyed. See Wakeman's sketch.

"A ladder of ropes had been lately placed within this tower, by which one can easily climb to the top, where a wooden floor is firmly fixed. The tower is built of long limestones, flags of unequal size mixed here and there with some square blocks of the same stone, and a few blocks of granite.

"About 60 yards due west of this tower stands a beautiful [Celtic] stone cross, which is evidently coeval with the tower and *original* church of Kilree, that is the church erected here in the primitive ages of Christianity, of which no part remains.

"The cross is rudely sculptured but exhibits no heads or other forms of men or animals, like the crosses of Kells and Durrow. It is formed of granite and measures in height from its pedestal 7 ft. 0 in. Its shaft is 1 ft. 5½ in. in breadth and 1 ft. 2 in. in thickness. From the pedestal to the arms measures

3 ft. 9 in., over the arms 2 ft. 4 in., and across the arms 3 ft. 7 in. Its pedestal is a fine block of granite 2 ft. 9 in. by 2 ft. 5 in., and 10 in. over ground.

"This cross is a very remarkable monument—perhaps coeval with Christianity in this part of Ireland. It is so firmly fixed in its pedestal that it is apt to brave the fury of the storms till the day of judgment. See Wakeman's sketch.

"It surprises me much that we have no historical reference to this ecclesiastical establishment under the name *Cill-Righ*. It was certainly a church of St. Bridget's."

Killossory.

Killossory, a subdivision of Rathduff, is situated about a mile south of Kells, at the point where the road from Kells to Knocktopher crosses the little stream separating the townlands of Rathduff and Stonecarty. During recent centuries the name was mostly used to designate the ford, *i.e.*, "Killossory ford," which crossed the stream here, and which now gives place to "Killossory bridge." The name by which this ford is known in Irish is *Auchăl̆ĕshĕzheen*(Ad-Ċill-Lairṙéin), *i.e.*, the Ford of St. Laisrén's Church.

Several saints named Laisrén, otherwise Molaissi, are commemorated in the Irish Martyrologies; but it is probable that the St. Laisren of Killossory was identical with St. Laisrén, or Molaissi, the first Bishop and patron of the Diocese of Leighlin, whose feast occurs on April 18th.

Tradition hands down that the Church of Killossory, or, as it should have been called, *Killeshereen*, stood close to the ford here, and that it was deserted and became a ruin several centuries ago. Since then its remains have disappeared so completely that its exact site is now a matter of uncertainty. It may have stood either (*a*) in the small green field beside the ford, to the west of the road, where black earth, such as is always to be found on the sites of ancient graveyards, has been dug up, also old horse shoes &c.; or (*b*) on the very brink of the ford, where a forge till lately occupied the site of an ancient mound composed for a great part of black, graveyard earth, and removed about 1820; or (*c*) within the old "raw" (rath), in the furze, about 20 perches east of the ford.

Redmund Eugene Shee, born at Rathduff, in March 1775, removed to France at an early age, and was ennobled there under the title of Baron de Shee. He was son of Henry Shee, of Rathduff, son of William Shee of Sheepstown, son of James Shee of Derrynahinch, who was 1st cousin of Dr. Patrick Shee, Bishop of Ossory. The Baron died in 1849, leaving by his wife, Mary Murphy, of College Green, Dublin, a son, Richard Michael Valentine Shee, born in 1802, and married in 1839. A farmer named Geoffry Comerford now occupies the Shees' place in Rathduff.

Kells.

There is no mention of Kells, in Ossory, in Gaelic records; but, as Irish speakers

throughout the Co. Kilkenny, when using the native tongue, invariably call it *Kănnănăs* (accent on first syllable), its original Irish form, beyond any doubt, is Ceanannuṙ, which is also the Irish original of Kells in the Co. Meath. The name Ceanannuṙ signifies, according to O'Donovan, the head seat or residence, and in this he is well borne out by the *Four Masters*, whose Annals, under the year of the World, 3991, have the entry :—"After Fiacha Finnailches had been twenty years in the sovereignty of Erin, he fell in the battle of Breagh, by Bearnghal, son of Gedhe Ollghothach. It was by Fiacha Finnailches that Dun-cuile-Sibrinne *i.e.*, Ceanannus [in Meath] was erected. *Wherever his habitation was [placed] Ceanannus was its name.*" From this Dr. Joyce justly concludes that each of these structures, erected by King Fiacha for a residence, and designated in the first instance by the name of Ceanannus, was a ***dun*** or circular earthen fort.[1]

The site of the *dun* that formed the head or royal residence of Ceanannus in Ossory is still marked by Kells "Moat," a great circular earthen mound alongside of Kells chapel. This moat is clearly artificial, and, if we are to credit tradition, has a "house" *i.e.*, a chamber, within it. It rises to a height of about 60 feet over the level of the adjoining street, and is 32 feet in diameter at top. As at Skirke, Portnascully, and elsewhere, it formed the citadel and part of the ring of a large circular enclosure stretching to the west, and containing the buildings which formed the ancient residence. Soon after the Anglo-Norman Invasion the earthen rampart surrounding the enclosure was partially levelled, and a strong high wall of stone and mortar, heptagonal in shape and for the most part still in fair preservation, erected in its place ; at the same time the old Irish residence within the enclosed area was replaced by a new structure known as the castle, or manor house, of Kells.

O'Donovan was strongly of opinion that in ancient times Kells was the principal seat of the Kings of Ossory.[2] We must grant that it was, at least, one of their principal residences, if we are to believe all that tradition—which, however, often exaggerates—tells of the great extent and importance of the *city* that stood here in the remote past.[3] In connection with its long departed glories, there is a local saying or prophecy, viz., "Kells was, Kilkenny is, and Callan will be the finest city of the three."

In mediæval documents Kells is almost always called "Kenelis" or "Kenlis," which is a corruption of Ceanannus, by the usual Irish substitution of one liquid

[1] *Irish Names of Places*, Vol. II., p. 235.
[2] *Four Masters*, Vol. II., p. 1192.
[3] According to tradition, the ancient city, or town, of Kells extended as far south as the *Shown-trawd* (Old Street) at Chapel Izod gate ; its western limit was the "Old Street," in Highrath. The distance from the Showntrawd to the Old Street, around by the present town of Kells, would be *about three Irish miles.*

for another; it is also referred to as "Kenlis in Ossoria," and occasionally as "Kenlis in Momonia," to distinguish it from Kenlis in Meath. The name is now and has been for the last two centuries, softened into Kells.

Geoffry fitz Robert de Monte Maurisco, the original Anglo-Norman grantee (under Earl William Marshall, senr.,) of the Barony of Kells, and founder of Kells Priory, was also the first founder of the mediæval town of Kells. He planted the new town with burgesses, no doubt Anglo-Normans like himself, and gave them a charter which secured them various privileges.

William fitz Geoffry, son of Geoffry fitz Robert, confirmed, by his charter, the privileges granted by his father to his burgesses of Kells, and gave them others besides. This charter contains the following clauses:

"I have granted also to these my burgesses, common of my woods for building and fuel, in my woods in the east part of my land of Ewena, and in the north part of the same land of Ewena, as far as the land of John de Erley. Moreover I have granted to these my burgesses of Kenelis, common of pasture of the small island which is around my castle of Kenelis, as far as the boundary wall of my garden and castle. Also I have granted to these my burgesses of Kenelis, that they and their heirs have and hold, of me and my heirs, their burgages, with the outlying lands, and all their appurtenances, according to the same meres and bounds, granted, given and assigned unto them by Geoffry fitz Robert, at the first building of the town of Kenelis." (Concessi etiam eisdem burgensibus meis communionem boscorum meorum ad edificia sua facienda et ad focum suum, in boscis meis in parte orientali terre mee de Ewena et in parte boreali eiusdem terre de Ewena usque ad terram Johannis de Erlega. Propterea concessi eisdem burgensibus meis communionem pasture de illa parva insula que est circa castellum meum de Kenelis usque ad fossatum gardini mei et castelli mei. Item concessi eisdem burgensibus meis de Kenelis quod habeant et teneant, ipsi et heredes sui, de me et heredibus meis, burgagia sua cum terris forensicis et omnibus aliis pertinenciis suis per easdem metas et abundas per quas Galfridus filius Roberti in prima edificacione de villa Kenelis eis concessit, dedit, et assignavit.)

The witnesses to the above charter were: [ ], Bishop of Ossory, Mathew fitz Griffin, Maurice fitz Maurice, Henry fitz Henry, William Maillard, Thomas, Parson of Callan, Roger de Pembroke, clk., Henry le Blund, Gilbert of Dunhanegan, Bricius of Dunhanegan (Dunamaggan), and Adam de Hereford.

John fitz Geoffry, brother and successor of William fitz Geoffry, by a new charter, confirmed to the burgesses of Kells common of his woods and pastures

"from the oak that stands in Gortenclevan on the east, to the east part of my land of Even, and from that east part of the same land to the land of Henry de Erley on the north part, and from that north part of the same land to the corner of Herbert Dod's land, which corner is opposite the same Herbert's Ragt (Rath ?) on the north part. . . . . I have moreover given and granted and confirmed, fully and firmly, to these my burgesses and their heirs, all the privileges and free customs given and granted to them by Geoffry fitz Robert, my father, and William fitz Geoffry, my brother." (ab illo quercu qui stat in Gortenclevan in orientali parte usque ad orientalem partem terre mee de Even; et ab illa orientali parte eiusdem terre usque ad terram Henrici de Erlegan in parte boreali, et ab illa boreali parte eiusdem terre usque ad angulum terre Herberti Dod, qui angulus est contra Ragt eiusdem Herberti in parte boreali. . . . . Dedi insuper et concessi, bene et firmiter confirmavi eisdem burgensibus meis et heredibus eorum omnes libertates et liberas consuetudines quas Galfridus filius Roberti, pater meus, et Willelmus filius Galfridi. frater meus, eis dederunt et concesserunt).

Witnesses:—Thomas de St. [Aubin], William Barete[n], Geoffry de Ba (*i.e.*,

Bath), John le Fleming, Knights, Thomas, Parson of Callan, [ ] de Utkelega (*i.e.*, de Erlega, or de Erley), Geoffry Scortall, Gilbert Thunder, John Cotel, John de Ken, William Scortall, Hugh Devoneus, Reginald, chaplain, and others.

A.D. 1252. The Lord William de Bermingham burned the town of Kells.[1]

A.D. 1316. On Palm Sunday in this year, Edward Bruce took possession of the town, and rested here immediately before the battle of Ascul, in the Co. Kildare, where he overthrew the army brought against him by the Lord Justice, Edmund le Botiler, and Arnold le Poer.

A.D. 1327. (Nov. 29). "The town and almost the whole Barony of Kells, in Ossory, were burned by the Lord William de Bermingham and the Geraldines." [2]

This petty war between the Geraldines and the Lord Bermingham, on the one side and Arnold le Poer, who had been granted the manor of Kells, after the De Monte Mauriscos, on the other, arose from the offence taken by Maurice fitz Thomas, the poet-Earl of Desmond, at being contemptuously called a "rhymer," by the said Arnold le Poer. Arnold was soon after excommunicated by Richard de Ledrede, Bishop of Ossory, for his connection with the famous witchcraft-cum-heresy case of Alice Keteller, and, being imprisoned in Dublin Castle, died there, unabsolved from the Church's censures, March 14th, 1329. He was succeeded in the manor of Kells by his son, Eustace le Poer, who, joining in the Earl of Desmond's rebellion, was made prisoner at the siege of Castle Island, in the Co. Kerry, Nov. 21st, 1346, and two days later was hanged, drawn and quartered for high treason.

A.D. 1346. "The Barony and Lordship of Kenlis, which belonged to Eustace le Poer, are granted by the King to [Lord] Walter de Bermingham." [3]

This grant included the manor of Kenlys, which consisted of one messuage; one water mill; two carucates and 90 acres of land; 7 acres of meadow; a turbary; the sum of £3 11s. 8d., burgage rents; £7 16s. 5½d. rents of the freeholders; and a toll in Kenlys, with the pleas and perquisites of the court there; also 127 acres of land; 43 shillings burgage rents; a toll and a turbary in Dunnymegan, with the pleas and perquisites of the court there; and 14 acres in Duyn.[4]

The manor subsequently passed to the Butler family; and we find the title of Baron of Kells in Ossory conferred on Richard Butler, Lord Viscount Mountgarret, when raised to the peerage, in 1550. By Inquisition of Oct. 30th, 1621, Richard, 3rd Viscount Mountgarret, was found to be then seised of the manor of Kenlis, consisting

"of the Bawn (fortilagium) of Kenlis and 20 messuages and gardens in Kenlis; Godinscourt and the lands of [ ] Godin in Kenlis; Cottelsland in Kenlis, called "the long garden";

[1] *Archdall.*
[2] Clyn's *Annals.*
[3] *Ibid.*
[4] *Pat. Rolls,* Ed. III., an. 20. n. 70.

Garrynefinsheoge ; [Goodinsmill] and 10 small acres of land pertaining to the same ; and of the court baron and court leet, parcel of the said manor ; a penny from 20 messuages ; 1 garden and 200 acres of land within the town of Kenlis, formerly belonging to the Prior of Kenlis ; 2s. 2d. a year for the custom of Ailewicke due of the burgesses of Kenlis ; 6s. from William Shee from his lands in Kenlis ; 3s. 8d. from the lands of Nicholas and James Butler in Kenlis-fields ; 6d. from the lands called Brenock's land in Kenlis-fields ; 14d. from the lands called Unis land in Kenlis ; 6s. from two-thirds of the lands called Comsey's land ; 6d. from Daniel Dullihonty's lands ; 3 farthings from Donal McLaghlin's lands ; 3 farthings from Daniel Duffe's lands ; 3 farthings (all the burgesses and inhabitants of Kenlis, between the Cross and Godinscourt, owe suit of court, &c.) from the town and lands of Kirgehill otherwise Kirrihill ; 13s. 4d. from the lands called Kilmoganny ; 13. 4d. from Gortcoller ; 6d. from the parcel of land called Dowker's crofte ; 1s. 10d. from the land called Owneybeg ; 6d. from the town and land of Owneymore otherwise Rossenarrowe, suit of Court ; from the vill called Cottrel's-towne, 1d. ; from the vill called Rogerstowne, suit of court ; from the vill of " Killree de le Steeple," 5s. ; from Cottrel's-grove otherwise Grovebeg, 7s. 6d. ; from the land called Kent's-land, 18d. ; from the vill and land of Dangenbeg, held of the said lord of the manor by suit of court, from Rathsrath [recte, Bathsrath, now Baysrath] held of the said manor by suit of court, from Tuestowne held of the said manor by suit of court, and from the vill called Henry White's-towne, 6d. : which manor of Kenlis is held of the King in capite, by Knight's service. The said Richard, Viscount Mountgarret, is likewise seised of 1 castle, 10 messuages, and 13½ acres, great measure, in the town of Downeamogan, within the said county, together with the customary ploughs, viz., 1 reaping hook & 1 weeding hook, &c., and 6 acres in Kenlisfields called Tinehaty." [1]

In the Cromwellian confiscations of 1653, the Lord Mountgarret forfeited all his possessions in and around Kells, except portions of the townlands of Goodwinsgarden and " Garrinemanne."

The suppression of its great Priory, in 1540, must have proved a very serious blow to the town of Kells ; Cromwell's confiscation, a century later, sounded its death-knell. During the last two centuries it has been what it is to-day, a poor straggling village with only a few dozen houses and no trade or industry whatever.

The Castle of Kells.—The charter of William fitz Geoffry to the new town of Kells, as quoted above, makes mention of the " Castle of Kenelis " and of the " small island " in which it was situated. There are no remains of this castle now. It stood at the west side of the Moat, as already stated, within the area enclosed by the ancient wall. Part of it had to be removed to make room for the present chapel of Kells ; the rest was thrown and used as road metal, about 1864. The " little island " on which it stood is formed by the King's River, and another river that flows under the small bridge of Kells. It now forms two fields of about equal extent, separated from each other by Kells street. The field on the east side of the street presents no feature of interest ; that on the west, called in Irish, *Mooneear-a-Vawin*, (*i.e.*, the Bawn Meadow), and, in English, " the Bawn," contains the Moat, and the site of the castle, with its enclosing wall.

Kells Market Cross.—It stood originally on the roadside, opposite the gateway leading to *Bosheen na gcorp*, that is, the bosheen that formerly led from the public road down to the Priory and Priory graveyard. It was removed thence to the south corner of the field in which its pedestal now lies. Later on it was again

[1] *Inquis. Lageniae*, 31, Jac. I.

removed to its present position, which is only a few yards distant from the spot on which it was first set up many centuries ago. The cross itself is missing, and the time and manner of its disappearance are unknown. What is now called "the Cross," merely consists of a great circular stone, wide and thick, in the centre of which is fixed an ornamental cut-stone pedestal, with a socket cut into the top surface for the reception of the cross.

KELLS PARISH CHURCH.—The old parish church of Kells was used as a Protestant place of worship till about 1850, when it was deserted; it is now a ruin. The eastern portion of the building is modern. The western end, the walls of which are fully three feet thick, dates from before the Reformation: as all its characteristic features have, however, been destroyed, it is now impossible to form any idea of its exact date. In the churchyard wall, beside the road and close to the church door, there has been inserted portion of a stone effigy in relief, representing the breast and waist of a human figure with the right hand resting on the former. The graveyard is now almost entirely used for Protestant interments, but few Catholics having been buried here of late years.

Down to the Norman Invasion, St. Kieran, of Saighir, was patron of Kells parish and parish church; soon after the old patron was laid aside, and both parish and church were dedicated to the Exaltation of the Holy Cross.

PRIORY OF THE CANONS REGULAR OF ST. AUGUSTINE, KELLS.

The foundation of Kells Priory is usually and, as far as can be judged, quite accurately, assigned to the year 1193. The following account of this important event has been translated from a Latin Abstract of the ancient Register of Kells Priory, made by Sir James Ware, in 1628, entitled *Ex Registro Chartarum Monasterii B. Mariae de Kenlis in Ossoria*, and now in the British Museum, Vol. 418, Lansdowne:

"Memorandum. The Lord Geoffry fitz Robert, Baron of Kenlis, first came to Ireland with William Marshall, the Earl, and the same Geoffry acquired the Barony of Kenlis in Ossory, and the Barony of Esgren and Gren in Munster. The same Geoffry afterwards founded the House of Kenlis, in honour of the Blessed Virgin Mary, by the advice of the said Earl, which foundation was confirmed by Felix O'Duffan, of blessed memory, then Bishop of Ossory. And because there were not then any English Canons Regular in Ireland, the said Geoffry appointed the four priests officiating in the church of St. Kieran of Kenlis, and whose residences stood around the church of St. Kieran, to take the place of the Canons, until such time as he could procure a supply of these Religious Brethren. Afterwards the same Geoffry crossed the sea to Bodmin, in Cornwall, and brought back with him to Ireland, from the House of Bodmin, four Canons, viz., Reginald de Aclond, Hugh le Rous, Alured and Algar. The said Reginald was made [first] Prior, [which office he held] for 26 years. He was succeeded by Hugh le Rous, who was subsequently the first Bishop of Ossory of English birth, and who rests at Kenlis. . . . . After a long time the Lord Thomas fitz Anthony founded the House of Inistiock, and requested the Prior of Kenlis to send Brothers Algar and Alured to the House of Instioc to reform and train up the other Canons (ad reformandos et instruendos ceteros canonicos). And so Alured was made Prior of Instioc. And Algar having been sent to the Roman Court,

RUINS OF KELLS PRIORY.

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to secure certain privileges required for the common good of both Houses, tarried there for a long time, and was promoted by the Pope to an Episcopal See in Lombardy ; and thus it was, according to the chronicles, that he never became Prior of Kenlis."

The original charter of the founder is no longer extant. A second or confirmatory charter, granted by him between 1202 and 1211, is translated as follows from a somewhat abbreviated copy of same to be found in Ware's *Ex Registro, &c.*, quoted just now :

" Know all present and to come, that I, Geoffry fitz Robert, for the salvation of my own soul and the souls of my predecessors and successors, have founded a religious House in my land in Ireland, in the territory of Ossory, in the vill called Kells, for the honour of God and his glorious Mother Mary ; and that I have made this grant by the advice, and with the consent, and for the spiritual welfare of my Lord, William Marshall, who is the chief Lord of the said country, and who has confirmed by his charter the aforesaid House and all my gifts and grants thereto. I have made it also at the desire and with the consent of my wife, Eva, who, for her part, confirmed the House, &c. I have also given &c., all the ecclesiastical tithes and dues of my lands in Ofathi, and especially of the Chapel of my Castle of Kenlis, &c. Moreover I have given to the aforesaid Prior and Canons, three carucates of land between the town of Kenlis and the town of Kilry, &c. ; all the ecclesiastical tithes of Pengran, Ballimacpistan, Ballincorcaedha and Rathanielan, &c. ; the lands of Disertmoholmoc, with the churches, &c. Witnesses, H[ugh], Bishop of Ossory ; G[ilbert], Archdeacon ; O[do], Dean, and Official of the same Bishop," &c.

By another charter the founder grants, for the spiritual welfare of William, the Earl [Marshall], and of his Countess, Isabella, and of himself and his wife, Eva de Bermingham, three other carucates of land beyond the River Ree (ultra aquam de Righi), around the vill called Rathalivi, to the north &c. ; [confirms the grant already made of] the vill of Kilfiny and the church of the same place, the church of Gree, &c. " I also wish and ordain, that, on the death of R[eginald], the present Prior, or of any of his successors, the Canons of the same House shall be free to elect a new Prior, on this condition, however, that they make their election either from their own house or from the house of Bodmin. I also agree to and confirm the agreement entered into between the church of Bodmin and the church of Kenlis." [1]

It is to be regretted that Ware, in making his Abstract of the Register of Kells, neglected copying therein a full list (and it must have been a long one) of the churches and chapels granted to the Priory by its founder. This list was largely increased by other benefactors, especially in the 13th century, as will appear from the following record of grants of various kinds to Kells Priory, taken from the said Abstract, and in the order in which they occur there :

[*Circa* A.D. 1240]. John fitz Geoffry grants five acres of meadow, in the moor of Kilry.

1203. William Marshall, Earl of Pembroke, grants two carucates of land in Ardelouth (Ardaloo), and another carucate between Andrew L'Archier's land and Kilkenny.

[*Circa* 1220]. John de Sumerford grants the lands of Corbally in Odoch.

[*Circa* 1200]. Felix, Bishop of Ossory, admits Hugh, Prior of Kells, to the Church of Kilfinthy

[1] Ware's Abstract *Ex Registro &c. de Kenlis.*

(Killiny), with the 10 acres of glebe (terrae sanctuarii) adjoining, on the presentation of Baldwin de Hamptonsford.

[*Circa* 1200]. Baldwin de Anteneford grants the church of Kilinthy (Killiny) with 10 acres of land, and the chapel of Newtown which is now a mother church (cum capella de nova villa quae nunc est matrix ecclesia).

1259. The Prior and Convent exchange the churches of Rathmedone and Kilkes (Kilkeasy), with the Dean and Chapter of St. Canice's, for the church of Kilry.

1227. Agreement between R., Prior of Kenlis and A., Prior of Inistiock, regarding the lands and churches of Disert mense.

[*Circa* 1200]. Baldwin de Hamtemesford grants Ofothil in the Cumsy (Comsey), viz., Moydeshill and Kilmenman (now Kilvemnan).

1287. Confirmation of said grant of the Church of Moydassell, by D[avid], Archbishop of Cashel, Arthur, the Dean, and the Chapter of same.

[*Circa* 1220]. William de Luboth grants the lands and tithes of Kildebenan, Arbean and Ballirosseryan.

[*Circa* 1230]. G[riffin], Bishop of Lismore, confirms the grant of the aforesaid tithes.

[*Circa* 1230]. Mathew fitz Griffin grants the church of Finmach.

[*Circa* 1230]. G[riffin], Bishop of Lismore, confirms said grant.

[*Circa* 1212]. Walter de Cantwell, Lord of Drummacbarran in Hely, gave two carucates of land in Monastera, and the tithes of all his land there.

Philip Hacket grants the chapel of Kilcolm, near Brenan Hely [*i.e.* Barnane Ely, now the Devil's Bit Mountain, Co. Tipperary].

[*Circa* 1230]. Terricus Croc grants the chapel of Inchanle.

[*Circa* 1230]. Marianus, Archbishop of Cashel, confirms the grants of the church of Dromacbarran and of the tithes of Rathdunan, Inchamleaf and Tromlic.

[*Circa* 1220]. Henry, Bishop of Emly, confirms the grant of the church of Grene.

[*Circa* 1230]. Mathew fitz Griffin grants the churches of Killalech and Thullachles (now Tullylease, Co. Cork), with four Knight's fees.

1237. D[avid], Bishop of Cloyne, confirms the grant of the church of Tulachles.

[*Circa* 1230]. Mathew fitz Griffin grants two carucates of land in Desmond, viz., Tgvelachte Twoem and Ardach.

[*Circa* 1230]. Mathew fitz Griffin grants the church of Kenlis in Fothert (now Kellistown, in the Barony of Forth, Co. Carlow), with its chapels, viz., the chapels of Finovir, Mothel, Laurence Boscher's Town and Bally Bechill.

[*Circa* 1212]. Ralph Borard grants the free chapel (liberam capellam) of the vill of Rathgulby (now Rathculbin).

[*Circa* 1212]. Maurice fitz Maurice, Baron and Knight, grants the church of Kiltranye (now Burnchurch).

[*Circa* 1212]. William Maillard grants the church of Kilmacmintenan and the chapel of Mallardstown.

[*Circa* 1200]. William Tobin grants the church of Stamacarthy (Stonecarty).

[*Circa* 1250]. Thomas Boscher grants the church of Disertmachen.

[*Circa* 1250]. John, Bishop of Ferns, confirms this grant.

1211. Henry fitz Milo grants the land of Athnegaddy.

[*Circa* 1210]. William Tobin grants the land of Lomock (Lamoge), the tithes of which had been already granted by Geoffry fitz Robert.

[*Circa* 1212]. Mathew fitz Griffin grants the churches of Kilcolm (now Castlecolumb), Conthoir (Knocktopher), Kilmacgrene (Kilmaganny), Kilknede (Kilcreddy), and Kilbecock (Kilbecan).

[*Circa* 1220]. Robert, Bishop of Killaloe, grants St. Cronan's Island called Inchbeg.

[*Circa* 1208]. Grant of the church of Kilcrene, near Arklow, Diocese of Dublin.

1208. Walter de Cantwell grants a charter regarding the aforesaid church.

[*Circa* 1235]. Confirmation by Luke, Archbishop of Dublin, of the grant of the church of Glen crene, near Arklow.

[*Circa* 1235]. Philip de la Cumb grants the said church of Glencrene.

1303. The Prior having this year entered into the possession of certain tenements in Ossory, contrary to the statute of Mortmain, the lands and tenements were seized into the King's hands ; but the Prior being fined in the sum of twenty

shillings by the Court of Chancery, the King, Edward I., did thereupon release the same.[1]

1307. The Abbot of Wetheny [now Abington, Co. Limerick,] having acknowledged himself bound to pay annually unto the Prior of Kells a pension of 100s., he was this year sued for the same.[2]

1309. David, the son of Adam de Sancto Albino, sued the Prior for the advowson of the Church of Kilmenmenan [Kilvemnon, Co. Tipperary].[3]

1334. While engaged on his visitation at Kells Priory, in the Lent of this year, Richard de Ledred, Bishop of Ossory, was arrested, and thrown into prison at Kilkenny, at the instance of Arnold le Poer, Baron of Kells, and Seneschal of the Liberty of Kilkenny.[4] The Bishop was arrested at the end of Kells town, as he was proceeding from the Priory to continue his visitation in Clonmore, now *Cloonvoore*, a subdivision of Haggard, about midway, to the right, between Kells and the church of Kilree.

1391. King Richard II., in a charter of this year, recites and confirms the several grants made to this Priory.

· 1412 (Feb. 6). The King (Henry IV.), at the petition of the Prior and Convent of the Blessed Mary of Kenlys in Ossoria, ratifies for all future time, their title to, and possession of the site of their Priory and House of the aforesaid, through all founders, grantors and feoffors of what kind soever within the land of Ireland ; together with 7 carucates of land which they held as glebe by the gift of their founder Geoffry fitz Robert ; also their possession of the church of St. Kieran, otherwise called the chapel of their said founder ; of the church of Kyllynthy (Killiny) with its glebe ; of the church of Erleyston, with its chapels and glebes ; of the church of Mailardestoun with its chapel and the glebe there ; of the church of Ballagh (Ballytobin) with the glebe there ; of the chapel of Rathgulby (Rathculbin) and the glebe there ; of the church of Kylmegen and the glebe there ; of the church of Domnymgane and the glebe there ; of the chapel of De[n]gynmore and the glebe there ; of the chapel of Shortalleston and the glebe there ; of the church of Kylrye and the glebe there ; of the church of Stamcarthy and the glebe there ; of the church of Cnoktoffre and the glebe there ; of the chapel of Domhynche (Derrynahinch) and the glebe there ; of the chapel of Howellestoun (Ballyhale, otherwise Kiltorcan) and the glebe there ; of the church of Kykyrgle (Kilcurrel) and the glebe there ; of the chapel of Lesmetake and the glebe there ; of the church of Kylknedye (Kilcreddy) and the glebe there ; of the church of Kylbecok (Kilbecan) and the glebe there ; of the chapel of Ballyethe and the glebe there ; of the church of Disert with the chapel and glebe there ; of the church of Lommok and the glebe there ; of the chapel of Fynwagh and the glebe there ; of the church of Agingarkitt and the glebe there ; of the church of Kylmenan (Kilvemnon) and the glebe there ; of the church of Moidessell and the glebe there ; of the church of Drom and the glebe there ; of the churches and chapels of Incheanly, Doffey, Bernanely, Fymohan, and the glebes there ; of the church of Kyllocletha and the glebe there ; of the church of Tyllaglesche (Tullylease) and the glebe there ; of the glebe of Claredorfe ; of the church of Kenlys in Fothyrt with the chapels of Fynnore, Ballybele and Mothill, and the glebes there ; of the chapel of Ardelowth and the glebe there ; of the church of Ballygiragh and the glebe there ; of the church of Enñhagt and the glebe there ; of the church of Ballyetha, in the Diocese of Ferns, and the glebe there ; and of all other churches, lands, tenements and rents, and of all their other belongings." [5]

[1] Archdall's *Monasticon.*
[2] *Ibid.*
[3] *Ibid.*
[4] See Vol. I., p. 51.
[5] *Pat. Rolls.*

1415. Peter Barret, Bishop of Ferns (1400-15) died, and was buried in this Priory, of which he had formerly been Canon.[1]

1426. John Mothell, a canon of Kells Priory, became Bishop of Limerick. He resigned his See in 1458 and died at an advanced age in 1468.

1540. Philip Howleghan, the Prior, surrendered this Priory, March 8th, 31st Henry VIII.,

"Being then seised of the said Priory, church, belfry, and cemetery, a hall, a dormitory, four chambers, a kitchen, and granary, two stables, two orchards, and sundry other closes, containing four acres, all within the precincts thereof; and also of one castle, forty-five messuages, thirty gardens, sixty acres of arable land, forty of pasture, ten of wood, and one hundred of underwood and moor, with a water-mill, in Kells and Blackrath, of the annual value, besides all reprises, of £14 6s. 8d.; six messuages, sixty acres of arable land, twenty of pasture, and a water-mill, with the appurtenances, in The Grange [*i.e.* Kells Grange], of the annual value, besides all reprises, of 26s. 6d.; four messuages, thirty acres of arable land, and twenty of pasture, with the appurtenances, in Le Growe, of the annual value, besides all reprises, of 20s.; ten messuages, two hundred acres of arable land, one hundred of pasture, and a water-mill, with the appurtenances, in Killeneth (Killiny), of the annual value, besides all reprises, of £6 8s.; ten messuages, two hundred acres of arable land, one hundred of pasture, ten of wood, and forty of moor, with the appurtenances, in Desert (Dysert, near Thomastown), of the annual value, besides all reprises, of £3 13s. 4d.; three messuages, fifty acres of arable land, and twenty of pasture, with the appurtenances, in Ardeloghe (Ardaloo), of the annual value, besides all reprises, of 21s. 8d.; also of the several rectories following, and their appurtenances, appropriated to the use of the said Prior and his successors, viz.: Kells, of the annual value, besides all reprises, of £8; Knocktopher, with a manse, four messuages, and three acres of land in Knocktopher, appertaining to the said rectory, of the annual value, besides all reprises, of £7; Hoeliston (Ballyhale), of the annual value, besides all reprises, of £4; Drummacwaren, of the annual value, besides all reprises, of 53s. 4d., and the advowson thereof; Bournchurch, of the annual value, besides all reprises, of £6 13s. 4d., and the advowson thereof; Kilmogeany, of the annual value, besides all reprises, of £3 6s. 8d.; Tullagh (Tullaghought), of the annual value, besides all reprises, of £3 6s. 8d.; Mondashell (Modeshal), of the annual value, besides all reprises, of £3 10s., and the advowson thereof; Killenemyan (Kilvemnon), of the annual value, besides all reprises, of 26s. 8d.; Kilkeneddy (Kilcredy), of the annual value, besides all reprises, of £10; Kilrye, of the annual value, besides all reprises, of £15 0s. 4d.; Ballaghe (Ballytobin), of the annual value, besides all reprises, of £4, and the advowson thereof; Orlistown (Earlstown), of the annual value, besides all reprises, of £6 13s. 4d., and the advowson thereof; Barnardhory, of the annual value, besides all reprises, of 40s., and the advowson thereof; Arderye, of the annual value, besides all reprises, of 53s. 4d.; Stanecarty of the yearly value, besides all reprises, of £3 6s. 8d.; and the tithes of Femon and Ardelogh, of the annual value, besides all reprises, of 43s. 4d.; all these said lands, &c., are situate and lying in the County of Kilkenny."[2]

On the 4th of January, 1541, James, Earl of Ormond, had a grant from King Henry VIII. "of the site of the Priory of Kenlis, County Kilkenny, lands, &c., of Kenlis le grange (Kells Grange), Killeneth, Desert, and le Grow (Grovebeg, now Chapel Izod), and the rectory of Kenlis. To hold in tail male, by the service of a third part of a Knight's fee, paying annually £5. or the third part of the said rectory, to the vicar of Kenlis."[3]

On the 12th August, 1541, the same Earl had a lease from the same King, "of Ardlowe, County Kilkenny, Tullyleyce, County Cork; and Cleynglays, County Limerick; rectories of Tullyleyce and Grenocwonagh, County Limerick; Knock-

[1] Archdall's *Monasticon*.
[2] *Ibid.*
[3] *Fiants* of Henry VIII.

toffre, Ballynegeraghe, Howelliston, Kylmogeanny, Tullyhaght, Beallaghe, and Cahirleysk, Kylry, Kylkneddy, Whitchurche, Erliston, Ardylley, Drimem'veyran, Garrangibbon and Kyryhill, County Kilkenny ; Bearnanely and Fymoayn, County Tipperary ; Ballyen, County Wexford ; and Kelliston alias Kyllasney, County Carlow ; possessions of the late monastery of the B.V.M. of Kenlis, County Kilkenny. To hold for twenty-one years, at a rent of £68 13s."[1]

And thus the Priory of Kells passed away.

The Priors of Kells.

They were apparently appointed, not for life, but for a certain term of years, and were eligible for re-election. They were lords of Parliament. The following list is copied, for the most part, from Ware's list of the Priors of this House, as found in his Abstract *Ex Registro Chartarum Monasterii B. Mariae de Kenlis in Ossoria.*

Reginald de Aclond became first Prior of Kells in 1193, and held office, but not uninterruptedly, for 26 years. He was Prior as late as March the 25th, 1229.

Algar was Prior during the reign of Richard I., and, therefore, at some time between 1193 and 1199. He was one of the four canons brought over from Bodmin to Kells by Geoffry fitz Robert, and afterwards became Bishop in Lombardy.

Hugh de Rous or le Rous, Prior of Kells, became Bishop of Ossory in 1202. He died after an Episcopate of 16 years, and lies buried in the middle of the choir of the Priory chapel at Kells. Ware's Abstract makes him Prior for 9 years, which is too long.

Martin was Prior for 12 years.

Germanus was Prior for 28 years. He was in office at Christmas, 1267.

Nicholas de Ros was Prior for 12 years.

Roger was Prior for 1½ years.

Nicholas de Ros was Prior, a second time, for 10 years.

Thomas Peris was Prior for 12 years.

Nicholas de Ros was Prior, a third time, for 10 years. He was Prior at Pentecost, 26 Ed. I., *i.e.*, in the year 1298.

Elias of Shortallstown was Prior for 1½ years.

Elias of Thomastown was Prior for 4 years.

Adam was Prior for 3 or 4 years.

Elias Merrimont was Prior for 2 years. Ware places the date 1316 before his name.

[1] *Fiants* of Henry VIII.

Richard Cotterell was Prior 12 years. Ware, in his *Ex Registro* &c., adds that he died in 1319. A monument at Kells Priory bore the following Lombardic inscription, according to Rev. James Graves :

+ HIC : IACET : RICHARDUS : COMERFORD : [QUI :]
QUONDAM : PRIOR : EXSTITIT : ISTIUS : DOMI.

Cotterell, of Ware's Abstract, may be a mistake for the Comerford, of this monument, or *vice versa*.

John Rowe, otherwise Rauf, was Prior for 1 year. In the 13th Ed. II., *i.e.*, 1319 or 1320, the King grants protection to Brother John, Prior of the House of the B. Mary of Kenlys in Ossory.[1]

Simon Rede was Prior for 1 year.

Theobald fitz Hugh was Prior for 10 years.

William Daniell was Prior for 2 years.

Robert Erley was Prior for 6 years.

William Yong was Prior for 1½ years.

Robert Erley was Prior, a second time, for 11 years.

Stephen Carlion was Prior for 1 year. Archdall writes that in the year 1355, Stephen, Prior of Kells, "did feloniously rob John Modberry, Prior of Inistioge ; and the same year he did also rob Richard Lancy of a scythe, value 20d. ; he was thereupon committed to gaol, but through the especial favour of the court, he was admitted to a fine of 20s., which sum was paid to John Coulton, treasurer to the King, whereupon his Majesty granted a full and free pardon to the prior.[2]

William Lang was Prior for 1 year.

Robert Erley was Prior, a third time, for [ ].

John Delayd was Prior for 19 years.

William Beg was Prior for 33 years.

John Lacy was Prior 18¾ years.

Nicholas White was Prior for [ ].

"A.D. 1468. Nicholas was Prior [of Kells], and notwithstanding that the said Nicholas was living, William O'Hedian [*i.e.* O'Hayden], Bishop of Emly, did this year procure a provision from the Pope to this priory ; it was therefore enacted by Parliament that the said Bishop and his maintainers John Hedian, Archdeacon of Ossory, John Hedian, Dean of Cashel, and John Fyan, should appear in the Chief Bench, on the quindene of Easter following, in their proper persons, and there make answer to the King and the Prior for obtaining the said provision ; and such of the said persons as did not appear were then to be out of the King's protection, and their goods and chattels forfeited ; it was at the same time provided that the Bishop might appear, either in person or by attorney." [3]

[1] *Pat. Rolls.*
[2] *Monasticon.*
[3] *Archdall.*

William O'Hedian became Bishop of Elphin, Dec. 5th, 1429, and was translated thence, Nov. 7th, 1449, to Emly, which latter See he governed till his death in 1477. He appears to have been unsuccessful in the controversy over the Priorship of Kells.

Edmund Stapulton, otherwise Archer, clerk, of Cashel Diocese, was appointed by Papal Brief of July 1st, 1471, to be Prior of the Monastery of the Blessed Mary of Kenlys, in Ossory ; 100 marks stipend.[1]

John Carne was Prior for 17 years.

Thomas Lahy (also written Lathy) was Prior for 16 or 18 years. He was Prior of Kells, March 18th, 1501-2.[2] ; also in 1506.

Patrick Baron, otherwise Fismoris of the Geraldines (de Geraldinis), Prior, died about 1531. He was evidently of the Barons, otherwise Fitzgeralds, otherwise Fitz Morrises, of Burnchurch.

Philip O'Holohan, one of the Canons of the Monastery of the Blessed Mary of Kenlis, of the Order of St. Augustine, in Ossory, was, by Papal Brief of April 30th, 1531, appointed Prior of the said Monastery (vacant by the death of Patrick Baron otherwise Fismoris de Geraldinis) ; whose fruits with those of its annexes are £60 sterling.[3] He was still Prior on the 8th March, 1540, when he surrendered the Priory to the Commissioners of Henry VIII.[4] His enforced surrender must have been attended with circumstances displeasing to the agents of the Crown, as they made no provision for his future maintenance. They granted pensions to only three members of the dissolved community, one of whom, Nicholas Tobin, they strangely style Prior of the House, thus :

" 1540 (April 20). Grant for Edmund Laghnan, conventual person of the late priory of the B.V.M. of Kenles, County Kilkenny ; of a pension of 40s. ; and for Nicholas Lahy, conventual person of the same, a pension of 26s. 8d. ; issuing out of possessions in Kenles." [5]

" 1540 (April 28). Grant to Nicholas Tobyn, late Prior of the B.V.M. of Kellys, County Kilkenny ; to be curate of the parish church of the B.V.M. of Kellys, with a third of the rectory, tithes, &c., and a house and orchard in Kellys."[6]

Patrick Comerford was the last and noblest of all the Priors of Kells, though his title as such was merely nominal. He was the son of Robert Comerford and Anastatia White, and was born in Waterford city about 1586. He studied in Bordeaux, Lisbon, and Coimbra, and being enrolled in the Order of the Hermits

[1] Bliss's *Extracts from Papal Registers.*
[2] *Hist of St. Canice's,* p. 189.
[3] Bliss's *Extracts.*
[4] See p. 60, *supra.*
[5] *Fiants* of Henry VIII.
[6] *Ibid.*

of St. Augustine, was distinguished as a professor at Terceiro and in Brussels. He was remarkable for his stature, and obtained considerable repute as poet, theologian and orator. Being summoned to Rome to assist at a General Chapter of his Order, he was appointed by Pope Paul the Fifth (1605-21), Commendatory Prior of Kells in Ossory, and received the degree of Doctor in Theology, at Florence. He was appointed Bishop of Waterford and Lismore, by Brief of Feb. 12th, 1629, with permission to retain the Priory of Kells, as appears from the following :

"Die 12°. Februarii, 1629, referente Barberino pro R. D. Card. Ludovisio, Regni Hiberniae Protectore, providit ecclesiis Waterforden, &c., in Hibernia, multis abhinc annis per obitum ultimi ejus Episcopi vacantibus, de persona Patricii ab Angelis, *Ordinis Heremitarum Sancti Augustini* expresse professi &c., cum retentione Monasterii Kellen. *Ordinis Canonicorum Regularium Sancti Augustini*, Ossoriensis, in Hibernia, dummodo illi cura non immineat animarum, et Vicariatus Generalis Monasteriorum ejusdem Ordinis in Hibernia ad biennium." [1]

He was consecrated Bishop, March 18th, 1629, and returned to his Diocese the same year. After a most zealous Episcopate of more than 20 years, he was banished from his native land by the Cromwellians, in 1650. Worn out by his infirmities and sufferings, he died at Nantes, March 10th, 1652, and was buried in the Episcopal vault in the cathedral of that city. When ten years later, the same vault was opened to receive the remains of Dr. Robert Barry, the exiled Bishop of Cork and Cloyne, the body of Dr. Comerford was found quite incorrupt.

Possessions of Kells Priory.

They included the following Churches and Chapels :

Diocese of Ossory.—The churches of Kenlys, Erleyestoun, Maillardestoun, Rathgulby (Rathculbin), Lomok (Lamoge), Kilmegen (Kilmoganny), Kilkyrel (Kilcurl),) Kilknedy (Kilcreddy), and Stamecarthy (Stonecarty), the chapels of Dengilmore (Danganmore), and Donymegan (Dunnamaggan), the church of Kilry, the chapels of Kiltorkan (Ballyhale), and Athernynche (Derrynahinch), the third part of the church of Kilbecok (Kilbecan), the chapel of Lesmetag (Lismatigue), the churches of Ballagh (Ballytobin) and Cnoctofr (Knocktopher), the chapel of Shortalestoun, and the church of Balygeragh (Sheepstown)—all in the Deanery of Kenlys.

The church of Kiltranyn (Burnchurch), in the Deanery of Sillr.

The church of Ardelouth (Ardaloo), in the Deanery of Odogh.

The chapels of Ffossith (Brownsbarn) and Disert (near Thomastown), in the Deanery of Obargoun.

The above is copied from a list of benefices belonging to Kells Priory, written

[1] Brady's *Episcopal Succession*, Vol. II., p. 71.

into the *Red Book of Ossory*, about 1350. To the Ossory churches and chapels here mentioned must be added :

The churches of Killinthy (now Killiny, near Kells), Euilaght or Tullaght (Tullaghought), Arderye (Arderra, in Iverke), and Kilcolm (now Castlecolumb, near Knocktopher).

Diocese of Leighlin.—The church of "Kenlys in Fothyrt" (Kellistown in the Barony of Forth), with its chapels of Finnouir (Killenora), Mothel (Moyle), Laurence Bosher's Town, and Ballybechill (Ballyveal).

Diocese of Ferns.—The church of Ballyane.

Archdiocese of Dublin.—The church of Kilcrene, or Glencrene, near Arklow.

Archdiocese of Cashel.—The churches of Modeshall, Kilvemnon, Incheanly (now Inch, in the Barony of Eliogarty), Drum McBarron (now Drom, in same Barony), Kilfithmone (also in same Barony), and Garrangibbon ; the church of Barnane Ely (also called the chapel of Kilcolm) ; and the chapel of Doffey (now Dovea, in the parish of Incheanly).

Diocese of Lismore.—The church or chapel of Finmach, otherwise Fynwagh, (now Fenoagh, and, in Irish, *Thoumplinooch*), Co. Waterford.

Diocese of Cloyne.—The church of Tullylease.

Diocese of Emly.—The church of Greane otherwise Pallasgreane, Co. Limerick.

Diocese of Limerick.—The church of Killagholeghan.

The landed property of the Priory, at the time of its suppression, consisted of following townlands, in the Co. Kilkenny, viz. :—

Kells (part of) ; Blackrath, now Rathduff, beside Kells ; Grange, now Kells Grange ; Grove, otherwise Grovebeg, now Chapel Izod ; Killiny ; Dysart and Pleberstown (in the Parish of Thomastown) ; Ardaloo (parish of Conahy) ; and, probably, Haggard (beside Kilree) ; in all about 3,000 stat. acres.

The Priory also held considerable landed property in the Counties of Cork and Limerick, for, on the 10th December, 1578, a royal grant was made to Thomas, Earl of Ormond, of "five Knights' fees of land in Tollaleishe," (now Tullylease), "Killagholiaghan, and other towns, which John Fitz Maurice dwelling in the manor of Claneleis, near the Country of Conallaughe, and a certain —— O'Daley the rymer lately held, with the tithes of the same, Co. Cork ; five Knights' fees of land in Clonelirche, Co. Limerick ; possessions of the said Monastery of Kells." [1]

Ruins of the Priory of Kells.

In an interesting little work entitled *Nooks and Corners of our County*, the author gives the following general description of these ruins :

"The Priory of Kells [situated on the right bank of the King's River], is by far the most extensive,

[1] *Fiants* of Eliz.

if not the most magnificent ancient ruin of which our county can boast. Seated on the slope of a hill, a vast group of embattled towers and parapetted curtains spread to the river's brink over many acres, and by their stern, warlike appearance, give the structure at first view more the character of a military stronghold than the peaceful abode of the cloistered religieux.

"The Priory was originally comprehended within a large oblong area, divided by a moat and tower-flanked wall into two large courts. Of these the southern, or as it is generally termed the Burgher's Court, is about four or five hundred feet square, and though strongly fortified by curtain walls flanked with four large towers, the space contained within it seems never to have been occupied by buildings, but was probably used as the bawn wherein to drive, at night, the cattle belonging to the community for protection against the prey-taking Norman baron's inroads, or the predatory incursions of the 'prowling Irishry.'

"Within the other court, which was as strongly fortified and nearly as large, but of more irregular outline, are contained the church and cloisters, with all the usual appendages to a regular religious establishment. The church, which is much dilapidated, consists of a nave, choir, south [*recte* north] transept, and Lady Chapel, with a belfry tower rising upon a stately arch between the nave and the choir. The cloisters, refectory, kitchens, &c., though clearly traceable, are almost destroyed, and lie in immense heaps of confused ruins, scattered through the area. Attached to the south-east wall of the choir [*recte*, to the south wall of the choir, near the east end] is situated the largest and most modern tower amongst the ruins, which seems to have been the residence of the Superior of the House, and may be termed the keep of this once strong and well-defended religious fortress, the whole of which is constructed in a style of the rudest simplicity, the builder's design being evidently strength and security rather than architectural beauty.

"Standing in the Burgher's Court of the Priory, what a subject for thought presents itself in the scene around. Here you are surrounded by the ruins, some parts of which are in such excellent preservation that they remain almost as if yesterday deserted, others in a shattered and dismantled state, some of the many towers fearfully dilapidated and threatening—whole sides of some torn away, others clad in most luxuriant robes of ivy—whilst on every side are scattered large masses of the iron-cemented mason work, built, one would say, for eternity, yet overthrown by the violence of man or the not less unsparing tempest.

"How curious, too, appears the combination of domestic edifices, religious buildings and military fortifications thus grotesquely grouped together—the ivy-clad walls of the Abbey mill, which, with the course of its now dried mill-stream, may be discovered amongst its domestic appliances, contrasting strangely with the frowning embattled towers, and the tall gables, gothic arches, and slender window-mullions of the ecclesiastical buildings, all now broken into confused masses, and stern and sombre in their ruin and desolation.

"How silent is all here—cattle grazing amongst the ruins, the whispered melody of the breeze and river's rush beyond, alone telling of change and motion. The centuries that have passed over all in silence are evidenced by the lichen and the ivy, by crumbling wall and broken window, and by many an ancient tomb, where sleep together the belted knight, mitred Prior, and humble peasant, now all alike forgotten—

> 'Underground
> Precedency's a jest—vassal and lord
> Grossly familiar, side by side consume.'"

The Priory Church.—According to the original plan it was to consist of chancel, nave, north transept, south transept, and Lady Chapel. The plan was faithfully carried out, in part, during the lifetime of the founder, and in part, soon after his death, except in so far as it concerned the south transept, for the south transept was destined never to become an accomplished fact. A church tower does not appear to have entered into the original design. The present church tower was not built till centuries after the founder of the abbey had passed away.

The Chancel.—Previous to the erection of the square tower now occupying its entire west end, the chancel measured, internally, 105 feet in length by 24½ in width. Its present length, deducting the space taken up by the tower, is 75 feet.

RUINS OF KELLS PRIORY. VIEW FROM NORTH.

To face page 66, Vol IV.

All its walls are fairly perfect except the east gable, the upper part of which, containing the arch of the great east window, is fallen. In the south wall, towards the west end, were two windows now built up; they were round-headed on the inside; the more westerly one was divided by cut limestone mullions (one of which is missing) into three lights, was 6 feet 9 inches wide, and is broken at the top, on the outside; the external face of the other window, which was most probably of same dimensions and pattern as this, is entirely ruinous. East of these are two tall lancet windows, which had to be closed up when the castle adjoining the wall at this point was built; the more westerly is gothic, the more easterly is framed with grit, and is round-headed. A breach at the east end of the same wall preserves some traces of a round-headed window framed with grit and ornamented with a bead moulding.

The great east window was 16 feet wide, inside, and was framed with cut limestone; only the sides remain to about the spring of the arch; the mullions and top are fallen.

There is a small sepulchral niche in the north wall about 24 feet from the east end.

THE TOWER.—It stands *entirely within the original chancel*, at its west end, on four Gothic arches, and, with the exception of the upper portion, is in good preservation. Like the towers of the Black Abbey, Jerpoint and Inistioge, it may, very probably, be assigned to about the year 1500.

THE NAVE.—It was a continuation of the original chancel, and was 100 feet long, internally, by 24½ feet in width. All its walls are broken, but they still remain to a considerable height all round; the windows and door have been destroyed. The interior presents a most unsightly appearance, the entire floor, except a small passage cleared by the employees of the Board of Works, being covered with great masses of fallen masonry and overgrown with bushes. At the west end are two head-stones of modern date.

NORTH TRANSEPT.—It stands due north of the tower, and is 46 feet long by 22 feet wide. In the west side-wall are three Gothic bays leading into a side-aisle now destroyed. The north gable has a cut-stone window of three almost flat-headed lights, separated by cut-stone mullions, between which and the point of the arch is a small round ope. On the inside this window is round-headed, the arch being turned with thin flags of chiselled or cut limestone.

Opposite the north transept arch, in the south wall of what was originally part of the chancel, but which is now taken up by the church tower, is a great round arch, which was to serve, according to the original plan of the church, as an opening into a south transept; it is framed with gritstone, cut and chamfered, and measures 25 feet in width, at the ground, and 15 feet in height to the apex of the arch. Many centuries ago this arch was built up and a small door constructed in it.

LADY CHAPEL.—It stands on the north side of the chancel, and is 42 feet long, internally, by 18 feet wide. The east gable is gone to the base of the window. The north side-wall was lighted by four lancet windows all connected above, *on the inside*, by an ornamental string course. These windows are narrow on the outside ; on the inside they splay to a width of six feet, and are separated from each other only by about 2 feet.

A fine Norman arch connects the west end of the Lady Chapel with the north transept ; it is 14 feet wide and 9 feet high to the spring of the arch.

A large, plain, round-headed door originally led from the chancel into the Lady Chapel. Ere long this door was remodelled. The western half of it was converted into a new and smaller door. The east half was built up and in its place were constructed a single *sedile* and a credence-cum-sacrario. Door, sedile, and credence have gritstone frames, were Gothic headed, are separated below by cut gritstone mullions, and are connected above, like the windows in the opposite wall, by a string course. The ancient decoration of the sides of the credence, showing fleurs de-lis painted in red or vermilion colour, is still quite distinct. The entrance from the chancel to the Lady Chapel is 42 feet from the east wall of the former.

GABLE WINDOW OF NORTH TRANSEPT, PRIORY CHURCH, KELLS.

There appears to be no reason whatever for assigning any part of the Priory church to an earlier date than 1193, when the Canons Regular were first brought here.

THE PRIOR'S CASTLE.—The castle, which we feel justified in so naming, as there can be no doubt that it constituted the residence of the Priors, adjoins the south wall of, and is of later date than, the chancel. Some of its doors and windows are flat-headed, some have round, others Gothic, arches. The lowest storey is connected by a door with the chancel, and was evidently used as a sacristy. This castle is still very perfect. It is locally known as "Philip na moun's Castle," from a crazy cobbler named *Philip na maoun* (Philib na m-boun), or Philip of the "Soles,"

who took up his quarters in it and occupied it for several years in the early part of the 19th century.

There is a small *very ancient* castle on the enclosing wall, south-east of the church. This the people have named the "Post Office."

The "Water Castle" stands on the middle of the south wall of the inner enclosure or court. Through a large vaulted passage in its basement ran the Priory millstream. Beside the castle, to the west, is a round-headed gateway giving admission into the inner enclosure from the outer.

From Photo by] RUINS OF KELLS PRIORY.—NORTH VIEW. [*W. Lawrence, Dublin.*

Between this castle and the church is a fragment of a high building, the west wall of which rests on three round-headed arches.

"THE BURGESS."—Thus the people call the outer or southern enclosure. They do not call it the "Burgher's Court," as stated in *Nooks and Corners of our County*.[1] Four castles on the curtain wall defended the Burgess; and it had, besides, a fortified entrance gate in its east wall. Within it, at the north-east angle, stood the Priory mill, of which but a single gable now stands. The enclosing wall of the Burgess is 20 feet high.

[1] See p. 64, *supra*.

THE PRIORY CHURCHYARD.—It is outside the enclosing wall, at the west end of the nave of the church. It is small, and has no monuments of interest. The grass-grown road leading down to it from the public road is called *Bosheenagurp*, *i.e.* Bocáipín na gCorp, or the little road of the corpses.

MONUMENTS WITHIN THE PRIORY CHURCH.

IN THE CHANCEL.—(1) A thirteenth century coffin-shaped slab with incised floriated cross, and the following inscription in incised Lombardic characters :

HIC IACET IOHANNA RELICTA HUGONIS CLERICI CUIUS
HIE PROPITI[E]TUR.

TRANSLATION.—Here lies Johanna, widow of Hugh le Clerc. On whose soul [God] have mercy.

The word DEUS, it will be observed, has been omitted by the carver of the inscription.

(2) A monument in every way similar to the preceding, and having this inscription :

+ HIC. IACET. STEPH[AN]US. FIL. D. HUGONIS. CLERICI.

TRANSLATION.—Here lies Stephen, son of Hugh le Clerc.

(3) A fragment of a tomb similar to the two preceding, and inscribed :—

. . . . . FIL' HUGONIS CL[ERI]CI.

TRANSLATION.—[Here lies . . . . .] son of Hugh le Clerc.

In ancient documents dealing with Kells, we find no trace of the Le Clerc family.

(4) An uninscribed coffin-shaped slab with a raised cross down the centre, and shield charged with three chevronels (Fig. 1 next page).

IN THE NORTH TRANSEPT.—A huge, uninscribed slab with carvings in high relief, at the top, of the heads of a man and woman (Fig. 2 next page).

Besides the above there is a monument somewhere among the ruins, which

the present writer could never happen to light upon, and of
which the Rev. Mr. Graves and Mr. Du Noyer have left
descriptions. It is of the same character as the Le
Clerc monuments; is broken across into five pieces, one of
which is missing; and has the inscription already given at
p. 62, *supra*.

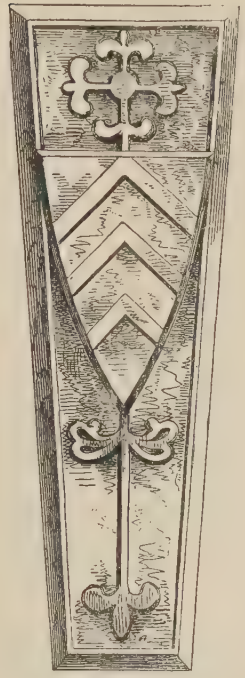


Fig. 1.

KILMOGANNY.

In Irish Kilmoganny is called *Kilmogannă* (*g* slender),
i.e. the church of St. Mogeanna. No saint called Mogeanna is to
be met with in the Irish Martyrologies; but then it
must be borne in mind that these invaluable compilations,
containing though they do the names of some thousands of
saints, by no means exhaust the countless hosts of the
saints of Erin. Bishop Phelan's *List* gives S. Moganus (latin-
ized form of Mogeanna), Confessor, as the patron of
Kilmoganny, and enters the 23rd August as his feast day.
In the *Statuta Dioecesana*, St. Eoghan, Bishop of Ardstraw,
whose feast occurs on the 23rd August, is made the patron;
but this is, beyond all doubt, incorrect.

The parish church of Kil-
moganny, like almost all the
churches of this region, became
impropriate in the Priory of
Kells, at an early date. Its
ruins survived into the early
part of the 19th century, when
they were re- moved to make
way for the pre- sent Protestant
church. There are some in-
scribed monu- ments in the
graveyard, but they possess no
special interest. The pattern
day of Kilmo- ganny was, it is
said, the 24th or 25th of August.

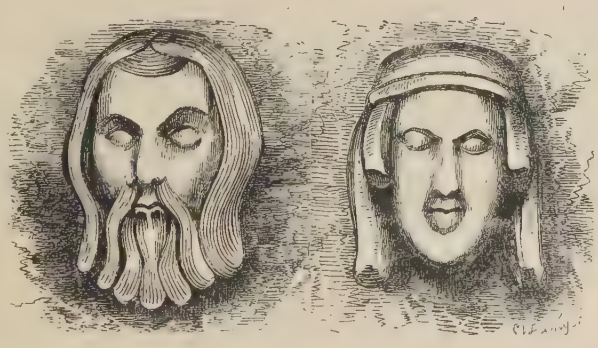


Fig. 2.

MONUMENTAL SCULPTURES AT KELLS PRIORY.

(From *Journal of Kilk. Archæol. Society.*)

The townland of Kilmoganny belonged to the Butlers of Currahill Castle.

Cotterelstown, with half of (Old) Rossenarra, otherwise Owneymore, belonged to a branch of the same Currahill family. James fitz Edmund Butler, of Rossenarrowe, was pardoned in 1558. Thomas Butler, of Rossenarrowe, was seised

of Cotterelstown, otherwise Balleacotterealla, and half of Rossenarrow, and died May 1st, 1617. Theobald, or Tibbet, his son and heir, then 30 years old and married, forfeited under Cromwell, in 1653, and was transplanted to Connaught in 1654. A Richard Butler, of the same family, forfeited Rogerstown, in the same year.

Sir Richard Shee, of Kilkenny, died, seised of Lymonestowne and half of (Old) Rossenarrowe otherwise Owny, otherwise Owneymore. These lands were forfeited by his grandson, Robert Shee, in 1653. Readesbarn, or Owneybeg (called by Irish speakers *Oonia-veg*), belonged to the Butlers of Currahill.

Cloone.

Cloone belonged to the Lords of the Mountain, till 1446, when it was granted to Jerpoint Abbey by Richard fitz Geoffry Walsh. With the other temporal possessions of Jerpoint, it fell to the Ormond family at the Suppression. In 1446 the townland appears as "Clonynstollane," and in the 17th century as Cloone-macshaneboy, or the Cloone of the Son of Yellow John [Walsh]. A large portion of Cloone Castle fell to the ground about 1890.

The Castle of Castlehale.

The Castle of Castlehale, for centuries the chief seat of the Walshs, Lords of the Walsh Mountain, stood in Rossenara Demesne, on a plateau looking north, near the summit of the high hill which forms the culminating point of this townland. The site was well chosen, commanding, as it does, an almost boundless view to the north. The place was originally called Lettercorbally, or the Wet Hillside of Corbally; but this name was afterwards changed to Howelscastle, Castlehowel, Castlehoyle or Castlehale, in Irish, Caiſleán Heagail (pronounced *Cushlawn-Hael*), when Howel, or Hale, Walsh built the castle here, soon after the Anglo-Norman invasion.

In a London publication, of 1833, entitled, *Ireland Illustrated from Original Drawings, by G. Petrie, R.H.A., W. H. Bartlett, &c.*, there is an engraving, with a short description, of Castlehale, as it stood in ruins, about the middle of the 18th century. The engraving shows it to have formed three sides of a square, one side of which consisted of a lofty, massive keep, square or oblong, pierced by narrow loop-holes, and supporting an embattled parapet above; opposite this was a more modern building with high gables, towering chimneys, open casements with frames and architraves of dressed stone and other peculiarities of the Elizabethan style of architecture; while both were joined together by another Elizabethan building,

which formed the third side. The great tower, or keep, was presumably the original structure erected by Howel Walsh ; the later additions may be assigned to Walter Walsh, Lord of the Mountain, who died in 1619, or to Walter Walsh, his grandson and immediate successor, who died about 1652.

There can be little doubt that, in its hey-day, Castlehale was an imposing baronial mansion, and that it deserved to rank, as in fact it did rank, among the chief residences of the Co. Kilkenny. Needless to say, the Walsh Mountain bards have left glowing accounts of its ancient glory and magnificence, of the lavish hospitality practised within its walls, of the protection given by its lords to the persecuted Bishops and clergy of their Church, &c. During the confiscations

REMAINS OF CASTLEHALE CASTLE.

in the middle of the 17th century, Castlehale castle passed from the Walshs to a Cromwellian named Elias Pike, whom we find duly installed therein in 1659. William Bond paid 6s. hearth-money for Castlehoyle, in 1664. Less than a century later on the castle was deserted, and soon became a roofless ruin, in which condition the walls remained till their collapse between 1750 and 1800.

At present the remains of the castle consist of broken walls—in part six feet thick, but not more than twelve feet high—foundations, and mounds of fallen masonry, which cover an area of about one Irish acre. Even as the ancient owners of the castle have passed away, so, too, the name of the castle itself has disappeared

from off the map of the Co. Kilkenny. About 1825, a Mr. Morris Reade, who lived in Rossenara, and had a large estate in this locality, finding his old residence not quite up-to-date, built a new one in the townland of Castlehale, to which he subsequently removed. Through veneration for the old family homestead he transferred its name of Rossenara Ho. to the new house in Castlehale ; at the same time he changed the name of the townland of Castlehale itself from Castlehale to Rossenara Demesne, thus obliterating this once well-known item of Kilkenny topography.

The Walshs of the Mountain.

With the possible exception of the Brennans, there is none of the old Kilkenny families more numerously represented in Kilkenny county, at the present day, than the Walshs or Brannachs. They are sprung from Philip, a stout Welsh warrior, who, with his brother, David, accompanied Robert Fitz Stephen to Ireland, in 1169, and shared in all the campaigns and perils of the first Anglo-Norman invaders. Having no hereditary surname, a circumstance then of frequent occurrence, Philip received from his contemporaries, the soubriquet of Le Waleis or the Welshman, and this, under the modified form of Walsh, became in after times the surname of his descendants. In Irish the name is written Ḃṗeaṫnaċ (in all Co. Kilkenny, except Iverk, pronounced *Bzhannăch* or *Brannăch*, accent on first syllable ; in Iverk and Co. Waterford, pronounced *Bĕrnŏch* or *Bĕrtnŏch*, accent on last syllable), which has exactly the same meaning as Le Waleis, viz., the Welshman. In Latin, Breathnach is rendered Brittanicus, Cambrensis and Wallensis ; and, sometimes Valesius.

There is nothing to connect Philip the Welshman with Kilkenny, though, probably, the lands along the Walsh Mountain, so long held by his descendants, had been originally granted to him. Neither is there any authentic reference to his children or their successors, for nearly two centuries after his time. Geoffry fitz Thomas fitz Nicholas fitz Howel Walshe is the first of the family to appear in Kilkenny records. On the Thursday next after the feast of the Nativity of St. John the Baptist, 1374, he appoints William Crispyn, of Carryk, and Walter Cantwell, his bailiffs, and attorneys, to put James le Botiller, Earl of Ormond, and Elizabeth, his wife, in full seisin of all the lands and tenements of the manor and town of Melagh and Cannderstown, (Mealaghmore and Garranmacandrew, otherwise, Springmount. parish of Windgap), with all the lands and tenements and all their appurtenances in Ouerke in the Co. Kilkenny, as they are more fully

set forth in his charter thereon. The original of this deed is preserved at Kilkenny castle, and is as follows :—

"Pateat universis per presentes me, Galfridum, filium Thome, filii Nicholai, filii Howeli Walshe constituisse &c. Willelmum Crispyn de Carryk et Walterum Cantewell, conjunctim et divisim, meas veras ballivas et attornatos ad ponendum Jacobum le Botiller, Comitem Ermonie, et Elizabeth, uxorem eius in plenariam seisinam omnium terrarum et tenementorum manerii et ville de Melagh et Cannderstoun cum omnibus terris et tenamentis et omnibus eorum pertinenciis in Ouerke, in Comitatu Kilkennie &c., prout in carta mea inde confecta plenius continetur, &c. In cuius rei testimonium presentibus sigillum meum apposui. Datum die Jovis proxime post festum Nativitatis Sancti Johannis Baptiste, anno regni regis Edwardi tercii post conquestum Anglie quadragesimo octavo, regni vero sui ffrancie tricessimo quinto."

Richard fitz Geoffry Walsh, with other local magnates, was appointed Keeper of the Peace for the Co. Kilkenny, July 30th, 1410. He was still living, March 9th, 1446, when he made a grant to the Abbey of Jerpoint of all the messuages, lands, &c., of Cloone, in the (parish of Kilmoganny, and) Barony of Kells, and of Ballycheskin (near the Kyllyne of Howellyscastell, or Castlehale), in the parish of Aghavillar and Barony of Knocktopher, as will appear from the following, the orginal of which is also preserved at Kilkenny castle :

"Sciant presentes et futuri quod ego, Ricardus, filius Galfridi Walshe, dedi &c. Abbati et conventui domus beate Marie virginis de Jeriponte omnia messuagia, terras et tenementa, redditus et servicia, cum omnibus suis pertinenciis &c. in tenemento de Clonynstollane que vocatur Clone &c. in baronia de Kenlys, [et] in Ballychesken in baronia de Knocktothyr et in parochia de Aghbillyr prope Kyllyne de Howellyscastell &c. Datum nono die mensis Martii, anno regni Henrici sexti vicessimo quarto."

Edmund Walsh, with his wife, Johanna le Boteller, lies buried within the church of Jerpoint Abbey, underneath the tower, his right of interment there having been acquired, presumably, by the munificent benefaction of Richard fitz Geoffry Walsh, [his father ?], to the Abbey in 1446. His monument bears the date 1476. He is made the ancestor of all the Lords of the Mountain, who came after him, in an elaborate, but very unreliable Pedigree of the Walsh Family, drawn up by Peter Walsh, of Balline, Piltown (1744-1819).

Robert Walsh died Dec. 8th, 1501, and is buried with his wife, Katherine Poher (Power), in Jerpoint Abbey, alongside the grave of [his parents ?] the above Edmund Walsh and Johanna le Boteller. He was probably the father of Walter Brenagh, or Walsh, of whom presently, and of Honora Brenagh, or Walsh, wife of Sir John Grace, of Courtstown.

Walter Brenagh, or Walsh, "chief captain of his nation," is buried, together with his wife, Katherine Buteller, in the same grave with Robert Walsh, and must be supposed to have been his son. He was still living in 1537, in which year the Jury of the Commyners of the Towne of Kilkenny present *Walter Brenagh, senr.*, Edmund, Walter and Richard, his sons, and Walter Brenagh, the younger,

with most of the other freeholders of the County of Kilkenny, for charging their tenants coyne and livery. He died before 1549.

Edmund Brenagh, his eldest son, succeeded. On the 27th March, 1549, pardons were granted to "Edmund Brenaghe alias Walsh, of Castelhowell, gent.; and Robert Brenaghe, alias Walshe, of Rochestown, Oliver Brenaghe, alias Walshe, of Ballytesken, and Philip Brenaghe, alias Walshe, sons of the said Edmund."[1] About 1550, Edmund's lands and those of his kinsmen "houlden of the Mannor of Knocktofer" were valued at £151, an amount exceeded at the time by none of the Co. Kilkenny freeholders except the Earl of Ormond and the Bishop of Ossory.

This Edmund is the first of the family to whom the purely popular title of "Lord of the Mountain" is found applied, though, no doubt, it had been borne by his ancestors, as it certainly was afterwards by his descendants. It will be remarked that the title is "Lord of the *Mountain*," and not Lord of the *Mountains*; for, though the hilly district formerly possessed by the Walshs is now known as "the Walsh *Mountains*," still the older and better form of the name is "the Walsh *Mountain*," which latter is also the exact rendering of *Shlcea-Brannach*, its old Irish name. "Baron of Shancaher," said to have been another title of the chiefs of the Walshs, took its origin from a very early residence of the family, now entirely destroyed, in the townland of Sean Caṫair, or Oldcourt, near Templeorum chapel. Both these titles of Lord of the Mountain and Baron of Shancaher, are now forgotten in the traditions of the people, and the only title by which any one of the old Lords of the Mountain is mentioned to-day, in Irish, in south Kilkenny, is "*An Eye-zhă Brannach*" (An Oiṫre Bṗeaṫnaċ), *i.e.*, the *Heir* Walsh.

Edmund Brenagh was dead before May, 1550.

Robert Brenagh, his son, became next Lord of the Mountain. On the 12th May, 1550, livery of seisin of the possessions of Edmund Bretnaghe, late of Howelliscastell, Esq., was granted to Robert, his son and heir. Fine £66 13s. 4d.[2] He was dead before 1572.

Walter Walsh (who laid aside the Irish form of the name), his son, succeeded, and was Lord of the Mountain for about 50 years. It was not, however, till the 15th Feb., 1605-6, that, as son and heir of Robert Walshe, late of Castlehowell, in the Co. Kilkenny, gent., deceased, he had livery of seisin and pardon of intrusion; fine £15 2s. 4d. sterling. As "Walter Brenaghe of Castlehele in the Walshe Montayne, gent.," he received a pardon, Dec. 23rd, 1571. He was Sheriff of the Co. Kilkenny from 1579 to 1586. In 1610 he figures in Government records as a harbourer of the Popish Priests, Sirs Teige and Donogh O'Hely. He died at a very advanced age, May 19th, 1619. His Caoine, or Lament, has survived

[1] *Fiants* of Ed. VI.
[2] *Ibid.*

almost three centuries, and is still recited in the original Irish on the Walsh Mountain. By his wife, the Lady Ellice Butler (born several years before 1541, still living in 1614), eldest daughter of Richard, 1st Viscount Mountgarret, and grand-daughter of Pierce *Ruadh*, Earl of Ormond, he had, according to Lodge, five sons, viz. :

(1) Robert, his eldest son and heir, who married, in 1595, Eleanor, daughter of Sir John fitz Edmund Fitzgerald, of Cloyne, Co. Cork, and died at his residence in Ballygown, near Kilmoganny, in 1603, leaving a son and heir, Walter, born in 1601 (and, perhaps, a second son, viz, " Edmund Walsh fitz Robert of Castlehoyle, in the Co. Kilkenny," mentioned in *Inquisitiones Lageniae*, Co. Kilkenny, 104. Charles I.).

(2) Edmund, his second son, of Castlehale, and subsequently of Owning. On the 16th January, 1613-14, he was enfeoffed by his parents, Walter and Ellice, of the townlands of Owning, Kilmanihin, Ballyfeerock or Springfield, and part of Fanningstown. By his wife, Agnes Butler, he had a son Pierce Walsh of Owning, who married Ellen, daughter of Patrick Fitzgerald, of Gurteen, Co. Kilkenny, and died Aug. 22nd, 1637 (buried in Owning church), leaving the following issue :—

Edmund, eldest son and heir, born 1628, James, William, Peter, Margaret, Onora, and Mary.

(3) James.

(4) William.

(5) John, vividly remembered in tradition as "*Shawn 'ac Wawthayzh*" (Seaġan Mac Ualtéir), *i.e.* John macWalter, or John the son of Walter. He was the famous Gaelic poet of the Walsh Mountain. " His name and poetical remains, after a lapse of more than two centuries, are yet familiar among the natives of the Walsh Mountains ; and if the rare qualifications of mind and person attributed to him by popular tradition, be not greatly exaggerated, John Mac Walter would not suffer much if put in comparison with the admirable Crichton. But traditionary tales must be cautiously received. In one respect, namely as a poet, there is unerring proof of his having, perhaps, excelled the celebrated Scotchman." [1]

Of his poetic compositions, which were all in Irish, some have come down to our time. His beautiful Marbhna, or Elegy, on the death of his cousin, Oliver Grace, of Inchmore, near Freshford, is well known. The bard's name is always associated by tradition with the Court of Inchacarran, near Mullinavat, which was, it seems, his place of residence. He is said to have been M.P. for Waterford, in 1639. Reduced to poverty in his old age, probably owing to Cromwell's confiscations, and become completely blind, he at length breathed his last at the Moat of Lismatigue where some kind friend had given him the shelter of a roof.

[1] Hardiman's *Irish Minstrelsy*.

His birth may be approximately assigned to the year 1580, and his death to 1660. His wife was Johanna, or Mary, Strong, of Dunkit; but by her he had no issue.

Besides the above sons, Walter Walsh had four daughters, as may be gathered from his Caoine, composed by his son, John Mac Walter. In this Caoine occurs a stanza, of which the following is a literal translation :

"O dear and beloved father, what noble sons-in-law you brought to this country Mandeville of Ballydine, Devereux of Ballyma[gir], George of the flocks and herds, and William Wall the golden-hearted. You never had a son-in-law of inferior rank; and you would have had Den, too, were it not for your close relationship to him."

From the history of the Devereux family we learn that Jean, daughter of Walter Walsh of the Mountain, married Philip Devereux (son of Sir James Devereux), of Ballymagir, Co. Wexford, who died in 1635.

Walter Walsh, the son of Robert, son of Walter, succeeded his grandfather as Lord of the Mountain, in 1619, being then a youth of 18 years of age. On the 28th April, 1614, a grant was made to Robert Cowley, gent., "of the wardship of Walter Walshe, son and heir of Robert fitz Walter Walshe of Ballinegown (Ballygown), in Co. Kilkenny, deceased; for a fine of £2, and an annual rent of £1, retaining thereout 10s. for his maintenance and education."[1] Walter had livery of his estates, Aug. 6th, 1623, for a fine of £57 6s. 8d. Irish. On the 26th July, 1637, a grant in virtue of the Commission for remedy of Defective Titles, for a fine of £15, was made by King Charles I., to him, his heirs and assigns for ever, of the whole manor of Castlehoyle, in the Co. Kilkenny, and of the manor of Courthale, an ancient inheritance of the Walshs, in the Co. Wexford. The following is extracted from the letters patent issued on the occasion :

"We give, grant, bargain, sell, release, and confirm to the aforesaid Walter Walsh, the entire of the Castle, Manor House and Lands of Castlehoyle *alias* Lettercorbally, with the appurtenances; of all the house, houses, villages and lands of Bawnetoodery, Killcolman, Glasineigh, Newchurch, Brownstowne, Barndowne, Ballynemabagh, Milodstown, Ballineteaskine, Templeorum, Templenobegg, Ballingowen near Newchurch, Rahinegeragh, Bolleglass, Garridutte, with the appurtenances; and all the lands, houses, and hereditaments now or lately in the tenure or occupation of the aforesaid Walter's tenants or farmers, estimated the third part of the houses, villages, hamlets and lands of Ballynegaunanagh, Shanballynagarrowe, and Attingaddy, and also one-third part of the houses, villages, hamlets and lands of Derrylackagh and Carrigscarecloney, with the entire villages and lands of Harristowne, Ballinecooley, Balliworthy, Ballineclony, Coolbane, the lower town of Harrestown, Rochestowne, and Cloneashe, with their appurtenances, and also one-third of the houses, villages, hamlets and lands of Knockmelane, Walterstowne, Ginkinstowne, with one-half of the house and lands of Ballymorrison, and also two divisions of the village, villages, hamlets and lands of Garrygaugh, with all the villages and lands of Corbally, Killaghie, Coolenymudd, Boshersmill, Ballyngoune, with also the one half of the houses, villages, or hamlets, and lands of Ballymonie, Ballintlea, Ballingownemore, Ballygownbegg near Ballygownmore, Garranderagh, Killandrew, Molynevatty, Glandonnell, Skart and Ballydermody, with their appurtenances, and all the lands, tenements and hereditaments now or lately in the tenure or occupation of the aforesaid Walter's tenants, or farmers, estimated one messuage and ten acres of and in the lands of Jerrypoint, English measure, with also one-third part of the house, houses,

[1] *Pat. Rolls*, 12 James I. 1.

hamlets and lands of Robinstowne, and all the villages and lands of Ballintober, Kilcronane, Ballycarreu, Ballyknockbegg, Monyhanry, Skarduffe, Ballinvagh, Inishnecarrin, Ballyogreeke, with their appurtenances; one toft and garden and ten acres of land in Killfane, and one messuage and acre of land, English measure, in the fields or divisions of the land of Gurtcullen near Kilmoge; and also the following yearly rents or chief rents, viz., four shillings sterling for one-third part of the village and lands of Knockmelane, Walterstowne, and the half of Ballymorrison, Ginkinstowne, Shanballynagarrow, Attingaddy, Derrylackagh, Currasarecloney with its commonage, in the possession of Philip Walsh fitz Robert, and four shillings, English money, for the other one-third part of Knockmelane, Walterstowne and the one half of Ballimorrison, Ginkinstowne, Shanballynegarrowe, Attingaddy, Derrylackagh and Currascarecloney, in the possession of Philip Walsh fitz Robert, with their common pasture grounds; and seventeen shillings and sixpence sterling from the lands of Ballinrobbuck and Ballynegowenyne, with their commonages; and 11 shillings sterling out of the lands of Lisdronyne, Muckvally and Cloghrane, with their commonages; and 17s. 6d. from the lands of Ballyhemin, with its commonage; with all the other lands and hereditaments of which rents and service are due and to be paid and given at the aforesaid Manor of Castlehoyle. All of which premises are situated, lying and being in the County of Kilkenny.—Rent £4 10s. 0d. English.

"And further . . . we grant . . that the aforesaid castles, houses and lands of Castlehoyle and Littercorbally, and the rest of all other lands, tenements, and hereditaments, specified in these presents, lying and being in the county of Kilkenny aforesaid . . . be reputed and called one entire Manor in name and effect; and that the same Manor . . . shall be called . . the Manor of Castlehoyle, and enjoy all the rights and privileges appertaining to a Manor. . . . . .

"Our aforesaid Castle, Manor, house, village, villages, hamlets, lands, tenements and hereditaments whatsoever . . . to be possessed, enjoyed and held by the aforesaid Walter Walsh, his heirs and assigns, excepting the forementioned houses and lands of Bollyglasse and Rochestowne. And imprimis the said house and lands of Bolliglasse to be possessed, enjoyed and held by the aforesaid Walter Walsh, his heirs and assigns, for the sole use and service of his son-in-law [?], Richard Brown, of Kilkenny, his heirs and assigns; and also the said house and lands of Rochestowne to be possessed, enjoyed and held by the aforesaid Walter Walsh, his heirs and assigns, for the sole use and service of Edward Denne of Rochestowne aforesaid, his heirs and assigns."

From the above document it will be seen that, in 1637, the Castlehale, or Walsh Mountain, estate extended from Kilmoganny to Skart and Cloonassy, in the parish of Mullinavat, and from Ballyglassoon, beside Bessborough Demesne, to the eastern border of Smithstown, in the parish of Rosbercon. It also included the townlands of Owning, Springfield, Fanningstown and Kilmanahan, till 1614, and the townland of Cloone, near Kilmoganny, till 1446. It, moreover, included, till 1374, the manor and town of Melagh, or Meallaghmore, and Cannderstown, or Garranmacandrew, now represented by the civil parish of Tullahought and most of the Marquis of Ormond's estate in the civil parish of Killamery. Castlebanny, too, must be added, and probably, also, Ballyhale and other neighbouring townlands. Hence the original grant made to the Walshs, of lands along the Mountain, must have been of very considerable extent. Even Castlejohn, in the Co. Tipperary, but bordering on Co. Kilkenny, is claimed to have been Walsh property, in the following passage from the Caoine of Walter Walsh, by his son John Mac Walter:

"They [*i.e.* the Walshs] built Castlehale, *Castlejohn*, and Castlebanny; Knockmaelan Castle, in proximity; Ballynacooly castle, on the side of the declivity. They built a Court in Inchacarran, and a castle on the brow of the Skart."

Their hereditary possessions in the Co. Wexford consisted of the Manor of Courthale, otherwise Corrigbrin (now Carrickbyrne), comprising the towns and

lands of Courthoile, Rahindoy, Rathkerry and Rahincloney, of which Walter Walsh of Castlehale died seised in 1619.

To return to Walter Walsh of Castlehale. He was M.P. for Co. Kilkenny in 1639 and following years. During the stormy period of the Confederation of Kilkenny, he took an active part with his Catholic fellow-countrymen in their struggle for religion and country. He must have impressed the Papal Nuncio Monsignor Rinuccini, very favourably, if it be true, as stated in an old Irish poem, that the latter honoured him with a visit at Castlehale. He died suddenly, while sitting at table, in New Ross, some time between 1650 and 1655, but the exact year is unknown. In 1625 he had married the Lady Magdalen Sheffield, 2nd daughter of Sir John Sheffield, and grand-daughter of Edmund, 3rd Lord Sheffield and 1st Earl of Mulgrave ; they had the following issue :

(1) Edmund, eldest son and heir, killed in the King's service, that is, during the Cromwellian campaign of 1649-50. Portion of his Caoine was recited for the writer, in 1892, but it contained nothing more than an enumeration of his many noble qualities. It is not stated where exactly he met his death. There is a tradition that he was at first buried on the battle-field, where his life had been cut short so prematurely ; that some nights afterwards, his spirit appeared to his footman, told him where his body lay, and desired him to convey it thence to the burial-place of his forefathers ; and that his behest was loyally fulfilled by the faithful servant. He was the last of the Walshs to live in Inchacarran Court. As his parents were not married till 1625, he cannot have been more than 23 or 24 years old at his death. By his wife, Margaret Grace, whose father, Oliver Grace, of Inchmore, died at an early age in 1637, he had a son Robert, of whom presently, and a daughter who is said to have married a blacksmith, and to have lived and died in great poverty.

(2) Hoyle or Howel, 2nd son. He is sometimes described as of Arderra, in the Barony of Iverk, and sometimes as of Castlehale. He was a Lieutenant-Colonel in the King's service, and was restored to his estate of Arderra, by the King's letter of June 13th, 1661, which describes him as "Colonel Hoyle Walsh, of Castle Hoyle." On "the 26th March, 1663, Hoyle Walsh, 2nd son of Walter Walsh, of Castle Houle (Nocent), Innocent," had a decree from the Court of Claims, for the same estate of Arderra. He died without surviving issue.

(3) Robert, 3rd son, who was a Captain in the French army, and died of his wounds, at Landerseens, in Flanders, in August, 1655, aged 23 years. He bequeathed his estate in Ireland to his brother Colonel Hoyle Walsh. Their father was then dead.[1]

[1] See Burtchaell's *M.Ps.*, p. 262.

(4) Elizabeth, who married John Grace, Baron of Courtstown (deceased in 1690). Part of her Caoine has been translated as follows into English :

" It is the saying of every female present, that dear to her heart is the spouse of Grace. I say as an individual among them, as I bend over her with heartfelt anguish, that dear to my heart was her father's daughter.

" O Elizabeth, daughter of Walter, thou art to me a cause of affliction. Well did the scarf of many loops grace thy person, when seated on thy sprightly little steed, and merrily moving towards the mansion of Courtstown.

" O Elizabeth, daughter of Walter, thou art to me sad cause of sorrow. It is thou who wouldst not require the indulgence of a coach, but wouldst take thy seat on a stately little steed, and watch with anxious regard the companions of thy journey.

" O good and gentle folks, pity ye not that a man devoid of reason, should hurry the noble Elizabeth to the churchyard, on a cold wintry day, while she is deprived of the power to return. By the good Saint MacDuff, the condition of her children is piteous ; they are neither arrived to maturity nor possess experience, and are subjected to the control of an evil-disposed and penurious woman. It was on the first day of the present March, that women and children suffered sore anguish for thee, and that I, like them, felt the sad extreme of grief."

She rests in Jerpoint Abbey church, between the tombs of her ancestors and the graves of the Graces of Legan and Ballylinch castles.

(5) Ursula, who married, first, in Oct. 1660, as his 2nd wife, John Bryan of Bawnmore and Whiteswall ; she married, secondly, in 1676, Edmund Blanchville of Blanchvillestown.

Some add a third daughter, named Letitia, who, they say, married, first, —— Tobin, of Keimshinagh, Co. Tipperary, and, secondly, Harvey Morres of Castlemorres, Co. Kilkenny. But this statement is inaccurate. Letitia, wife of Harvey Morres, was the daughter, not of Walter Walsh, who was dead in 1655, but of R —— Walsh, who was living, Sept. 12th, 1664,[1] and who was most probably Robert Walsh of Piltown, in the Co. Waterford.

Robert Walsh, son of Edmund, of Inchacarran, and grandson of Walter, of Castlehale, and the Lady Sheffield, succeeded to the Lordship of the Mountain, on the death of his grandfather, about 1652. He was born in 1647, and was, therefore, but a mere child, when his entire property in the Co. Kilkenny, consisting of about 14,000 acres, was confiscated under Cromwell, in 1653. In the Down Survey Books, drawn up in 1657, he is mentioned as " Robt., son of Walter Walsh deceased, aged ten years," and as " Robert, son of Math. Walsh ; " but the " Math." is evidently a mistake for *Walt.*, and " son " should have been *grandson.* By the 148th sec. of the Act of Settlement, 17 and 18 Charles II. (1665-6), " Master [Robert] Walsh, heir of Walter Walsh of Castle Hoyle," was restored to his principal seat and about 2,000 acres of his estate. That he ever effectually recovered the ancestral mansion of Castlehale, notwithstanding, is, however, most unlikely, though he is styled " of Castlehoyle " in a document of 1683, in which he is stated

[1] *Spicil Ossor.*, Vol. II., pp. 192-4.

to have successfully established his claim to 115 acres in Ballynowmabagh (Mabbotstown), 132 ac. in Millodstown, 88 ac. in Barnadown and Brownstown, 12 ac. in Castlehoyle, and 39 ac. in Ballynonie, parcel of his former estate. Some years previously, the Duke of Ormond, to whom the lands of Ballygown, otherwise Smithstown, and Newchurch, also parcel of the Castlehale estate, had been granted by the Act of Settlement, re-granted them to Robert Walsh, and his heirs male, for a rent of £5 a year.

He resided in the castle of Cloonassy in 1689, in which year he was one of the representatives of Co. Kilkenny in King James's Irish Parliament. He is most probably identical with the Robert Walsh appointed a Burgess of Inistioge by King James' charter to that town, in 1688; with the captain Robert Walsh, one of those who "came out of France with King James II. to Ireland;" and with the Robert Walsh, who was Captain in Colonel John Grace's Regiment during the Williamite and Jacobite War. As "Robert Walsh of Cloneassy, Esq.," he was outlawed and attainted, at Kilkenny, on the 11th May, 1691. A few months later he fell at the siege of Limerick.

His estate, consisting of the lands of Clonassy and Rochestown, in the Barony of Iverk; and Newtown (*recte* Newchurch) and Smithstown (now Ballygown), with the commons belonging thereto, in the Barony of Kells; containing in all 1,918 acres, was sold by the Trustees of Forfeited Estates to the Hollow Sword Blades Company, June 23rd, 1703.

By his wife, Mary (still living in 1700), daughter of Pierce, brother of Sir James Walsh, he had:

(1) Walter, who died in France, unmarried, in 1737, when the senior branch of the family became extinct in the male line.

(2) Margaret, who married John Daly, of Cork, and died without issue.

(3) Elizabeth, who died young and unmarried.

(4) Magdalen, born in 1684, died in London, unmarried, in 1747, and was buried in Westminster Abbey. Her sister, Mrs. Daly, and herself were co-heiresses to their kinsman Edmund (Sheffield), last Duke of Buckingham and Normanby.

Newchurch.

The present Irish name of this townland is Teampall Nuadh, of which the English name is a literal translation. The church stood in "the old town" of Newchurch, near the bounds of Ballygown (*Ponsonby*). There was a village in "the old town" till about 1850, when the tenants were evicted and their houses all levelled. Up to the date just mentioned, part of the church remained and

served as the gable of a barn belonging to a man named Michael Connolly. The site of the village and church has been since ploughed up, and is now a rich pasture field.

The ancient name of this church was Killiny. In a document of the year 1446, already given,[1] the townland in which it stood is called Kyllyne, or Killiny, of Howellyscastell (*i.e.*, Castlehale), to distinguish it from Killiny beside Kells, where there was another ancient church. The church of Tubberbo, in Durrow parish, makes the third church of the name of Killiny in the Diocese of Ossory.

Mass-Stations and Chapels.

Dunnamaggan.—There is a Sceach-an-Aifrinn, or Mass Bush, in Mr. Pratt's farm in Danganbeg, on the bounds of John Cahill's land; it is in the east corner of the field. Here Mass used to be celebrated in the penal times. Mass used to be said also under the venerable sceach, called *Crown-san-Leeanarth*, or St. Leonard's Bush, in the townland of Lacken-draygawn, near Dunnamaggan.

The first chapel built in the parish since the Reformation, stood in Danganmore, on the roadside, a little to the north of the old churchyard of Danganmore. Its founders were, no doubt, the old Catholic Comerfords, or Ryans, of Danganmore. It was in use in 1731, and probably for many years before that date. It was given up about 1790. All of it that now remains is part of the gable, to the rere of the altar; it shows traces of two small windows and a fire-place, which latter was a very usual appendage to chapels of the penal days.

Dunnamaggan chapel was built to replace that of Danganmore, about 1790. It consisted from the beginning of nave and transepts. The nave being found too small, was in part, thrown down, and rebuilt on a larger scale, by Father Dunphy, P.P., about 1828. The ancient baptismal font of the ruined church of Dunnamaggan is used here as a holy water stoup; it is fluted on the sides, and much resembles the baptismal font in St. Canice's Cathedral.

Two mural tablets within the chapel have the inscriptions:

"This monument is erected to commemorate the virtues of the Revd. J. Fitzpatrick, P.P. of Dunemaggin. He, after a long life spent in the sacred ministry, went to receive, at the hands of his Redeemer, the reward of his labours and great virtues, especially his true piety, his ardent zeal, and unbounded charity. Requiescat in pace."

"In memory of the Reverend Daniel Carroll, P.P. Dunemaggin, who departed this life 26th August, 1878, aged 65 years. May he rest in peace. Amen."

Kilmoganny.—The first modern chapel of Kilmoganny, a thatched one, was

[1] See p. 75, *supra*.

built after 1788, and was taken down in 1816, when a new chapel was erected on the same site. The latter being almost entirely rebuilt in 1883, now serves as the chapel of the district.

Parish Priests.

Rev. Philip Moore appears to have been P.P. in 1610 or 1611.[1]

Very Rev. Pierce Walsh was Canon of Killamery and P.P. of the parish in Aug. 1669. He is mentioned by Richard Butler, labourer, of Roscon, near Windgap, in his will dated Sept. 24th, 1672, thus —"I bequeath to father Pierce Wailsh twenty shillings, and ten shillings more to the rest of the clergy to pray for me." He was probably translated to St. Canice's in the end of 1682.

Rev. Edmond Butler was P.P. of Dunnamaggan and Windgap, in 1704, was then 40 years of age, and lived in Meallaghmore. According to a document in the Public Record Office, Dublin, administration of the effects of "Revd. Edmd. Butler, Mealaghmore, Priest of the Church of Rome," deceased, was taken out in 1625.

Very Rev. Thomas Knaresborough, next P.P., was one of the executors appointed under the will of Bishop Malachy Dulany, in April, 1731. His Pyxis, long in the possession of the Knaresboroughs of Inch, and presented by them to Dr. Kelly, Bishop of Waterford, is now in the Museum, St. Kieran's College: it is inscribed in a running hand :—

"Dr. Tho. Crainsbro S.T.D. me fieri fecit, 1729."

His chalice, still in use in Dunnamaggan chapel, has the inscription :—

"This chalice was made up by the parishioners of Danganmore and by the Rev. Thomas Cranisbro."

By his last will dated from his house at Coolhill, near Windgap, Jany. 9th, 1740-41, with codicil to same added two days later, he orders his remains to be interred at Killamery; leaves bequests to his nephew, Mark Cranisbro; to his (testator's) brothers, William and Kyran, and sister, Ellen McCarthy, *alias* Cranisbro of Carrick; to the children of his brother Oliver and Mary Neale, his wife; to his brother-in-law, Mathew Quirk, clothier, Kilkenny; to the children of Mr. Timothy Ryan, of Backlane; to the children of Mrs. Catherine Archdekin, *alias* St. Leger; and to Mary Gore, his cousin and servant; and then inserts the following clause :— "Item I leave £10 sterling to the poor inhabitants of both my stations, as also my

[1] See Vol. I., p. 82.

vestments and chalice to the parish of Danganmore." He died, January 11th, 1741, and is buried in Killamery.

Very Rev. Thomas Quirk, next P.P., became Chancellor of the Diocese in 1749. He died Oct. 6th, 1769, aged 72, and is also buried in Killamery.

Rev. Richard Shee was son of Mr. Christopher Shee, of Stonecarty and Rossoneany, and Martha Smyth (of the Smyths of Damma), his wife, and was born in Stonecarty, in 1728. He became P.P., Inistioge, Dec. 21st, 1764, and was translated thence to Dunnamaggan and Windgap, Dec. 9th, 1769. He died, July 17th, 1772, aged 44 years. In his last illness he gave directions to those about him, to have his remains interred with his father, in Stonecarty churchyard. To this arrangement the parishioners demurred, and accordingly buried him in Killamery, with the Parish Priests who went before him. Soon after, however, his friends came by night and removed the remains to Stonecarty, and thus the dead priest's last wish was fulfilled.[1]

Very Rev. William Phelan, D.D., was appointed P.P. Dunnamaggan and Windgap, July 19th, 1772. He lived in Kilmoganny. His house, recently rebuilt, is now occupied by Father Purcell, P.P. He was translated to Thomastown and Tullaherin, Nov. 10th, 1783.

Very Rev. Richard Mansfield, D.D., said to have been nephew of Very Rev. Mark Mansfield, P.P., Danesfort, was born in Rathbeagh, or its immediate neighbourhood, in the year 1744. He was ordained by Dr. Burke, at Mr. Edward Staunton's house, in Legate's Rath, May 28th, 1768, after which he proceeded to the College of Nantes to read the usual five years' course of Philosophy and Theology. Having completed his studies, he was for "many years Professor of Theology in the University of Nantes, where by the sauvity of his disposition, his literary acquirements, and his urbanity of manners, he endeared himself to a numerous and highly respectable society."[2] On his return, by order of his Bishop, to Ossory, he became P.P., Muckalee, Nov. 7th, 1780, and was translated thence to Dunnamaggan and Windgap, Nov. 15th, 1783. He was raised to the dignity of Canon of Mayne, Dec. 5th, 1783, and to that of Chancellor about 1790. He was President of the Diocesan Seminary, in Kilkenny, from 1791 to 1793, when he returned to the charge of his parish. Dr. Lanigan appointed him Dean of Ossory, *in quantum potuit*, in 1811. On Dr. Lanigan's death, Feb. 11th, 1812, he became Vicar Capitular, and governed the Diocese as such for the next three years. Dr. Marum made him his Vicar General, and had him appointed, by Papal Rescript, Dean of Ossory. He was translated to Gowran, after Father Grace's death, Aug. 11th, 1815, but returned to his old parochial charge, about March 17th, 1817.

[1] See p. 10, *supra*.
[2] *Kilkenny Independent*, Sept. 16th, 1826.

He died in the parochial house, Kilmogany, Sept. 13th, 1826, aged 82, and in the 59th year of his ministry. He is buried in Windgap chapel.

Very Rev. Edward Nolan became P.P. on the translation of Dr. Mansfield to Gowran, in Aug. or Sept. 1815. About March 17th, 1817, he was translated to Gowran, having exchanged benefices with Dr. Mansfield

After Dr. Mansfield's death, Dunnamaggan and Windgap became separate parishes.

Rev. Kieran Dunphy, first P.P. of the newly formed parish of Dunnamaggan, was born in Blackmill, Kilkenny ; studied most probably, in the Old Academy : and was ordained between 1809 and 1812. He was C.C., Castlecomer, St. Patrick's, Danesfort and St. Mary's ; and was collated as P.P. to Dunnamaggan, in Sept. or Oct. 1826. He governed the parish a little less than three years, and, dying in Kilkenny city, July 9th, 1829, his remains were buried in the Old Cathedral, whence they were afterwards transferred to the burial vaults of the new Cathedral.

Rev. Geoffry Fitzpatrick, born in Knockanure, Mooncoin, was C.C., in his native parish from 1806 to 1818, and was subsequently C.C. in Callan and Slieverue, till July 10th, 1829, when he was promoted to Dunnamaggan. He died April 7th, 1835, and is buried in Dunnamaggan chapel.

Rev. John Cleary became P.P. in 1835, and was translated to Kilmacow in 1845.

Rev. James Tobin became P.P. in 1845, and was translated to Mullinavat, the following year.

Rev. Patrick Fogarty was born in Kilkenny city ; entered Maynooth for Logic, Sept. 5th, 1818 ; and was ordained in 1823 or 1824. Having served on many missions in this Diocese, he was appointed P.P. Dunnamaggan in 1846. Owing to the loss of his eyesight he had to resign the parish about 1870. He died in Dublin, March 29th, 1879, and is buried in Glasnevin. The head-stone marking his grave has :—

"Sacred to the memory of Revd. Patrick Fogarty, P.P. Dunnamaggan, Co. Kilkenny, who died 29th March, 1879, aged 80 years. Erected by his niece, Mrs. Amelia Smartt. R.I.P."

Rev. Daniel Carroll was born in Closhnamuck, parish of Castletown, and was baptized, Feb. 4th, 1812. He studied in St. Kieran's College, and was ordained in March 1847. Having served on the mission for some years in the Diocese of Kildare and Leighlin, he was C.C. Mullinavat and then of Coon, till 1867, when he became C.C. Dunnamaggan. He became P.P. about 1870, and dying Aug. 26th, 1878, is buried in the parish chapel.

Rev. John Walsh became P.P. in 1878 and was translated to Slieverue, in May 1883.

Very Rev. Edward Coyne, born in Balleen, Lisdowney, in 1832 ; studied in St. Kieran's College ; and was admitted to Maynooth for Humanity Aug. 29th, 1854. He was ordained in Summer 1862 ; served as C.C. in Cullahill and Thomastown ; and was promoted to the charge of Dunnamaggan, in May 1883. He died suddenly, after celebrating Mass, on Sunday morning, Nov. 17th, 1889, and is buried in Kilmoganny chapel.

Rev. James Purcell, present P.P., succeeded.

CHAPTER IV.

THE PARISH OF GLENMORE.

IT formed one parochial union with Slieverue down to 1846, when it became a separate parish. It takes in the entire of the civil parishes of Ballygurrim, Kilcoan, Kilbride and Kilmokevoge, and more than half of the civil parish of Kilcolumb. Its area is 13,529 stat. acres.

BALLYGURRIM.

In ancient documents Ballygurrim appears as Ballywolgorm, Ballymolgorine, Ballymolgorme, Balimolgurn, &c. The name signifies O'Mulgurrim's Town. In Irish it would be written Baile Ui Maoil-Gairm. The local Irish pronunciation is *Bollee-ghizzhm*, which is a slight corruption of *Bolleel-ghizzhm*. The name Maolgorm does not occur in the Ossorian pedigrees in the *Book of Leinster* and *Book of Lecain;* it was in use, however, among the Deisi of the Co. Waterford, for, under the year 890, the *Four Masters* record that "Maelgorm, Tanist of the Deisi, was slain."

Ballygurrim was one of the parishes appropriated to the Nunnery of Kilkilliheen by David Fitz Milo, Baron of Overke, about the year 1240. The parish church, traditionally said to have been at one time of considerable ecclesiastical importance, consisted of nave and chancel, and was 60 ft. long internally. The walls were 2 ft. 9 in. thick, and are all levelled to within one yard of the ground, except the west gable of the nave, which is about 22 ft. high. A baptismal font, square and unornamented, on the outside, lies within the ruins. There is but one ancient monument, viz., a large floor-slab, lying in the corner of the chancel;

it has a large cross, in relief down the centre, at each side of which are carvings of the emblems of our Lord's Passion. On the edge is the following inscription in raised Roman capitals :

HIC IACET ROBERTVS DEN DE BALLYBVSSHER GENEROSVS QVI OBIIT 23 MAI 1626 ET VXOR EIVS IO[AN]NA AELWARD QVI [*rest uncut*].

TRANSLATION.—Here lie Robert Den of Ballybussher (Busherstown), gentleman, who died May 23rd 1626, and Johanna Aylward, his wife, who [ ].

William Den, probably a son of Robert, forfeited Busherstown, under Cromwell, and was transplanted to Connaught, in 1653.

A little to the north of the churchyard is a well called *Tubberathoggarth*, or the priest's well, which some consider to have been holy. There is no tradition regarding it.

St. Colman is the patron saint of Ballygurrim. Bishop Phelan's *List* assigns his feast to May 21st. He is presumably identical with St. Colman Lobhar (*i.e.*, the Leper), of Mayo, in the territory of the Dalcassians, commemorated on the same day in the *Martyrology of Donegal.*

THE FORRESTALLS OF FORRESTALLSTOWN, &C.

The Forrestalls, an Anglo-Norman stock, were landed proprietors in Glenmore parish from an early date. They were divided into four main branches or families, one of which was seated at Forrestallstown, another at Kilbride, a third at Carrickloney, and the fourth at Mullinahone.

FORRESTALLSTOWN.—"John Forstall m'Walter, of Forstallstown, gent.," had a pardon, 6th June, 1566.[1] Walter and Gibbon Forstall, of the same place, gents., were pardoned, the former in 1571, the latter in 1572. By Inquisition of Ap. 5th., 1638, it was found that Gibbon Forstall, late of Forstallstowne, was seised of Forstallstowne, Ballymolgorine and Ballycrony ; that he died so seised thirty years before ; and that his son and heir, Walter Forstall, was, at the time, of full age and married.

By another Inquisition, of Oct. 12th, 1640, it was found that Walter Forstall, late of Forstall's towne, was seised of the castle, town and lands of Forstall's towne, otherwise Ballynkenny, Ballymvegarran (Ballygurrim), Ballyheamocke,[2] Newfoer and Ballycroney, otherwise Rusheldstown ; that he died March 1st, 1639-40 ;

[1] *Fiants* of Eliz.

[2] Now Jamestown, still called in Irish, *Bollia-hee-ŏmŭck*, (accent on *hee*) *i.e.*, the Town of Séumoc, or little James.

and that his son, James, was then of full age and married. Under the Cromwellian regime, James Forstall, with Thomas Den, forfeited Forrestallstown, Miltown, and Ballygurrim, and was transplanted to Connaught.

The castle of Forrestallstown was thrown down about the year 1800.

In Irish Forrestall is pronounced *Furristhawl, i.e.*, Fhoirsteál, and Forrestallstown is called *Bollinurristhawla, i.e.*, Baile an Fhoirsteálaigh.

KILBRIDE.—Redmund more Forstall, of Kilbride, was pardoned Dec. 28th, 1571.[1] Walter Forstall, of Kilbride, gent., pardoned in 1602 and 1603, was Constable of the Barony of Ida, in 1608. Edmund Forstall, of Kilbrydy, gent., was one of the jurymen at an Inquisition held Aug. 18th, 1623. Richard Forstall, of Kilbride, gent., and Katherine, wife of Redmond Forstall, of Kilbride, gent., are mentioned by one John Kearney as taking part in the alleged plundering of the Protestants, at the beginning of the Outbreak of 1641. Redmund Forstall, of Kilbride, gent. appears as a juror in 1636; he forfeited Kilbride in 1653, and, with Walter Forstall, of Kilbride, was transplanted to Connaught the same year.

CARRICKLONEY.—Edmund Forstall m' Thomas m' Redmund of Karryckneglonyne, horseman, was pardoned in 1548-9, and Walter Forstall fitz Edmund, of the same place, horseman, probably his son, was pardoned in 1566. Richard Forstall, of the same place, was Constable of the Barony of Ida, in 1608, and received a pardon in 1612. In 1639 Thomas Forstall, gent., had a grant, under the Commission of Grace, of the townlands of Carrigneglonyne, Kilmakevoge and Knockbrack, and ½ of Ballynerahie. Peter Forstall forfeited Carrickngloning, Kilmackvoge, Knockbrack and Rathsallagh, in 1653, but his name does not appear on the list of the transplanted.

The castle of Carrickloney was taken down in the memory of people still living.

In Irish Carrickloney is called *Corrig-na-glooin-eeny, i.e.*, Carraig na g-Cluaimíneach, the rock of the little lawns, meadows, or insulated bog islands.[2]

MULLINAHONE.—Walter Forstall of Monhowen, gent., had a pardon, in 1571-2, Richard Forstall, of Monynehoen, gent., appears as a juror, Sept. 22nd, 1636. In 1653, Edmund Forstall forfeited Munmonewhone, Jamestown, Parkstown, and Ballybraghy. He is, very probably, the "Edmund Forstall, of Monyhoare," who was banished beyond the Shannon in the same year, and who was assigned lands in the Barony of Islands, in the Co. Clare, amounting to 392 stat. acres, which after his death, were confirmed to his son, "Peter Forstall, gent., son of Edmund Forstall, deceased," by a royal grant of June 26th, 1677.

Mullinahone castle shared the fate of the other Forrestall castles, having been

[1] *Fiants* of Eliz.
[2] O'Donovan.

razed to the ground many years ago. Its site is pointed out in Mr. Richard Phelan's "castle field," a few fields west of Glenmore chapel.

In Irish, Mullinahone is called *Mullanahooan*. This, too, is the local Irish for Mullinahone, in the Co. Tipperary. In both cases we have an instance of the corruption, or substitution, of the liquid *l* for the liquid *n*,—a very usual occurrence in the spoken Irish. The correct Irish sound of Mullinahone is *Munnanahooan*, that is, Muine na h-Uain, the shrubbery of the lamb.

The Forrestalls of Rochestown, lately extinct, are traced by O'Donovan, in a pedigree to be quoted before the end of this Chapter, to a Captain Edmund Duff Forrestall, who fought at Limerick, in 1690, and who most probably belonged to the Mullinahone or Carrickloney branch of the family. The Forrestall name is still well represented in this parish.

Kilcoan.

Irish speakers call it *Kil-choo-ann*, that is, the Church of St. Cuan (pronounced *Coo-ann*, accent on second syllable). Kilcoan church was a rectangle, 18ft. wide internally, and about 37ft. long, the walls being 2½ft. thick. The foundations alone now remain. From the amount of very large rough stones lying on and around the site, it must be concluded that the church was rudely built and was of great antiquity. A graveyard of about two acres is believed to have surrounded it in ancient times ; but, at present, all appearances of a burial ground have been obliterated, and the site of the church itself is merely a small patch of unprotected commonage beside the public road. About 150 yds. to the south, in the wall of a lane-way, is a great, rugged stone, with a basin-shaped artificial hollow, 12 in. in diameter and 3 in. in depth, cut on the surface.

St. Cuan's holy well, called *Thubber-chooann*, is about a quarter of a mile from the site of the church, in the townland of Flemingstown. Beside it is another holy well, enclosed by a wall and called *Thubber-Wizzha* (Tobar Muire), or the Blessed Virgin's Well. Both wells are still frequented for devotional purposes by the people.

Previous to the Reformation the parish and church of Kilcoan belonged to the Priory of Inistioge, as appears from the *Red Book of Ossory*.

Kilbride.

In Irish, *Kyle-vzheedha* (Cill Bhrighde), or St. Bridget's Church. The church was a rectangle, 43ft. long, internally, and 18½ft. wide ; but the walls, which were

2ft. 5in. thick, are now all fallen to a height of one yard from the ground. The entrance door was in the north wall, near the west gable. The graveyard is very large, with portion of a deep fosse at the south-west end. At the east end of the church is an uninscribed head-stone chamfered on both sides, in front, and having carved on it, in relief, an ancient cross *patee*, inscribed in a circle ; it is now deeply sunk in the ground.

The baptismal font lies in the fosse at the south-west end of the churchyard ; it is square on the outside, and quite rough ; the basin is 1 ft. 7 in. by 1 ft. 5 in., and is 7 in. deep. A holy water stoup, near the west gable of the church, has a round bowl, like a basin, 11 in. in diameter, and 4½ in. deep. Another holy water stoup, much resembling this, was taken away out of the churchyard about 1878. A stone, or rather rock, weighing some tons, in the field under the churchyard, has a basin-shaped cavity on the surface, 1ft. in diameter and 6 in. in depth. Beside this rock is a well, supplied with water by a drain from a holy well about 30 or 40 perches distant, called *Thubbervzheedha*, or St. Bridget's Well. The drain was made, and the holy well destroyed in the year 1842.

Kilbride church and parish belonged to the Augustinian Canons of the Congregation of St. Victor, St. Catherine's Priory, Waterford.

Kilmokevoge.

The church of Kilmokevoge was originally dedicated to St. Mochaevog, or Pulcherius, abbot and patron of Liath-Mochaevog, in the Co. Tipperary ; but, after the Norman Invasion, it was placed under the patronage of St. James the Apostle (July 25). In Irish it is called *Kill-mo-chae-voogue*, that is, the Church of St. Mochaemhog or Mochaevog. In English it is often called Killivory, from a popular notion that *mochaemhog* means *ivory* ; but this, writes O'Donovan, "is truly ridiculous and in every way incorrect." [1]

Kilmokevoge church is rectangular, and, though long a ruin, is still substantially perfect. Internally it measures 42ft. by 18½ft. In the west gable, 12 or 14 ft. from the ground, are two narrow loops, somewhat damaged and widely apart, each having at top a round arch cut out of a single stone. There is a door in the north side-wall, 3ft. wide below, but all the upper part of the framework is broken away. The wall is here 3ft. 2in. thick. There is a broken window in the same wall, near the east gable, and another window, also ruined, opposite this, in the south side-wall. The east window is blocked up by a mural monument of the Stranges of Aylwardstown. There are corbels in the west end for the support of

[1] See *Ordnance Survey Letters.*

a gallery; and a broken locker in the north side-wall, near the east end. Some very large stones may be observed here and there in the walls. The church is undoubtedly ancient, but, as its distinguishing features are either entirely destroyed or seriously injured, its age cannot be fixed. Most probably it is older than the middle of the 12th century. In the south-east corner, beside where the altar stood, rests the Very Rev. Dr. Lower, P.P., on whose monument may be read :

> "Erected by the Revd. Thos. Malley, Doctor of the Sacred and White Faculty of Bordeux in memory of the Rev. Stephen Lower, Bachelor of Lovain, Doctor of Rome, Prothonotary Apostolic, Archdeacon & Vicar General of Ossory & Parish Priest of Ida, who depd. this life the 9th of Janry. 1800, aged 73 years. Requiescat in pace. Amen."

Dr. Lower's grave is hollowed out to a considerable depth by people taking away the clay therefrom, in the firm belief that it possesses virtue to heal their bodily ailments.

The Strange monument, beside Dr. Lower's, commemorates Peter Strange, of Aylwardstown, who died Dec. 22nd, 1872, aged 67 years ; his father Lawrence ; his grandfather, Peter, who died at Aylwardstown, Sept. 1824, aged 89 years ; and Thomas F. Strange, who was born, May 11th, 1812, and died Feb. 2nd, 1897.

In the graveyard, at the east end of the church, is an altar-tomb marking the burial place of the Forrestalls of Rochestown ; it has the family arms, and is inscribed to the memory of Mr. Edmund Forrestall, of Rochestown, who died in 1797, aged 45 years.

A little to the north of the church is St. James's holy well, called, in Irish, *Thubber San Sheeum*, or Well of St. James.

The church and parish of Kilmokevoge were appropriated to the Nunnery of Kilkilliheen, probably by David fitz Milo, about the year 1240.

The Aylwards of Aylwardstown.

They were an Anglo-Norman race and, presumably, a branch of the Aylwards of Faithleg, in the Co. Waterford.

William Aylward of Aylwardstown, gent., was pardoned in 1562 and 1571 ; was a juror, 20th March, 1585 ; and was again pardoned, Nov. 18th, 1602. Piers Aylward, of Aylwardstown, probably son of William, was Constable of the Barony of Ida, in 1608, and appears as a juror, in 1623. He married Ellen, daughter of John Fitzgerald, Esq., of Gurteen, and had a son and heir, Nicholas Aylward, of Aylwardstown, who forfeited the ancestral estate, viz., Knockduff, Aylwards-

town, Robbinstown, Ballinerahy and Haggard, under Cromwell, and was transplanted to Connaught in 1653.

In 1677 the said Nicholas Aylward had a royal confirmation of the lands, (911 acres), that had been assigned him at his transplantation, in the Baronies of Clonmacnoen and Longford, in the Co. Galway. By his wife, Ellinor, sister of Thomas Kelly, Esq., Portreeve of Gowran, he had a daughter, Ellice, who married Mr. James Frayne, of Brownstown ; and a son, Piers. Piers was made a burgess of Inistioge, in 1688, and was outlawed, as of Aylwardstown, in 1690. He married Eliza Butler (daughter of Sir Richard Butler, and sister of Sir Walter Butler, of Paulstown), by whom he acquired the house and estate of Shankill, near Gowran. His son and heir, Nicholas Aylward, of Shankill, born in 1686, conformed to Protestantism in 1711 ; from him descends the present Aylward family of Shankill castle.

In Irish, Aylward is sometimes called *Eye-lurth*, and sometimes *El-e-vurth ;* Aylwardstown is always called *Boll-an-Eye-lur-tha*, *i.e.*, Baile an Eilearthaigh.

In an Inquisition of 1637, Glanseline appears as an *alias* for Aylwardstown ; it was, probably, the original name of the townland.

The Strongs, Strangs or Stranges.

They were settled at Waterford, from an early period, and held a foremost place among its citizens. Richard Strong was Mayor of the city in 1484 or 1485 ; Peter Strong, in 1560 ; Paul Strange, in 1597 ; Thomas Strange, in 1607 ; and Richard Strange, in 1634. At least two of them represented the city in Parliament, viz., Peter Strong, in 1559, and Richard Strange, in 1634. To this stock also belonged the Most Rev. Thomas Strong, Bishop of Ossory from 1582 to 1602, and his nephew, Most Rev. Thomas Walsh (son of Robert Walsh and Anastatia Strong), Archbishop of Cashel from 1626 to 1654.

In course of time the family acquired, probably by purchase, considerable estates in South Kilkenny. About 1560 Peter Stronge held lands to the value of £51, of the manor of Grannagh. Richard Strong, of Waterford, probably his son, is found in possession of the manor of Drumdowney, in 1573, and of the manor of Dunkit, in 1585. Edward Strong of Dunkit, son and heir of Richard, died June 1st, 1621, being then seised of the manor of Dunkit and of the reversion of the manor of Drumdowney after the death of Thomas Strong ; he left issue Richard, his son and heir, then but 12 years old, Thomas, Peter, Joan and Margaret.

Thomas Strong just mentioned, who had been seised of the manor of Drumdowney, and who may have been brother of Edward, of Dunkit, died May 28th, 1625, leaving a son and heir, Laurence, then but 10 years of age.

Another member of the family, Paul Strong of Waterford city, held the fee of several townlands in Inistioge and The Rower. He died Nov. 22nd, 1617, leaving Peter, his son and heir, then aged 39 years. Peter was succeeded, in turn, by Richard, his own son and heir. This Richard appears on the list of those who forfeited in 1653, as do also Peter Strong, of Dunkit, who was transplanted to Connaught, and Richard Strong, the proprietor of Drumdowney.

Lawrence Strong or Strange, of Drumdowney, son of Thomas (who died, as above, in 1625), is mentioned in one of the depositions of 1641. He was still living in 1661, at which date he was 46 years of age. He was probably the father of Richard Strange, who was appointed a Burgess of Inistioge in 1688, and grandfather of Lawrence Strange, of Aylwardstown. The said Lawrence Strange, of Aylwardstown, in his will, proved in the year 1720, mentions his brothers, James and Pierce Strange; his brother (*i.e.*, brother-in-law) Nicholas Aylward; his sisters, Ellen Walsh, *alias* Strange, and Mary Kealy *alias* Strange; his wife, Mary Strange *alias* Aylward; his eldest son and heir, Richard, then a minor; and his other sons, Patrick and Pierce Strange. Some of the later members of this family are mentioned on their monument in Kilmokevoge.[1] His Eminence Cardinal Wiseman's mother was a Miss Strange of Aylwardstown, probably a daughter of Peter, who died in 1824; her sister, Harriet Strange, wife of Mr. James Butler of Kilmogar, Johnswell, died in 1858, aged 68.

In Irish, Strange or Strong is pronounced *Sthraoung* (a monosyllable), *i.e.*, Sᴛʀᴀᴏɴɢ. Strang's Mill, in the parish of Kilmacow, is called by Irish speakers, *Mwillin a Straounga, i.e.*, Muilleann a' Sᴛʀᴀᴏɴɢᴀɪɢ.

Kilcolumb.

Part of the parish of Kilcolumb belongs to Slieverue, the remainder to Glenmore. In Irish, Kilcolumb is called *Kill-Chullm*, which means the church of St. Colum. As many saints bearing the name of Colum are commemorated in the Irish Martyrologies, it is impossible to determine which of them gave name to the Kilcolumb of which there is question here. Some centuries ago, probably soon after the Norman Invasion, Kilcolumb church was withdrawn from the patronage of St. Colum and was dedicated, or re-dedicated, under the title of the Exaltation of the Holy Cross. September 14th, the feast day of the Exaltation of the Holy Cross, is now the patron day of Kilcolumb parish.

The church of Kilcolumb is a rectangle, 51 feet long and 18 feet wide, internally. The north side-wall and the east and west gables are badly built and are, certainly,

[1] See p. 93, *supra*.

not older than the 17th century. The south side-wall is very ancient. It is 3 feet 2 inches in thickness, at the ground, and batters, on the outside, to a height of 5 or 6 feet; it has a door and two windows, all modern, and, evidently, of same date as the later portion of the church. Protestant service was held here down to about 1830, when the one solitary individual who formed the congregation having become Catholic, the church was closed for good.

In the graveyard is a headstone inscribed:

> "Erected by Eleanor Archdecan alias Greace, in memory of her uncle-in-law, the Revd. Father Richd. Archdecan, who depd. this life, Octbr. ye 26th, 1775 aged 76 yrs.; also his father, mother and sisters.
>
> Requiescant in Pace. Amen."

The Shees or O'Sheas, of Nicholastown, a respectable old family, have their tomb here at the east end of the church.

Fifty yards north of the churchyard is a rude rock, 4 feet long, 2 feet wide and the same in thickness, and known as *Cluch-Chullm*, or St. Colum's Stone. On its smooth upper surface there are, in a line, one after the other, three bowl-shaped artificial hollows, of which that to the north is 1 foot in diameter and 6 inches deep, and has a small aperture in the bottom communicating with the outer surface of the stone; the middle cavity is 1 foot in diameter and 7 inches deep; the third is 1 foot in diameter and 5 inches deep. This stone is held in great veneration by the people, who come here to pray when affected with headache, and expect relief through St. Colum's intercession.

Kilcolumb holy well is about 100 yards east of the church. It is called *Thubber na gcullm*, which the people say means the well of the pigeons or doves.

In pre-Reformation times, the church of Kilcolumb, like that of Kilbride, belonged to the Augustinian Canons of the Congregation of St. Victor, St. Catherine's Priory, Waterford.

Rochestown, in Irish *Bollanrōshtha*, is divided into Rochestown West or *Bollialogue*, and Rochestown East or *Bollianakilla*. The cill or church, from which Bollianakilla has its name, stood at the *Gorry-veealdhuv*, in the field opposite the entrance gate of Mount Ida Ho. Not the slightest trace of it remains; but a standing-stone, lately set up, marks the exact spot on which it stood. Tradition states that the timber of the roof of this church was taken down and afterwards made use of at Kilcolumb, when the later church was being rebuilt for Protestant service.

According to O'Donovan, the name of Rochestown church was Thompel

Feeneen, or the church of St. Finian (of Clonard); the name, as given on the spot, to the present writer, was *Thomple na groo-in-eeny*.

O'Dea's House and Leacht.

In the late Peter Grant's *Moon a' Ridhizha* (locally translated, the "Baronite's" Bog), low down on the slope of Ballyrahan townland, and close to the old frowning rock of Corriganurra, is shown the site of "the Ridhizha O'Deaw's house." Who the Ridhizha O'Deaw, or O'Dea, was is not quite clear. If we are to credit tradition, he was lord or owner of the whole Barony of Ida, and gave it the name of *Baroonthachth O'Deaw*, which it has borne ever since his time. Whatever truth there may be in the statement that he was lord of the Barony, it is, however, quite incorrect to say that the Barony was called after him, inasmuch as the name of the Barony, viz., Ida, *Eedeaw*, or Ui-Deaghaidh, represents not the *name of an individual after the adoption of surnames*, but the *name of the tribe that occupied it in much earlier times*.

The site of the Ridhizha's house was something more than a half an acre in extent, and was covered over with foundations and low mounds, till it was levelled and tilled by the late owner, about 1840. It is now clothed with greenest grass. The remainder of the field is low-lying and boggy, and hence its name, Moon-a Riddhizha. There was formerly a well here called *Thubber-a-Ridhizha*, or the "Baronite's" Well.

Leachth Ee Deaw, that is, O'Dea's monument bush, or "lone bush," as they call it here, is on the roadside, opposite the Half-Way House, in Aylwardstown, one mile and a half north of Moon-a-Ridhizha. The bush was formerly surrounded by a little mound or earthen ring, which has been broken down by the trampling of cattle. Here rests "Brian O'Deaw," sometimes identified by tradition with the Ridhizha O'Deaw, who lived in Moon-a-Ridhizha. The Leachth field commands a view sublime in its extent and variety.

O'Donovan incorrectly places Leachth Ee Deaw on the bounds of Scartnamoe and Ballyrahan. There is, no doubt, a leachth, or "lone bush," on the spot he indicates, but it has never been known as Leachth Ee Deaw. It was planted a great many years ago by a man named Kierevan, in memory of his deceased mother. The late Peter Grant, of Ballyrahan, when over 90 years of age, assured the present writer that this leachth was never called Leachth Ee Deaw; and that if it had any name at all it should be *Leachth Ee Kierevawn* or Kierevan's Leacht, from the man who planted it, and who was still living in his own early days.

Rathaglish.—In Irish this townland is called *Rahoglish, i.e.*, Ráth Eaglais,

the Rath of the Church (Ecclesia.) Evidently an ancient church stood within or beside the rath from which the townland is named.

KILCLIGGIN, the Church of the Skulls, stood near the village of Davidstown, but has been entirely obliterated for many years. An old laneway that formerly led to it is still called *Bosheen a thomple*, the Church Bosheen.

THE CUNNIA-VWEE.

The small field called "the Cunnia-vwee" is situated on Davidstown hill, on the bounds of the townland of Attateemore. There is nothing remarkable in it, at present, but two small cairns, or heaps of stones, one about the centre of the field, the other close to the fence, at the north side. The former merely consists of loose stones thrown carelessly together. The latter is of the same description, and measures 6 or 8 feet across; in its upper surface are embedded two large, rough blocks of stone, one having an artificial bowl 1 foot in diameter and 1 foot deep; the other having a similar bowl 1 foot in diameter and 4 or 5 inches deep. The deeper bowl always contains some water and is known as *Thubber Phaudhrig*, or St. Patrick's Well.

The curious legend connected with this place is known over the whole Barony of Ida. It is embodied by O'Donovan, in his Ordnance Survey letter dealing with this civil parish of Kilcolumb, in which he himself was born. The following is the full text of his letter:

"Limerick, Sept. 30th, 1839.

"OF THE PARISH OF KILCOLUMB.

"SITUATION.—This parish, which is one of the largest in the barony of Ida, is bounded on the north by the parish of Kilmokevogue; on the east by the river Barrow; on the south by the parish of Rathpatrick, and on the west by those of Dunkitt and Gaulskill.

"NAME.—This parish is called Cill Cholma in the Irish Calendar of the O'Clerys, at the 5th of May, at which it is stated that Faolan Fionn is its patron. The local tradition, however, is that the original church was built by St. Columbkille.

"The original church called Kilcolumb stood on the lands of Ballystykeen, a part of Rochestown, but during a memorable plague which raged in Ireland about 300 years ago it was abandoned in consequence of the number of bodies interred in the churchyard. The present old church called Kilcolumb was then erected by a lady of the name Roche who lived at Rochestown, at her own expense. She was induced to select the present site from the existence of a holy well in the vicinity at which people were wont to perform stations on St. Columbkille's day. This well is now called Tobar na g-columb which means *the well of the doves*—a name which is accounted for by a tradition about 3 blessed doves, emblems of innocence and purity, which were observed of yore to frequent it. A short distance to the north of the church are stones in which St. Columbkille left the impress of his head and two knees; into which if any one is so fortunate as to get his head and knees—a thing not easily done—he will be redeemed from headaches during that year. I wish Mr. Petrie had this piece of antiquity, as he would find it more useful than all his crosses and vindictive bells and croziers.

"The original patron day of this parish was laid aside and a *pattern* was held near the church in honour of the Exaltation of the Holy Cross on the 15th of September.

"In the townland of Baile Dhathi or Davidstown in this parish, not far from the High Road which divides it from Blackney's part or Attatemore, is a monument of great antiquity called Gluin Phadruig,

i.e. genu Patricii. It consists of a *blind well* and a heap of stones on which is placed a larger stone with two remarkable hollows said to be the impressions of St. Patrick's knees. The following legend is told to account for the origin of this monument :

" When St. Patrick was traversing Ossory for the purpose of building churches, congbhails and cities he came to this beautiful elevation called Conna bhuidhe, and being struck with the amenity of the place and the beauty of the prospect (for he was a great admirer of scenery) he came to the resolution of building there a Cathedral and city which he afterwards, for reasons which will presently appear, placed at Waterford. He employed labouring men to dig the foundations of the Cathedral and houses, and masons to build them, and continued the work with cheerfulness and vigour for some days. At last a pagan woman out of Ballinchrea (whose name is fortunately forgotten, but it is supposed she was the ancestress of Nicholas Bacach, the Garsun Balbh and Sawney Ribby) came to him with an offering of a dish of roasted meat for his dinner, which Patrick received with many *grazagams*. On uncovering the dish he did not like the aspect of the meat, and thought he perceived the paw of an unclean animal. He was immediately struck with nausea, and kneeling upon the next stone to him he laid his two hands over the roasted animal in the dish, in the form of a cross, and prayed to God to restore whatever animal it was to its original life and shape. And lo ! he had no sooner finished his prayer than a *yellow hound* (Cuin bhuidhe) started into life and leaping out of the dish ran in the direction of Waterford ! Patrick was struck with disgust and horror at the sight, and turning to the working-men he said in a solemn voice : ' Pursue and kill that hound, for she will kill every man and beast which she will meet in her course.' The men pursued her with their spades, shovels and pickaxes, and overtaking her on the lands of Treanaree about a mile to the east of the place whence she started, succeeded in killing her there. There they buried her, and over her grave a small, stunted white-thorn bush is now to be seen, called Sgeithin na con, *i.e.* the little thorn of the hound. The stones near this bush are impressed with the marks of a grey-hound's feet, and one of them exhibits the figure of a grey-hound in miniature.

" In consequence of this ominous occurrence St. Patrick abandoned his project, but erected this heap of stones as a memorial of his intentions, placing on the top of it the stone on which he knelt whilst he prayed and which was stamped with the impression of his two knees. He called the place Connawee in memorial of the resuscitation of the hound and pronounced an awful malediction on the woman who had thus profanely insulted him, and on her descendants, and place of abode :

" Mallughim, mallughim Baile in Chraeb
Nar feicfid nec ela
San daoine donad lan do fraet
Arfuide co la an bhrat.
Sceitim mallacht nimneac uaim
Air fhicit neimh-ghlan na mna
Ni cluintear ar a m-beolaib fuaim
Acht mallughteact cec la.
S' ni feicfid nech in baile uo
Eb foillsighid erca ir ghlan
San duine bacach, balb, guo ;—
Mallughim iad co dian.
Mallughim.

[Translation].—

" Accursed be Ballincrëa's people
From whom the hound was sent to me
As long as bell shall ring in steeple,
As long as man and time shall be.
Accursed the black breed of the woman
Who served to me this filthy hound
From their wry mouths thenceforward, no man
Shall hear but foul, impious sound.
Accurs'd the place ! behold I strike it
With my red bolt and seal its doom
May all good men for e'er dislike it,
May it be curs'd with deaf and dumb.

" It is believed that the malediction of the great Patrick still remains in full force, as the inhabitants of Ballincrea are remarkable for blaspheming, and it has not been since the memory of tradition

without a lame, dumb, or wry-mouthed man. I could say more about the present inhabitants of Ballincrea, but I leave them under the patronage of St. Patrick, who will take care of them.

"In the townland of Davidstown near the little hamlet there was a small old church called *Cill Cloiginn, i.e.* the Church of the Skulls, but even its site is now effaced.

"In the townland of Scartnamo about ½ mile to the north of the Mill of Ballyrowragh and immediately to the left of the old road as you go from Waterford to New Ross, is shewn the site of a monument called *Leacht Ui Deaghaidh, i.e.* the monument of O'Day, whom tradition calls the Ridire O'Day, *i.e.* the Ritter or Knight O'Day. The site of his house is pointed out in a field on the other side of the road not far from the site of his *leacht*, but in a different townland, viz., in Little Gaulstown. It is said that the *Ritter O'Day* was the ancient chief of the Barony of Ui-Deaghaidh or Ida, but I have no historical account whatever of him nor of any chief of Ida in Ossory in O'Heerin's Topographical Poem. At present Ida comprises, as I have already remarked, the territories of *Ida, Igrin* and *Ibercon*, but it would appear from O'Heerin's Poem that Ibercon was the general name under which the three territories were included.

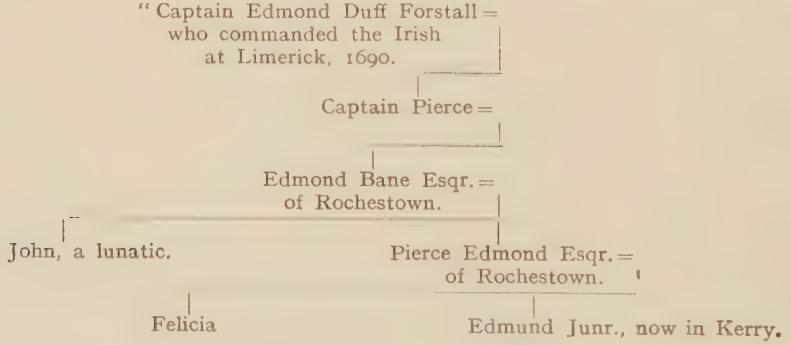
"In the townland of Rochestown, a few perches to the east of Pierce Edmond Forstal, Esqr's house, stood about 50 years ago a small square castle to which I have no historical reference. It probably belonged to the family of Roche, the ancient proprietors of Rochestown. In the division of Rochestown called *Baile na cille*, or Churchtown, stood not many years since, a small ancient church called Temple Feeneen, supposed to have been built by St. Feeneen of Clonard.

"That part of Rochestown on which Lady Esmond's house stands is now called Ringville, but in the title deeds 'the Ring of Rochestown.' It was purchased by Mr. Devereux, the uncle of Lady Esmond, from the father of Pierce Edmond Forstal Esqr.

"The family of Forstal have been a long time located in the county of Kilkenny, but I have no historical account of them. The tradition among themselves is that they came to Ireland with the Earl Strongbow, and were located in the counties of Clare and Kilkenny. Pierce Edmond Forstal of Rochestown, Esqr., has a piece of copper with the arms of the family and the following inscription engraved on it :

Insignia veteris familiae Fosterorum alias Forstallorum comitatus Kilkenniensis in Regno Hiberniae, authentice et ex officio extradita Dublinii, ultimo die Novembris 1674, *anno Regni Caroli Secundi Regis vigesimo secundo, per Richardum St. George Ulster Regem Armorum.*

"Three pheons in sable, a helmett on the wreath, greyhound's head, coope argent, collar and chain.



"This family is now very much reduced.

JOHN O'DONOVAN."

MASS-STATION AND CHAPELS.

In the early penal times, Mass was offered up in the open air in Rochestown, on the bounds of Kearney Bay. The hallowed spot is on Mr. Thomas Walsh's

farm, and is called, in Irish, *Ochnarael-hawn* (Ath na Roiclean), that is, the Ford of the Wheels.

The old chapel of Glenmore, built probably about 1700, stood almost in front of the Curate's house, in the deep hollow directly under the public road. The present chapel, which succeeded it, has a slab over the entrance door, with the inscription :

"Anno Domini
1813
This chapel was built by
the Parishioners of Glenmore.
Rev. John Fitzpatrick P.P.
Rev. William Grant, Coadr."

Parish Priests.

Rev. Thomas Connery was appointed first P.P. of Glenmore, after its separation from Slieverue. This pastor was born in Swiftsheath, Conahy, and entered Maynooth for Humanity October 3rd, 1813. After his ordination, in 1819 or 1820, he was C.C. somewhere in the North of Ireland. On his return to Ossory he became C.C. Aghaboe in 1821 or 1822, and subsequently served on the mission in Muckalee, Ballyhale, Lisdowney, and Danesfort. He became P.P. Glenmore in 1846 and governed the parish till his death, in his 80th year, February 25th, 1865. He is buried in Glenmore Chapel.

Rev. James Aylward, born in Ballytarsna, Ballyhale in February, 1814, and nephew of Rev. John Aylward, P.P., Mooncoin, began his ecclesiastical studies in Birchfield, and finished them in St. Kieran's College. He was ordained about 1843, and was C.C. Ballyragget, Clough, and lastly of Glenmore, to which he was promoted as P.P. early in 1865. He died in Dublin, whither he had gone for medical treatment, June 22nd, 1874, and is buried in Glasnevin. There is a tablet to his memory in Glenmore chapel.

Rev. Edward O'Farrell was born in Ballyknock, Aghavillar, and was baptized in February 1818. He studied in St. Kieran's College, and was ordained in 1846. He served as C.C. in Tullaroan, Durrow, Skirke, Urlingford, Mooncoin, and Glenmore, and was appointed P.P., August 13th, 1874. He died St. Kieran's day, March 5th, 1883, and is buried in the parish chapel.

Rev. Edward Nolan, grand-nephew of Very Rev. Dean Nolan, P.P. Gowran, was born in the parish and townland of Clara ; studied in St. Kieran's College, and afterwards in Maynooth, where he joined the Humanity class, January 25th, 1854 ; and was ordained in Summer 1861. He served as C.C. Lisdowney for 17 years, and then of Mullinavat, and was appointed P.P. in May, 1883. He

retired from the charge of the parish, through ill health, in 1890, and died in Belmont Park, January 22nd, 1898. He rests in Glenmore churchyard, opposite the sacristy door.

During Father Nolan's illness the parish was administered by Rev. James Dunphy now P.P. Danesfort.

Rev. Patrick Meany was appointed next P.P., January 31st, 1898. Father Meany was born in Cellarstown, parish of St. John's, about 1842, studied in St. Kieran's College, and passed on to Maynooth for Rhetoric, November 13th, 1861. After his ordination, September 22nd, 1867, he served as C.C. of Clara, Castletown, Durrow, Tullaroan, Mullinavat, and Castlecomer, and became Adm. Borris-in-Ossory, April 14th, 1890. He died after a long illness, at Glenmore, September 20th, 1904, and is buried in Glenmore graveyard.

Rev. Thomas Phelan was appointed next P.P.

CHAPTER V.

THE PARISH OF INISTIOGE.

THE present parish is a union of the civil parishes of Inistioge (except the townlands of Coolroemore and Powerswood), Cloneamery, and The Rower. Its area is 22,795 acres or. 12 p. stat. measure.

Inistioge.

Once only is Inistioge mentioned in Gaelic records and that is in the *Annals of the Four Masters*, where, under the year of our Lord, 962, it is related that "a victory was gained over Amlaeibh, son of Sitric, by the Osraighi, *i.e.*, at Inisteoc, where many of the foreigners were slain, together with Batbarr, son of Nira." The most interesting circumstance connected with this entry is that it gives the true Irish orthography of the name of the town and parish, and enables us to decide with certainty that the word signifies the Inch of some person named Teoc. In Irish, Inistioge is called *Inish-tee-ŏg* (accent on *tee*), and sometimes *Inishtceog-Shose*, or Inistioge of the Joyces, a family formerly of prominence in the town.

1189-99. King John, while Earl of Moreton and Lord of Ireland, granted to John Comyn, Archbishop of Dublin, with other lands, the "land of Kilfechra, in Ossory, which King D[omhnal] gave him [the Archbishop] with the assent of my father; and the land of Fidon, which is of my own gift; and a Knight's fee, which, with my assent, was given at Inistyoch, to the Staff of Jesus." [1]

[1] See *Crede Mihi*, edited by Sir J. Gilbert, in 1897.

Circa 1220. Alured, Prior of Inistioge, granted and confirmed, by charter, to his burgesses of Inistioge all the liberties which it becometh burgesses to have and is lawful for him to confer.

1585. The borough of Inistioge sent two members to the Irish Parliament for the first time. The first members were David Power and Robert Archdekin. The next were William Murphy and Crihen (*hibernice* Cṙıoṁċann) Murphy, who sat in the Parliament of 1613-15. Their successors down to the Union may be found in Mr. G. D. Burtchaell's *Members of Parliament for the County and City of Kilkenny*.

1608. In this year King James I. granted a charter of incorporation to Inistioge. The charter sets forth that, whereas the town was an ancient loyal borough, and, from the strength of its walls, and its situation on a river navigable to the sea, was of great importance for the service of the Crown and the safety of the inhabitants of the counties of Kilkenny, Wexford and Carlow : and whereas, in consequence of the late rebellion and sickness in those parts, it had become impoverished and depopulated, and its trade and commerce wholly extinguished : his Majesty, with a view to its future prosperity, incorporates the town, the corporation to consist of a portreeve, twelve burgesses, and as many freemen as the portreeve and burgesses should choose to admit ; he, further, gives permission for the nomination of the usual municipal officers, and grants a market on every Friday, and a fair on the 13th December, to continue for two days.

1621. A way-side cross was erected at Inistioge to commemorate David Fitzgerald, otherwise Baron, or Barron, who died in this year. The cross itself is now missing. The base long lay neglected near the river side, till it was re-erected as an ornamental appendage to Inistioge market square, in the early half of the 19th century. On the east side of the base is an escutcheon bearing the arms of the Fitzgeralds of Brownsford, viz., *ermine, a saltire bordured, a crescent for difference.* The north face has a shield with the emblems of the Passion, over which may be read the following, in raised Roman capitals, now partially obliterated :

[A]RMA REDEMPTORIS CHRISTI IE[SV].

i.e., The Arms of our Redeemer, Christ Jesus.

The south side of the stone is blank. On the western face is this inscription, also in raised Roman capitals :

[O]RATE. PRO. ANIMABVS. DN[I.]
DAVID. GERALDINI. DICTI.
BARRON. DE. BROWNSFOORD.
[O]BITT. 14. APRIL. A°. 1621. ET.
IOAN[N]AE. MORRES. EIVS.
VXORIS. OBIIT 16 . . .

TRANSLATION.—Pray for the souls of Mr. David Fitzgerald, called Barron, of Brownsford, who died Ap. 14th, 1621, and his wife Johanna Morres, who died 16 . . ."

RUINS OF INISTIOGE PRIORY.

1649 (Nov.) Inistioge was besieged and captured by the Cromwellians, under Colonel Abbot. "At first they [*i.e.*, the Irish garrison] vapoured over the [town] wall; but when the assailants set fire to the gates, it so quashed them, that they took to flight and escaped in boats across the Nore, leaving the townsmen to be plundered and possessed by the plunderers." [1]

The Priory of Inistioge.

It is most probable that Inistioge was the site of an abbey or monastery long before the Anglo-Norman invasion. Archdall's statement, however, that "an abbey appears to have been founded there as early as the year 800," seems to rest on no evidence of any weight.

The Priory, of which the ruins still remain, was founded by Thomas fitz Anthony, Seneschal of Leinster, for Canons Regular of St. Augustine, and was dedicated to God under the invocation of the Blessed Virgin and St. Columba, which latter had been the ancient patron of the place. Archdall assigns its foundation to about the year 1210, and in this he seems to be correct. The founder's charter, of which there is a copy in the British Museum, begins as follows:

"Sciant omnes tam praesentes quam futuri quod Ego, Thomas filius Antonii, pro salute animæ meae et sponsarum mearum, Emmae et Ilondae, et Hamonis filii mei, et pro salute omnium dominorum, ... amicorum, parentum et haeredum meorum viventium vel defunctorum, fundavi quamdam domum religiosam in mea terra Ossoriae in villa quae dicitur Inestiock,in honorem Dei et beatæ Mariae & Sancti Columbae ejusdem loci tpialis (*sic*) patroni, ad laborantium prope fidelium commodam et quietem, ad egentium prout Deus dederat refectionem, et ad omnem quam poterint humanitatis succursum. Dedi igitur et remessi . . . ."

Fitz Anthony made ample provision for the support of the new Priory and for its efficiency in carrying out the works of charity for which he intended it. He endowed it with the entire vill of Inistioge and several townlands adjoining, together with the fishery of the River Nore for a length of about three miles. He moreover, granted it, in virtue of his right as lay patron, the rectories or parishes of Inistioge, Grenan (now the civil parish of Thomastown), and Kilcrenath (now Dunkitt).

By the advice of the Bishop of the Diocese, apparently Hugh de Rous, he petitioned Reginald de Aclond, Prior of Kells, to send one of his Canons to take charge of the new foundation. His request did not go unheeded; and thus it happened that Alured, of the Priory of Kells, formerly of the Priory of Bodmin, in Cornwall, was appointed first Prior of Inistioge. The date of this appointment of Alured cannot be fixed with certainty. He was Prior, however, sometime between 1212 and 1221, and he was still Prior in Nov. 1227.

[1] Letter from Ireland, dated Nov. 15th, 1549, in *Whitelocke*, p. 413.

Stephen Archdekne, of Tulachbarry, now Ballyragget, son-in-law of Fitz Anthony, was one of the early benefactors of the Priory. Among the charters preserved at Ormond Castle is one by which he granted to the Prior and Canons the church of Kilcormac (now the ruined church of Sralee, Ballyragget), with its chapel of Tulochbari. The validity of this grant seems to have been called in question by the Abbot of St. Thomas's, Dublin, as we find Alured, Prior of "Aynestioc," subsequently granting, by his charter, to the Abbey of St. Thomas, all the right that Stephen Archdekne had given to him and his brethren to the moiety of the church of Kilcormoc and the chapel of Thulachbarry; and about the same date, Stephen Archdekne granted the same church and chapel to the brethren of the said Abbey, to be held "secundum formam transactionis pacis inter eos et priorem et Canonicos Sanctae Mariae de Aynestioc confectae." The date of Alured's charter lies between 1212 and 1221, as one of the witnesses styles himself V. G. of Henry de Londres, Archbishop of Dublin from 1212 to 1228, while another was *Master* Peter Malveisin, who became Bishop of Ossory in 1221. In course of time the Abbey of St. Thomas lost hold altogether of Kilcormac and Tulachbarry, which were found to belong solely to the Priory of Inistioge in the 14th century.[1]

1231 (June 25). The King commits, during pleasure, to the Prior of Inistioch and William le Grant, the custody of the vacant See of Ossory.[2]

1318 (Feb. 2). The King gives Henry, son of Henry de Rupe (or Roche), permission to grant the Prior and Convent of the Blessed Mary of Inistyoc, the advowsons of the Churches of the Rowyr and Lysterglyn, and 2 acres of glebe in the same vills, to be held to them and to their church aforesaid and to their successors as an alms for ever.[3]

This permission does not appear to have been afterwards acted upon by De Rupe.

1324. On the Sunday preceding the octave day of St. Hilary (January 14), died David, Prior of Inystyoke, a venerable man and worthy of respect (according to the opinion of many), in the sight of God and men.[4]

1355. On a complaint made to Rome by Stephen de Kerkyon, Prior of the House of the B. V. M. and St. Columba of Instiok, that, while he was in peaceful possession of the Priory, Robert Dobine, Thomas Englond, Henry Gillis, William Gillis, Robert Pflan, William fitz Thomas, John Haumude, Henry Dobyn, Philip Prodonie, Geoffry Roche Debyn and John Arnald, laics of Ossory, with their accomplices, made an armed attack on himself and his Canons, and treated them

[1] See *Red Book of Ossory.*
[2] *Calendar of Documents relating to Ireland,* 1171-1251.
[3] *Pat. Rolls,* II. Ed. II.
[4] Clyn's *Annals.*

with savage cruelty, wounding himself severely, slaying one of the Canons, and plucking out the eyes and cutting out the tongue of another ; and that these same men, moreover, with Richard, Bishop of Ossory, forced him by violence and terror to resign his Priory into the said Bishop's hands ; wherefore, he appeals to Rome for redress : The Pope, Innocent the Sixth, by Brief of July 23rd, 1355, commissions the Bishops of Waterford and Ferns, and the Abbot of De Voto (Tintern), in the Diocese of Ferns, to examine into the merits of the case and, if De Kerkyon's statements be found to be correct, to restore him to his former position of Prior, &c.[1]

1355. This year Stephen, Prior of Kells, did feloniously rob John Modberry, Prior of Inistioge.[2] Modberry was probably the Prior appointed to take charge of Inistioge Priory by the Bishop of the Diocese on his deprivation of Stephen de Kerkyon.

1522-3. (March 15). Died William Bosser or Busher, a Canon of this house.

1528-50. Myles or Milo Baron, of the Baron, otherwise Fitzgerald, family of Brownesford and Cloone, was the last Prior of Inistioge. He was appointed Bishop of Ossory by Papal Brief of June 8th, 1528. He received at the same time a special Brief authorizing him to retain his former position as Prior, as well as the revenues of the Priory. In the *Catalogue of the Bishops of Ossory*, drawn up, as far as can be judged, a few years after his death, his zeal for the welfare of his Priory and Diocese is highly commended, special mention being made of the new Bell-tower and Cloister which he added to the former.

In enforced obedience to the decree for the suppression of Religious Houses, passed by Henry the Eighth, he surrendered his Priory and all its possessions into the hands of the Royal Commissioners, on the 20th March, 1540, receiving at the same time, in lieu thereof, a yearly pension of £20, issuing out of the Manor of Enestioke and the churches of Enestioke, Rossynan, Kilbecoke, (Kilbecan), Thomaston, and Columbkille. On the 27th of the same month John Griffan, alias M'Morehowe, one of the Canons of the Priory, was appointed by the Crown to the curacy of the church of St. Columbe, Enystioke, with a messuage and orchard, and the altarages and oblations of the parish ; on the 27th of the following month, David Bossher, another Canon, was made Curate of the parish of St. Columbe, alias Columbkille, Co. Kilkenny, with the altarages and oblations, and a pension of 40s. issuing out of the rectory of Dunkit ; and on the same day James Baren and David Dobyn, two other Canons, were granted pensions of 20s. each, issuing out of the rectories of Dunkit and Aghtearte, in the Co. Kilkenny, and St. Michael's in the Co. Tipperary.[3]

[1] Theiner's *Monumenta.*
[2] Archdall's *Monasticon.*
[3] *Fiants* of Henry VIII.

Possessions of Inistioge Priory.

The Churches and Chapels appropriated to the Priory, were the following :

Diocese of Ossory :—The moiety of the church of Kilbecok (Kilbecan), the church of Killagh (Killahy), and the church of Rossenan,—in the Deanery of Kenlys.

The church of Thomastown, the church of Instyok, the chapel of Colmekyll, the church of Kilcoan, the church of Lesterglyn, the chapel of Kiltakan (now *Thomplethaeghawin*, Thomastown), the "capella de Villa Radulphi," the "capella de Villa Yago" [1] the chapel of Lissentane (Kilkieran, parish of Inistioge), and the chapel of Ballyduff (now *Shanakyle*, in the townland of Kilmacshane),—in the Deanery of Obargoun.

The church of Castlan (now Whitechurch) and the church of Dunkyt,—in the Deanery of Ouerke.

The church of Cathyr (parish of Durrow) and the church of Killyng and Cayr (same parish),—in the Deanery of Aghthour.

The church of Aghteyr and Kilcormok (the former in the parish of Lisdowney, the latter in that of Ballyragget),—in the Deanery of Odogh.[2]

Archdiocese of Cashel :—St. Michael's "in the Country of Compsy," now Templemichael, in the parish of Mullinahone.

Diocese of Leighlin :—Shankill in the parish of Paulstown.

Diocese of Ferns :—Ballyernan and Ardkerneis.

Diocese of Waterford :—Newtown of Lynnan (now Newtown, otherwise Newtownlennan *i.e.*, Newtown on the Ling-awn river, parish of Carrick-on-Suir), Stradbally and Ballykilly.

All the above (except Whitechurch, Co. Kilkenny, which was granted to Thomas, Earl of Ormond), were leased by the Crown to Richard Butler, Esq., of Ferns, Aug. 1st, 1541, for 21 years, at a yearly rent of £64.

As to the temporal possessions, the record of the surrender of same by Milo Baron in 1540, is imperfect, specifying only those held by the Priory in Co. Wexford, viz. :—

"Sixteen acres of arable land and fourteen of pasture, with the appurtenances, in Ardekenrishe of the yearly value, besides all reprises, of 6s. 8d. ; an annuity of 13s. 4d., Irish money, arising from the rectories of Tiberkerney and Ballylusky ; an annuity of 6s. 8d. payable by the hospital of St. John the Baptist, near Wexford ; and 5s. rent arising from certain lands and tenements in Ballymolly, with the rectory of Ardkenrish, of the yearly value, besides all reprises, of 6s. 8d. ; and the rectory

[1] See Parish of Thomastown, *infra*.

[2] From Lists of Ossory Churches appropriated to Religious Houses, written into the *Red Book of Ossory* about the year 1350.

of Ballyerna, of the yearly value, besides all reprises, of 23s.; the said rectories, with their appurtenances, were appropriated to the said prior and his successors; and all the said lands and rectories were situated in the County of Wexford." [1]

The Co. Kilkenny possessions, containing 3,876 acres, according to present English statute measurement, and representing, for the most part, the original endowment of Fitz Anthony, are all included in the civil parish of Inistioge, except the part of Blessington in Thomastown parish, and the townland of Rossinan (182 ac.), which is situated in the civil parish of the same name. On the 4th May, 1569, the Priory itself, with all these lands, &c., viz.,

"A parcel of land containing three acres called Inche; two parks, called Fennaghes, in said town [of Inistioge], containing twenty acres; certain mountain lands called Knockrory, with a wood of great oaks, containing, besides the mountain, one hundred and twenty acres; a certain piece of land lying between Inistioge and the mountain, containing thirty acres; thirty messuages, with the appurtenances, in Inistioge; the rents of eighteen burgages, within the said town, and forty-six hens yearly from the tenants of the same; two messuages, and sixty acres of land in Bolagh; two messuages, and thirty acres of land in Leistmonagh; and one messuage and twenty-four acres in Rossehynyan,"

was granted by the Crown to Edmund Butler, son of James, late Earl of Ormond, and his heirs, in capite.[2]

As serving to identify the various Priory lands mentioned in this grant, and as being otherwise very interesting, it may be well to insert here some extracts from an Inquisition held at Thomastown, on the 9th Sept., 1607, to discover what rights the said Edmund Butler's son and successor, Theobald, Viscount Butler, had in and to the lands, &c., of the late dissolved Priory of Inistioge. The jurors find that

"Theobald Viscount Butler of Tulleophelim is seised as of fee of the site, circuit, ambit and precinct of the late monastery or priory of Enestioke, in the Co. Kilkenny, and of all the edifices or structures, orchards, gardens, lands, tenements, and hereditaments within the precinct of the same, and of certain messuages and other lands and tenements in Inesteok, parcel of the said monastery, viz., a parcel of land called 'le Inche,' containing 111 [*recte* 3] acres, lying on the north side of the town of Inesteoke and joining the lands of Kilmacshane; parks called the Fenaghes, on the side called 'le northweste' of Inesteok, containing twenty acres; also of the wood called Kilclondowne containing 120 acres, lying on the south side of Inesteok and meared or bounded by the lands of Brownsforde on the south, over which wood the burgesses of Inesteok have common pasture, cutting of underwood and shrubs and branches of trees. The aforesaid Viscount Butler is seised in fee of certain mountain lands containing 60 acres, called Knockerowry, within the burgagery aforesaid, meared by the lands of Curraghmore on the south side and Boheleg and Ballycaghsowste on the west, over which lands the commons of the town of Inesteoke have common pasture wherever there are not meadows enclosed or sown. The aforesaid Viscount is also seised of a parcel of land at Inesteoke called Killinliegh, containing 40 acres, meared by the lands of Brownesford on the east and by Curraghmore on the south side, over which lands the burgesses of Inesteoke have common pasture wherever there are not meadows enclosed or sown; 21 acres of arable land, parcel of the demesne lands of the said late monastery, lying on the east side of the river of Noer, as far as Ballaghdryn on the east, and from the highway leading from the ford of Inesteoke to Belagheryn on the west, as far as Dremereboy on the north, and so to the highway from Dremereboy to the Noer, and from other parcels lying on the south side of the aforesaid [high]way to the Noer; 2 water mills in Inesteoke, one of which is called 'le upper mylle' and to which the burgesses and commons of Inesteoke owe suit of grinding their corn

[1] Archdall's *Monasticon*.
[2] *Ibid.*

and must also furnish labourers to repair 'le weares' and the ponds called 'myll-ponds' of the same mills, and labourers and carts to draw mill stones and mortar for the repair of the said mills, the said Viscount supplying materials for the said labourers. The said Viscount Butler is also seised in right of the Priory of Inesteoke of the river of Nore with a several fishery there, viz., from the lands called 'Dobyn's land' on the north to the land of the Bishop of Ossory on the south (but the commons of Inesteoke are accustomed to fish there), and of divers messuages and tenements, with appurtenances following, in the town of Inesteoke, viz., 1 house roofed with tiles, lying on the side called 'sowth-east,' the chief manor house or priory of Inesteoke, now in the occupation of Joan Lonan, widow, 1 messuage called 'the Kill-howse' opposite the south side of the said house, in the occupation of the said Joan, 1 messuage on the south-east side adjacent to the said tiled house, in the occupation of Donagh Dullany, 1 messuage on the west side of 'le Bak-howse,' in the occupation of John Cotrell, 1 messuage near the brook, on the south side of the chief manor house aforesaid, now in the occupation of Donagh Holloghan . . . . . 1 messuage adjoining the wall by which the burgageries are divided from the demesne lands of the manor of Inesteoke, on the south side of the said brook, in the occupation of Thomas Bolger, 1 messuage next adjoining the said house, on the west side, in the occupation of Edmund Londay, 1 messuage with the appurtenances next the said house, on the south side, and the said wall at the gate called 'le Burges-gate,' in the occupation of Edmund Dowd, 1 messuage with the appurtenances on the west side of the said house towards 'le courte-gate,' in the occupation of Robert Busher . . . . . 1 messuage on the south side of 'le Mote,' in the occupation of Dermod O'Carroll . . . . and divers other messuages in the town of Inesteoke mixed up with the lands of the burgesses there . . . . . The premises are held of the King in capite by Knight service beyond an annual rent of £18 6s. 8d. therefrom reserved to the King by letters patent, &c. Certain parcels of the said lands and tenements were alienated by Edmund Butler, father of the said Viscount Butler to the following persons, viz.—all lands and tenements in Kilcrosse and Bwoholeagh to John Swetman and his heirs, rendering therefrom in exoneration of part of the said King's rent of £18 6s. 8d. the sum of 40s. per annum; the town of Rossynn, with the appurtenances to Thomas Den of Grenan, in the Co. Kilkenny, and his heirs, rendering therefrom in exoneration of part of the said rent 6s. 8d. per annum; the town of Lisnemannaghte *alias* Leislymonagh, to Thomas Cantwell and Mary Fitzgerald his wife, and their heirs, rendering thence in exoneration of part of the said rent 13s. 4d."

The following explanatory notes may be added to the foregoing :—

"Le Inche," or the Inch, of which it makes mention, lies along between the Thomastown road and the River Nore, from Kilmacshane to the town of Inistioge.

The "wood called Kilclondowne," already mentioned[1] as "a wood of great oaks," is now the beautiful Demesne of Woodstock. In Irish, Woodstock is called *Clooan-dhooin*, *i.e.*, Cluain Dúin, or the Lawn of the Doon or Fort. The doon from which the name is derived is the fine "Moat of Inistioge," situated beside the entrance gate of Woodstock Desmesne. Kilclondowne signifies the Coill, or Wood, of Cluain Dúin.

The "mountain lands called Knockerowry," or Knockrory, are now included under the denominations Mount Alto and Ballyshawn.

"Killinliegh," now Killeen, an old townland, is partly within Woodstock Demesne, and partly beyond it, in the direction of Brownsford.

The land "lying on the east side of the river of Noer," is Kilcross, which extends from "Ballaghdryn" or "Belagheryn," otherwise Bishopsland and Oldcourt, on the east, to "Dremereboy," now *Dhraemizhabwee*, or the Yellow Ladder, on the north.

[1] P. 109, *supra*.

The "several fishery" of the Nore, mentioned here, extended from the southern extremity of "Dobyn's land" of Cappagh, on the north, as far as the land of the Bishop of Ossory, *i.e.*, Oldcourt, on the south.

"Bwoholeagh" is now broken up into the two townlands of Bohilla and Firgrove.

"Rossynn" is Rossinan.

"Lisnemannaghte" is now Blessington.

By the marriage of James, afterwards 1st Duke of Ormond, and the Lady Elizabeth, daughter and heir of Theobald, Viscount of Tullyophelim, the possessions of Inistioge Priory became vested in the Ormond family. In 1703 they were conveyed absolutely by the 2nd Duke of Ormond to one Stephen Sweet, of Kilkenny.

Mr. Sweet had an only daughter, Elizabeth, wife of Kendrick, only son of William Fownes, who was Sheriff of Dublin in 1697; Lord Mayor in 1708; was raised to the dignity of Baronet in 1724; and died in 1735. Kendrick Fownes died before his father, in 1717, leaving a son, William, who succeeded to the Kilkenny estates of his maternal grandfather, including Woodstock, where he fixed his residence in 1725; became second Baronet on the death of his paternal grandfather, in 1735; and died at Woodstock, in 1778. As he left no male issue, his title became extinct. By his wife, Lady Elizabeth Ponsonby, daughter of Brabazon, 1st Earl of Bessborough, he had an only child, Sarah, who married William Tighe, Esq., of Rosanna, Co. Wicklow, and by him had, with other issue, a son and heir, William Tighe, Esq., of Woodstock, author of "A Statistical Survey of the County Kilkenny," and ancestor of the present E. K. B. Tighe, Esq., J.P., D.L., Woodstock.

Ruins of the Priory of Inistioge.

They consist of the nave and tower of the conventual church; the Lady chapel; and an ancient tower, locally known as "the Black Castle," which adjoins the Lady chapel.

The Church, as originally founded by Fitz Anthony, consisted of nave, chancel, north transept with the Black Castle forming its north gable, and the Lady chapel. The chancel, being ruinous, was thrown down in 1824 and the present Protestant church built on its site. The nave which is $24\frac{1}{2}$ feet wide, internally, is unusually short, its internal length being only 17 feet; to this, however, must be added the space occupied by the lofty tower built *inside the nave* at its junction with the chancel and north transept, by Milo Baron, who, no doubt, intended, had not the Suppression taken place, to extend the old nave considerably to the west. A south transept, too, must have entered into Milo's plans, as the tower is raised on *four* Gothic arches, each facing one or other of the four cardinal points.

The Lady Chapel, which was used as a Protestant church till 1824, stands in ruins at the north side of the chancel ; it measures, internally, 42 feet in length by 19 feet in width.

The Black Castle is so situated that its south wall served as the north gable of the north transept of the church. It is four-sided up to a height of 30 or 40 feet, after which it assumes the form of an octagon ; it is about 33 feet across at the base, and about 50 feet high. Near the top are two narrow windows, one in the north wall, the other in the opposite wall. All the walls are still substantially perfect. Judging most probably from its peculiar shape, writers generally assign the Black Castle to a date long anterior to the Anglo-Norman Invasion. Its shape, however, does not entitle it to be considered of such high antiquity. The tower of the ancient parish church of Knocktopher is, likewise, square below and octagonal above, and yet its Norman doorway, with capitals ornamented with Early English foliage, fixes its erection at no earlier a date than the beginning of the 13th century. We believe it certain that the Black Castle of Inistioge belongs to the time of Thomas fitz Anthony, and was, in fact, erected by him, contemporaneously with the conventual church.

The tower built by Milo Baron is in perfect preservation. The cloister, also erected by him, extended along the south side of the conventual church into the grounds occupied by the Catholic parish church ; all traces of it have been obliterated.

In Inistioge Priory graveyard are three ancient monuments :

(1) A floor-slab broken across the middle, having a raised cross down the centre and the following raised letter inscription in Roman capitals running round the edge :

HEARE LIETH JOHN BOLGER OF ENISTAGE BVRGES HIS WIFE IOAN MVRPHEY WHIH (*sic*) DIED THE 30 FFEBR[V]ARY A.D. 1616.

(2) Another floor-slab with large I.H.S. and cross, in relief, in centre, and following raised Old English inscription on edge :

Hic jacet Johannes Murphie filius Jacobi de Enestiock burgensis q. obiit A.D. [*date uncut*] et Elica Power uror eius quae obiit xxi Jann. Anno Dni 1631.

(3) Another floor-slab with I.H.S. and cross similar to last, and following Old English inscription around the edge :

Hic jacet Petrus Goys [*i.e.* Joyce] de Enistiage Burgensis qui obiit [ ] die [ ] A.D. [ ] et Elena Tobin uror eius quae obiit [ ] die [ ] A.D. [ ].

Date *circa* 1600.

A Father Moore lies buried here, with his relatives ; his head-stone has :—

"D. O. M. Here lieth the Body of the Revd. Father James Moor, he died July the 2nd 1789, aged 38 yrs. ; also his father John Moor, he died May the 15th 1770 aged 60 yrs."

Within the Lady Chapel are the following monuments :

(1) The upper part of the table of an altar-tomb with beautiful floriated raised cross of eight points, a salmon in relief carved on one corner, also the sacred monogram I.H.S. The capital letters are very richly wrought. Date about 1580. The remaining portion of the inscription, which is raised Old English, runs around the edge, and is :

[Hic] jacent Petrus Jose [*i.e.* Joyce] quondam burgensis ville D. . . . . .

(2) A floor-slab at west end, with raised cross of eight points down centre, has the following Old English inscription in relief around the edge :

Hic jacet Dn[s] Willms Bosser quonda[m] canonicus hui.[9] loci q[i] obiit A° Dn[i] M° cccc° xcii xo die Marci.

(3) Beside last is another floor-slab with raised I.H.S. and cross, and following inscription in raised Roman capitals :

DA BVSHER DECEASED YE 6 OF AUG. 1650. IVAN. JOYCE. HIS. WIFE. DECEASED [*rest uncut*].

William Bosser, or Busher, and Da[vid] Busher, no doubt, belonged to the same family.

In the nave is the most ancient monument in Inistioge ; it is a great floor-slab with figure of a Prior, 6 feet 7 inches long, incised thereon. Unfortunately the top has been chiselled off, taking with it the name of the ecclesiastic to whom it was inscribed. It appears extremely probable, taking into account the age of this monument, that it was erected over the grave of Alured, the first Prior of Inistioge. What remains of the inscription is in incised Lombardic lettering, and is as follows :

+ : HIC : IACET : BONE : MEMORIE :

. . . . . .

QVONDAM : PRIOR : ISTIUS : LOCI.

TRANSLATION.—Here lies . . . . of good memory, formerly Prior of this Place.

Kilmacshane.

Irish speakers call this townland *Killacawin*, *i.e.*, Cill Mhac Seagain, or Mac John's Church. The church, which stood in Mr. Richard Shea's land, is called the *Shanakyle*, or old church. All that now remains of it is the site, consisting of a small circular plot resembling a rath, and so thickly overgrown with whitethorns as to be absolutely impenetrable to the searcher after antiquities. This part, at least, of Kilmacshane must have been formerly included under the townland of Ballyduff, for the church that stood here is called the "Capella de Balyduff," or chapel of Ballyduff, in a list of churches written into the *Red Book of Ossory*, about 1350.[1] In Mr. Edward Drea's land, near the Shanakyle, there was a well, now destroyed, known as *Tubberachreen*, *i.e.*, Tobar a' chrainn, or Well of the old tree. The well is incorrectly entered as "Tubberachree" on the Ordnance Map.

PRIOR'S MONUMENT, INISTIOGE PRIORY.

Ballyduff, which comes to within a very short distance of the Shanakyle, is locally called in Irish, *Bollia-ghu* (*u* short), *i.e.*, Baile Dubh, or the black townland.

Kilcross. — In Irish *Kill-chruss*, which O'Donovan translates the Church of the Crosses. The church is a rectangle, 36 feet long, internally, and 15½ feet wide. The east gable, most of the south wall, and the lower portions of the remaining walls are still standing, and measure 4 feet thick on the clear. In the south wall is a handsome Gothic door, framed with cut-stone chamfered on the outer edge. In the same wall, near the east end, is a small, flat-headed, cut-stone window or loop; between this and the east gable is a small, square, rudely-built credence. The east window is very small, with an exceedingly narrow internal splay, taking into account the great

[1] See p. 108, *supra*.

thickness of the wall. Were it not for the Gothic door in the south side-wall, which, after all, may be only an improvement made in later times, there need be no hesitation in assigning this church to pre-Norman times.

There have been no interments here for a century, or, perhaps, for centuries. The graveyard, if, indeed, there ever were one here, has been completely destroyed Beside the church is a holy well known as "Kilcross Well," which was tastefully walled in and roofed over by the late Canon Martin, P.P. Freshford, while C.C. of Inistioge. Another well in Kilcross, not accounted holy, is called *Thubbera-phoompa.*

Both the townland and church of Kilcross belonged to the Canons of the Priory of Inistioge.

KILLEEN.—The townland of Killeen, formerly Killeenleeagh, or the grey little church, is partly within, and partly without, Woodstock Demesne. There is a tradition of a church having been here in remote times, but the site of the church appears to be unknown.

BOHILLA.—In Irish it is called, *Bo-ochilla* and *Boo-ochilla, i.e.*, Both Eo-cuille, the booth, hut, or tent (or church ?) of Eo-cuill. Eo-cuill, pronounced *Ochal* (*o* long), signifies the yew wood, and is the Irish form of the name of the town of Youghal, in the Co. Cork. Among the tombs in Jerpoint Abbey is one of the year 1492, inscribed to the memory of Peter Butler fitz James, of *Oihill*, and his wife, Isabella Blanchfield. This Oihill *i.e.*, Eo-cuill, is most probably Bohilla, the only townland in Co. Kilkenny with name formed from Eo-cuill, whether taken by itself or used in composition with some other word.

At the suppression of the Religious Houses, in 1540, Bohilla was found to belong to the Priory of Inistioge. For a considerable time the townland has been broken up into two separate divisions, viz., Bohilla and Firgrove. In the latter stood the ancient church (Both ?) of Bohilla, on the site now occupied by Firgrove Ho. It was destroyed, with its graveyard, many years ago, to make room for the Ho. Tradition preserves no other particulars regarding it.

KILKIERAN.

Kilkieran, or St. Kieran's church, stood in a townland of the same name, in the Dobbins' ancient territory of Lisnatawna. It is mentioned in the *Red Book of Ossory*, in a list of churches of about 1350, as the "Capella de Lessentane;" in another of 1351, as "Tainewyrghlan;" and in another of about 1500, as the "Ecclesia de Lyssyntan." It has been entirely destroyed; but, though not a stone of it remains over another, we are justified in assigning its foundation to the earliest times, from the appearance of hoary antiquity presented by its

site and surroundings. The churchyard is covered all over with large rough stones, remains, no doubt, of the walls of the demolished church. None of the head-stones are inscribed. On the next fence beyond the graveyard, to the north, are two rude holy water stoups, but on the occasion of his visit to this locality the present writer was unable to find them.

Beside the churchyard is a holy well called *Tubberkilkierawin*, or Kilkieran well. Some distance to the north, on the roadside, is another holy well, bearing the same name. Both are marked on the Ordnance Map. Of old, the pilgrimages began at the former, and ended at the latter. Besides these there is a third holy well, also called *Tubberkilkierawin*, in the "castle field" of Kilkieran: it is arched around with loose stones.

Kilkieran Castle stood almost in the centre of the "castle field." It must have been a very old building, as it is marked on the Down Survey Map, of 1655, merely as "the stump of an old castle." Its ruined walls were thrown down a few years ago, and only its foundations now remain beneath the surface of the wet, marshy field in which it stood. In Britthawce, a subdivision of Kilkieran, was another castle now also destroyed. Its site is still pointed out in the "castle field" of Britthawce, to the south-west of Kilkieran churchyard. Both these castles belonged to the Dobbins till the Cromwellian confiscations in 1653.

In Cappagh, where it joins Kilcullen, is a holy well at which patterns were formerly held. It is called "St. Michael's Well," on the Ordnance Map. Its present local name is *Ballachullia* well, *i.e.*, the well of Baile a' Choillig, or of the townland of the woodcock.

The Dobbins of Lisnatawna.

Previous to Cromwell's confiscations, the Dobbins were proprietors of a large district in Inistioge parish, formerly known as Lisnatawna, and comprising the present townlands of Cappagh, Kilkieran, Fiddawn, Ballygallon, Rathleen, and Rossroe; they held, besides, the townland of Kilcullen, two parts of the townland of Columbkille, and certain premises and interests in the towns of Thomastown and Inistioge. They were located here at least before the end of the 14th century; for, on the 16th July, 1391, King Richard II. committed to Thomas, Abbot of Jerpoint, custody of the lands lately belonging to Robert fitz John Dobyn in "le Moretoun juxta *Killeryn*," that is, *Kilkeryn*, or Kilkieran, as appears from a *Pat. Roll*, of March 12th, 1390.

Gilbert Dobyn was one of the "Gentlemen of the Shyre of Kilkenny," in 1537. As "Gylbard Dobbyn of Dobeynswodde," he attaches his signature to an address

to the King from Co. Kilkenny and Co. Tipperary, June 26th, 1543.[1] Thomas Doben of Keppaghe, gent., was pardoned, Jan. 26th, 1558-9; about the same time his "landes houlden" of the Manor of Gowran, were valued at £40; as "Thomas Dobbene of Lysnetany, gent.," he was pardoned, for a fine of £4, on the 2nd Jan., 1571-2. Edmund Doben "of Lesnetan, gent.," was pardoned Dec. 28th, 1571.

Nicholas Dobbin, probably son of Edmund, and grandson of Thomas, died Nov. 16th, 1595. By Inquisition of October 17th, 1631, it was found that the said

"Nicholas Dobben was seised of the town and lands of Lisnetaney and Kilkeran 40 acres arable and 40 acres wood and pasture, Ballygollan, Knockan and Rathlin 40 acres arable and pasture and 40 acres wood and pasture, Fiddanerahe and Rossroe 20 acres arable and 20 acres wood and pasture, and of the rent and reversion of the town and lands of Cappagh, which several towns and lands are parcels of Lisnetaney, and lie from the water of 'le Nore' to Rathdulfane-mole and from Rathdulfane-mole to Rahrilegh and from Rahrilegh to Duisker and from Duisker to the land of the Priory of Inesteoge; and are held of the heir of Thomas Fitz-Anthonie, as of the manor of Grenan; [he was also seised of] 2 parts of Collumkille otherwise Kilgriffen containing 25 acres arable, 60 acres pasture, 20 acres wood and 2 acres meadow, which are held of the heir of the aforesaid Thomas; of the manor, town and lands of Kilcollam (Kilcullen), Butlersboly and Bolynarry, containing 10 acres arable and 2 acres wood, which are held of the heir of Walter Mauncell; of 3 messuages, 1 castle and 4 gardens, in the town of Inistioge, which are held of Viscount Thurles and Elizabeth, his wife; and of a yearly rent of 5 [ ] issuing out of the town of Thomastowne. The aforesaid Nicholas Dobben being so seised of the premises, died Nov. 16th, 1595. Edward Dobben is his son and heir and was then 6 months old. Ellen Walsh, widow of Nicholas, still lives." [2]

In the Catholic Uprising of 1641 and following years, Edward, or Edmund, Dobben, and his son and heir, Nicholas, are represented as taking a very active part. For this they forfeited their hereditary estates in 1653. Edmund appears to have died before 1661, in which year his son, "Nicholas Dobbin of Lisnatawny," is mentioned as the chief representative of the family. A Father Nicholas Dobbin was P.P. of Thomastown, and Vicar Forane, in August, 1669. Edmund Dobbin was appointed a burgess of Inistioge by King James the Second's charter, in 1688; he is presumably identical with Edward Dobbin, gent., of Ballynerry (now *Boolianarra*, Kilcullen), outlawed and attainted by the Williamites, in 1691.

The present representative of this family is Thomas Dobbin, of Thomastown, a respectable young man, but in humble circumstances.

Lisnatawna.—This ancient topographical name, now no longer remembered, appears in the *Red Book of Ossory* as "Lessentane" and "Lyssyntan"; and in documents dating from 1549 to 1661, as "Lysnetane," "Lesnetan," "Lysnetany," "Lisnetany," "Lisnetaney," "Lisnatana," "Lisintana" and "Lisnatawny." Its Irish form is, evidently, Lios na Tána, that is, the Rath [in the district or territory] of Tán. The word Tán, according to the Irish Dictionaries, means "cattle, flock, herd, cattle-spoil, raid, the story of a cattle-spoil," and is in common

[1] MSS. of Marquis of Ormond.
[2] *Inquis. Lageniae.*

use to denote a seizure of cattle by a bailiff: but what it means when used as a topographical name seems to be unknown.

The more ancient name of Lisnatawna appears in the *Red Book of Ossory* as "Tainewyrghlan," the Irish form of which may be taken to be Táin Airglinn. There is a reference to a place in Ossory named "Lis-Arglinn" in the following passage from the *Four Masters*:

"A.D. 1118. A mermaid was taken by the fishermen of the weir of Lis-Arglinn in Osraighe (Lis Ar Glinn i nOsraighib) and another at Port-Lairge."

O'Donovan identifies this Lis-Airglinn [1] with Listerlin; but his identification cannot be admitted, as Listerlin is two or three miles distant from the Nore, the only river of any consequence in its neighbourhood. We have very little doubt, on the other hand, that Lis-Airglinn is one and the same with Táin Airglinn, otherwise Lios na Tána, which is bounded for fully two miles by the river Nore, as it courses along from Dobbin's Mill to Inistioge.

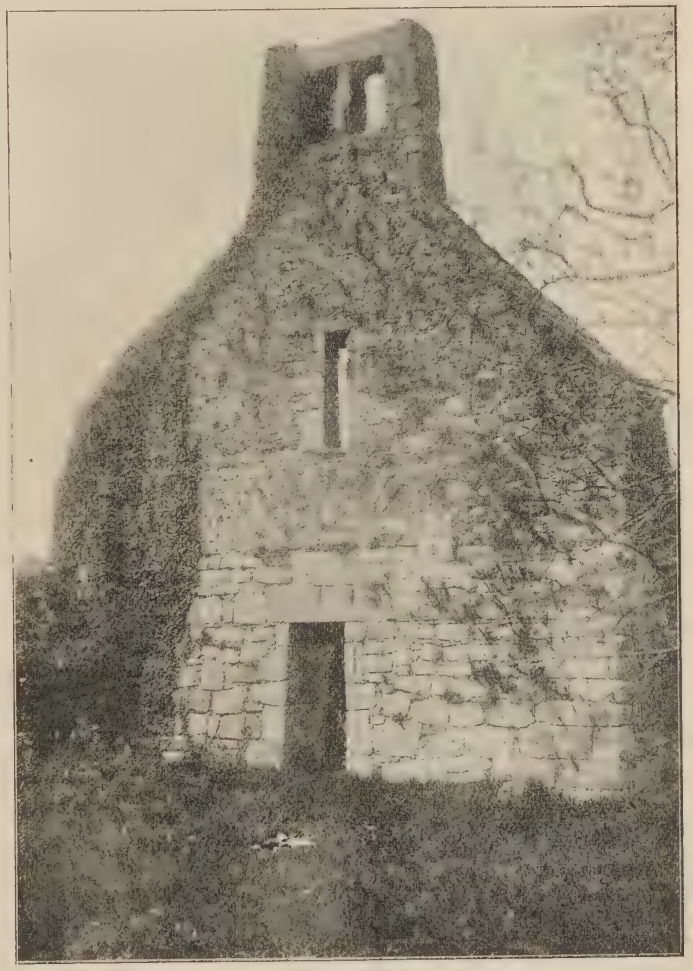
Cloone *alias* Cloneamery.

The small parish of Cloone, or Cloneamery, comprises the townlands of Ballygub, Bishopsland, Cloneamery, Coolnamuck, and Oldcourt. The parish church, which was prebendal as far back as the year 1300, and still gives title to one of our Diocesan Canons, belongs, at least in part, to a very remote date. At present it consists of nave and chancel; but, *originally, the nave alone was the church*, the chancel being added at some subsequent period, *at least seven centuries ago*.

The Nave.—It is 46½ feet long, on the inside, and 18½ feet wide. The walls, which are in excellent preservation, are built of great square blocks of granite, and bear a striking resemblance to the walls of Tybroughney church and to those of the chancel of the church of Clara. The side-walls are 10 feet high. The west gable is 4 feet thick at the ground, then batters on the *inside* to a height of 6 feet, when it assumes its normal thickness of 3 feet 4 inches. In the centre of the same gable is a splendid specimen of *an early Celtic doorway*. It is 6 feet 1 inch high, on the outside, *2 ft. 9 in. wide below and 2 ft. 4½ in. wide at top*. The framework consists of great pieces of granite carefully cut and squared, with flat lintel overhead, measuring 5 ft. 2 in. long, a foot in thickness, and about the same in width. Immediately over the door is a carving of a cross in relief, resembling a *cross-patee*, from which descends to left and right, across the top of the door and down the sides to the ground, a scroll or bordure, also in relief. Some feet over the door is a flat-headed window, about 10 in. wide and 3 feet high. The gable ends in a double belfry added in modern times.

[1] His translation of Lis-Airglinn, or Lis-ar-Glinn, is, the Fort on the Valley.

In the middle of the north wall is another doorway, long built up; it is very slightly curved overhead on the inside, and is flat-headed on the outside, where it measures 5 ft. 10 in. in height, and 3 ft. 11 in. in width up along. In the south wall, six feet from the east gable, was a window destroyed quite recently by the erection of a mural slab; it is thus described by O'Donovan in his Ordnance Survey letters :— "The south wall of the nave contains a square-topped window measuring, on the inside, 5 ft. 0 in. in height, 2 ft. 5 in. in breadth at top, and 2 ft. 7 in. at bottom; and on the outside where it is 6 ft. from the present level of the ground, it measures 2 ft. 3 in. in height, and in breadth 6 in. at the top and 8 in. at the bottom." About the middle of the same wall, on the inside, is what appears to be a built-up window; as no trace of a window appears, however, opposite it on the outside, it must be presumed that it served as a statue niche.



WEST GABLE OF CHURCH OF CLONEAMERY.

Antae, or continuations of the side walls project beyond the gable in the west end.

THE CHANCEL is built of ordinary rough field-stones, and measures, internall

22 ft. in length by 14½ ft. in width. The east window, framed with cut granite, is broken at the top, but, on the inside presents unmistakable signs *of Celtic work*. There is a small roughly-built window in the south wall opposite where the altar stood; and west of this is a small round-headed door which apparently communicated with a sacristy.

THE CHOIR ARCH, broken through the east wall of the nave at the same time that the chancel was added, is still perfect except that the course of stones forming the frame-work has fallen, or been removed. At present it is 6 ft. wide and 9 ft high, the wall being 2 ft. 9 in. thick. The inside lintel of the original east window. in this wall, is still *in situ*, while the rest of the same window, taken down when the choir arch was being broken through, seems to have been set up again as the east window of the new chancel.

Adjoining the chancel, on the north, is a small chamber, of no antiquity, about 10 ft. long and 7 ft. wide, with door at south wall leading into the chancel, and a narrow loop or window in the north wall. It was probably built for a mortuary chapel by some member of the Cloone or Brownsford family.

According to tradition this church continued in use as the Catholic chapel of the district till Edward Fitzgerald, of Cloone Castle, fell at Aughrim, July 12th, 1691.

In Irish, the patron saint of Cloone church is called *Naev Broondhawn* or *Naev Broundhawn*, and the pattern day of Cloone parish is called *Dhounach-Broondhawin*, or St. Broondhawn's Sunday. St. Broondhawn's holy well, called *Tubber-Broondhawin*, was a few perches from the Quay of Cloone; it was destroyed a considerable time ago. In Bishop Phelan's *List*, "Sanctus Brandanus, Abbas," (May 16), is set down as the patron of Cloone; but the *List*, generally so accurate, is certainly wrong in this instance. Local tradition leaves no room whatever for doubt that the patron of the church is St. Broondhawn, *i.e.*, Dronndán. The *List* evidently identified St. Broondhawn with St. Brendan; but such an identification cannot at all be allowed, inasmuch as St. Brendan's name is pronounced by Irish speakers everywhere through Ossory, not *Broondhawn*, but *Bzhee-annl*. The patronage of the church of Cloone must, therefore, be assigned, not to St. Brendan, whose name and fame are celebrated in all our Martyrologies, but to St. Broondhawn, whose name survives only in the traditions of this locality.

In the graveyard attached to the church is a granite holy water font, with rectangular cavity 9 in. by 8 in. and 2½ in. deep. The only monument of any note is an ancient-looking head-stone of granite, with a bordure all round, and a large, plain cross on front; it has the following curiously arranged and badly carved inscription in raised italics :—" Here lieth ye body of Sylvester Whe " [rest under surface of graveyard]. This, and many other curious, and, *to all appearance*

very ancient monuments, in the churchyards of the south-east angle of Co. Kilkenny, especially in the churchyard of Rathpatrick, Slieverue, are from the chisel of a stone-cutter named Darby O'Brien, of Rathpatrick, who flourished during the first quarter of the 18th century.

Outside the churchyard wall, to the west, at a distance of five or six perches from the church, and occupying the highest point of the elevated ridge on which the sacred edifice stands, may be noticed the foundations of two of those circular *clochawns*, or bee-hive shaped stone houses, of which we read in connection with our ancient Celtic monasteries. One is 14½ ft. in diameter, the other 11 ft.

The people have a tradition that there was a monastery or abbey here in ancient times. Should this tradition have reference to some period anterior to the 13th century, it is, no doubt, correct. Since the 13th century, when the church of Cloone became prebendal, no monastery, it is plain, can have been here.

O'Donovan, in his Ordnance Survey Letters, written in 1839, confesses his inability to discover the Irish name of this church, stating that it was simply called Cluain by the people. This is very strange, indeed, seeing that 61 years later, in August, 1900, the present writer heard the name from several of the local Irish speakers. These all called it *Clooan-ammizha* (accent on *amm ; i* and final *a* short), but they had no idea of the meaning of the word. It might be taken to mean the Cloone, or lawn, of the ridge, were it not that the Irish for *ridge* is here distinctly sounded *ummizha*, and not *ammizha*. Possibly the original form is Cluain Ainmire; or the Plain of Ainmire, a name borne by one of the Kings of Ireland in the 6th century.

Cloone Castle stands beside the Nore, on its east bank, a quarter of a mile south of the church. It occupies the summit of a great ancient conical *doon* or artificial mound ; was of rather small dimensions ; and is now a very dilapidated ruin. It belonged to the Fitzgeralds, or Barons, of Brownsford,[1] till the forfeitures under Cromwell in 1653. Edward Fitzgerald, one of this family, subsequently recovered and held it, together with the fee simple of the townlands of Cloone, Ballygub and Coolnamuck, till his death on the fatal field of Aughrim, July 1691, when castle and lands were again forfeited, and passed, this time irrecoverably, into alien hands. In a curious MS. formerly in the possession of Sir Richard Cox of Castletown, and entitled "A Book of Postings and Sales of the forfeited estates in Ireland, under the act of the 11th and 12th William III.," are given the following

[1] See Parish of Rosbercon, *infra*.

particulars regarding Edward Fitzgerald's property and the manner in which it was finally disposed of :

Ida Barony

Clone	Held by Edward Fitzgerald, in fee	315 a. in the parish of Cloone, arable, meadow and pasture : on it a good castle, 3 storeys high, in good repair, the walls of an old church & 5 or 6 cabins : distance from Ross 4 miles, Kilkenny 11, Thomastown 5 miles.	*Purchase.* These three were bought by the Corporation for making Hollow Sword Blades, but assigned to Stephen Swete for 1473 pounds on June 17th, 1703.
Ballygub		1099 a., same parish, arable & meadow, with some mountain pasture ; on it 8 or 9 cabins ; distance same as Cloone.	
Coolnamuck		273 a., same parish, arable, meadow & pasture : on it a farm house & 8 cabins, the land joins the river Nore & hath good benefit of fishing.	

As Cloone parish, with the exception of the townland of Oldcourt, all belonged to the Fitzgerald or Baron family, it came, from this circumstance, to be commonly known, in Irish, as *Pobble a Varooin, i.e.*, Pobul a' Baruin, or Baron's Parish.

See-Lands.—The See-lands in the parish of Cloone, mentioned as such for the first time in a document of the year 1640, originally consisted of the townland of Oldcourt. When this townland became part of the Diocesan See-lands is unknown. It is not mentioned in the lists of the temporalities of the See, between 1300 and 1500, to be found in the *Red Book of Ossory*, and, hence, the presumption is that it only became Diocesan property in the 16th century, most probably during the episcopate, and through the instrumentality, of Bishop Milo Baron (1528-50), to whose family all the rest of Cloone parish is found, soon after, to have belonged. It appears in 17th century documents as "Cartirehan," "Courteryhane," [1] and "Cortrehane." [2]

An Inquisition held at Kilkenny, Oct. 9th, 1640, after the death of Jonas Wheeler, Protestant Bishop of Ossory, found, *inter alia*, that Gerald Walsh held "the village and tenements of Cartirehan for a long term of years not yet completed, paying therefrom to the aforesaid Bishop and his successors the annual rent of 10d. sterling." The Protestant Bishop of Ossory was found to be the proprietor of the townland of Courteryhane, in Cloane Parish, in 1655 ; [3] and, under the Cromwellian regime, the said Bishop was not only confirmed in the possession of same, but was also favoured with a grant of other lands in the same parish, since known as Bishopsland.

[1] *Down Survey.*
[2] *Hearth Money Rolls*, 1664.
[3] *Down Survey.*

Oldcourt derives its name from an ancient building that formerly stood here, within a few perches of the hill-road from Inistioge to New Ross. The site is marked on the Ordnance Map. Only the grey, strong enclosing walls now remain. Tradition states that a court stood here, and that, ages ago, it was the residence of "Griffin McCroo," brother of "Rose McCroo," the foundress of New Ross. Whether this tradition be true or false, it establishes one thing for certain, and that is, that Courteryhane, the original name of Oldcourt, should be written in Irish, Cuipt Ċṁoṁċainn, and that it signifies the Court of a man whose christian name was Crihin, Criffin or Griffin.

The Rower.

The old civil parish of The Rower is bounded on the west and south-west by the rivers Clodiach and Nore ; on the east and south-east by the Barrow ; and on the north by the parish of Graiguenamanagh. It has an area of 10,758 stat. acres. A striking feature in the general appearance of the parish is its gradual slope all along from its extreme northern border, almost on the summit of Brandon Hill, to its most southerly point, 4 miles away, at Ferry Mountgarret. In Irish the people call The Rower, *An Rour* ; the church of The Rower they call *Thomple a Rouzh*.

At the Anglo-Norman Invasion, or soon after, The Rower became the property of the De Rupes or Roches. On the 2nd Feb., 1318, the Prior and Convent of Inistioge had the King's licence to receive from Henry fitz Henry de Rupe, lord of the soil, a grant of the advowsons of the churches of The Rowyr and Lysterglyn, with their glebes. Nothing, however, was effected on the strength of this Royal concession, owing, no doubt, to the fact that, almost immediately after, De Rupe and his tribe and dependants incurred the grievous displeasure of the Crown, and were proclaimed enemies of the State. How it fared with the De Rupes in this new state of things may be gathered from the following :

"A.D. 1318. In this year Gilbert de Rupe, the slayer of the just, and the despoiler of faithtul subjects, is slain at Ros, by the burgesses of the town." [1]

"1320 (Feb. 24). Edmund le Botiller has a Royal Commission to treat and parley with the felons of the following (*parentelae*) of Henry de Rupe of The Roure." [2]

"1324. Before Christmas, this year, Arnold le Poer, then seneschal of Kilkenny, with others of the same county, had a large army stationed at Inistioge to suppress the De Rupes, and he laid siege to them valiantly [in their fastnesses], and compelled them to give hostages of future peace and loyalty." [3]

[1] Clyn's *Annals*.
[2] *Pat. Rolls*.
[3] Clyn's *Annals*.

"1325. Arnold le Poer has a grant of £100 from the King to defray the expenses of his expedition against Henry de la Roche, of The Rower, and his confederates." [1]

"1328. On the 12th April, this year, William Fitz John de Rupe, with other evil-doers, his dependants and relatives, is slain at Bargun (*i.e.* Rosbercon),after having been dragged by force out of the Abbey of the Dominicans" [by Fulk de la Frene]. [2]

1653. At the time of Cromwell's confiscations, the following were the proprietors of the parish of The Rower :

The Earl of Ormond, who held Garranvabough, Ballycommon, Ballynunry, and Lannaght.

Lord Mountgarret : Carranrow, Farrentemple, Coolkeile, Clogaralt, Ballynvarry, Cullentragh, Cullane, and portions of Tenescolly.

Thomas Walsh : Coolerehany, and portions of Tenescolly, Tintine and Mungan.

Pierce Bolger : Ballinabarna, and Balliduffe, part of same.

Edmund Grace : Rosnenowle, Kilrendowny and Rathsnagadan.

Richard Stronge : Ballileogh (now Ballylogue) and Grange.

The right of presentation to the parish of The Rower, about the year 1300, was vested in John de Rupe, the lay patron.[3] Henry fitz Henry de Rupe, the succeeding lay patron, appears to have been making arrangements, in the year 1318, for a permanent transfer of the advowson to the Prior of Inistioge, but the transaction was not brought to completion.[4] In 1396 the parish or rectory was appropriated to the Abbey of Jerpoint, and so continued till the suppression of the Religious Houses, in 1540.

1416. John Okune had procuration for (*i.e.* agreed to discharge, as substitute, the duties of) the perpetual vicariate of the parish of The Rower, as appears from the following entry in the *Red Book of Ossory* :

"Memorandum est quod anno domini MCCCCXVI, Indiccione noua, mense Maii, die vero vicesimo nono, in cymeterio ecclesie Cathedralis Sanct Kanici, Kylkennie, Dominus Johannes Okune, vicariam perpetuam ecclesie parochialis de Royr prouocauit, etiam hiis testibus presentibus, Patricio Obryn, clerico, & Cunosagh, i. Nicholao, heremita."

The ancient parish church of The Rower was taken down, and the present Protestant church erected on its site, about 1800. The oldest, as well as the most interesting monument in the graveyard, is a very large horizontal flag, broken across the middle, and lying deeply sunk in the ground, a couple of perches east of the church ; on the upper portion of the stone is a much obliterated shield displaying

[1] *Pat. Rolls.*
[2] Clyn's *Annals ; Annals of Ross.*
[3] *Red Book of Ossory.*
[4] See preceding page.

a *bend indented* on a ground *divided quarterly*, with the motto VINCIT VERITAS; underneath is the inscription :

"Mary Shee al'. FFarrell, wife of Mr. John Shee of Ballyloge, died ye 18th of Dec. '91 [*i.e.* 1691] in ye 49th year of her age. William Shee, eldest son of Mr. John Shee, who died ye 22nd of March, 1716, in the 36 (?) yeare of his age."

Mr. John Shee lived in the White House, in Ballyloge, at a spot now known as *Paurk-a-tee-vawin*, or Field of the White House. By his first wife, Mary Farrell, he had an only son, William, whose name occurs on the family monument, and who was to be the heir of his property; by a second wife he had other issue. William, the eldest son, grew to manhood, a fine specimen of his race, powerful in bodily strength, active and brave. He was an expert swordsman, and fought with rapiers, on a public stage, at Kilkenny, with a professional fencer, and came out a victor in the contest. His step-mother, however, finding him in the way of her own children, determined upon his removal, and, for this purpose, gained over to her designs one *Meehawleen O'Awlee*, or Mickle O'Hanly, a dwarfish youth, who had eaten bread in the Shees' house from his childhood. One night, accordingly, as William Shee was returning to his own house from that of a neighbour, remembered as the *Ban Vawn*, or White Lady, he was set upon by Meehawleen, who felled him from behind with a stroke of a spade, and then beat him to death.

Next morning, the news of the murder was circulated all over the country. No time was lost in attempting to track the assassin, but no evidence whatever was forthcoming to show on whom the crime, or even a suspicion of guilt, might rest. All other means of discovering the murderer having failed, recourse was at length had to the ordeal of touch. The men of The Rower were all brought into the presence of the corpse. Horror and grief were pictured on every face, for Shee was an universal favourite. In the assembled crowd was Meehawleen, none more clamorous in grief than he. His turn came at length to place his hand on the dead man's brow; and no sooner had he done so, than the gaping wounds of the stiffened corpse burst forth in blood. On this evidence of his guilt he was put under arrest on the spot. Further evidence was soon forthcoming. A piece torn from some article of wearing apparel had been found in the hand of the murdered man. Meehawleen's clothes were examined, and in his coat was found a rent which the torn piece fitted exactly.

Meehawleen was tried for the murder at the next Kilkenny Assizes, was found guilty and received the death sentence. On the day of his execution he was brought under a military escort from Kilkenny gaol to The Rower, and here he was gibbeted at *Cresh Yearmid*, or Darby's Cross, the meeting point of the four townlands of

Bishopsknock, otherwise Kilmurndowney, Ballinabarna, Ballyfaereen and Farrentemple.[1]

The Blessed Virgin, under the title of her Assumption (Aug. 15), has long been the Patron of The Rower ; yet, strange to say, the holy well, in Farrentemple, bears the name of *Tubbernacrusha*, or Well of the Cross. In the field, on the east side of the churchyard, there was a very large rath, having within it the foundations of a castle. This rath was uprooted and levelled about 1860 by the local Protestant Rector, who then owned the land. On the public road opposite the churchyard gate used formerly be shown a small rock which was the point of meeting of the townlands of Carranroo, Ballinunry, Farrentemple and Raheenduff. Farrentemple, it may be remarked, signifies the land of the church, or church land : the churchyard of The Rower is in this townland.

Coolhill Castle.

Coolhill Castle stands, perched like an eagle's nest, on the bare edge of a rock rising sheer to a height of about 200 feet out of the Barrow's bed, and overlooking one of the grandest pieces of scenery Kilkenny Co. can boast of. From its position, so singularly wild and romantic, and so suggestive of fierce bygone times when might was right and raid, foray, and "spoylynge" were the order of the day, this massive keep possesses an interest all its own.

It is a circular structure of mighty strength, the walls being 9 ft. 10 in. thick. It consists of four storeys, viz., one under, and three over, the stone arch. Only narrow loops give light to the three under storeys. In the 4th storey, which was the state-room, there is one window, divided, by stone mullions, now removed, into three round-headed lights. The walls are all perfect still, though they have been roofless, perhaps, for the last two centuries.

This castle may not be as old as the time of Henry de Rupe, the felon lord of The Rower ; but it is, probably, not later than the 15th century. Of its history we know nothing except that it belonged to the Mountgarret family in the year 1621 and, thence, to Cromwell's confiscations, in 1653. According to O'Donovan, the Irish of Coolhill is Cúl-coill, and the meaning of the name is the back wood.

A little to the north of Coolhill are the ruins of the castle of Clogaralt, *i.e.* Cloċ Ġeṙaiłt, or Gerald's stone building. This castle also belonged to the Lords Mountgarret.

[1] *Tradition.*

Kilconnelly.

Kilconnelly.—It often happens that, when an old townland, containing a church and bearing a name derived therefrom, has been broken up into two new divisions with separate denominations, the old name is found attached, not to the division in which the church is situated, but to the other division in which there never was the site of a church. This is the case with Kilconnelly. There was never a church in Kilconnelly townland. Adjoining it, however, is the townland of Killeen, in which the site of an ancient church and obsolete graveyard, resembling a rath, is pointed out. This church in Killeen was, undoubtedly, the original Kilconnelly, *i.e.*, Cill Conġalaiġ, the church of St. Congalach. The *Martyrology of Donegal* commemorates a St. Congalach, on Dec. 22nd., as "Congalach of Ard-Aego."

Kiltown.

There were a church and graveyard here, but both have been destroyed. Their site is still pointed out near Kiltown bridge, partly in John Barron's haggard, and partly in the adjoining field, which belongs to Pat. Fenlon. In 16th and 17th century documents the townland of Kiltown is often mentioned as Kilrindowny. It belonged, together with Rossnanoul and Rathsnagadan, to a family of the Graces. Adam Grace, of Kilrendowne, Co. Kilkenny, gent., received pardons in 1567, 1584, and 1587.[1] His son, Oliver Grace fitz Adam, gent., of Kilrendony, was pardoned in 1584 and 1602; was one of the Constables of the Barony of Igroin, Ida, and Ibercon, in 1608; and died "apud Kilrindowny," April 6th, 1609. Edmund Grace, son of Oliver, had livery of his estate, for a fine of £20, Dec. 18th, 1618, being then 33 years of age. In 1653 he forfeited under Cromwell, and, in the Dec. of same year, was transplanted to Connaught, together with Redmund Grace, also of Kilrindowny, and 41 others from the same neighbourhood.

By Inquisition at Gowran, March 22nd, 1664-5, it was found that "Edmond Grace, late of Kill[r]indowny, was seized of the towne and lande of Kilmurindowny, and of mountaine in common to Clone, Ballygubb, and Coolenemucke; Kilmurindowny hath 21 acres and 8 pearches, and the mountain in common hath 123 acres, retrenched."[2] From this it appears that Kilrindowny is but another form of Kilmurindowny, which latter was the true name of the townland of Kiltown, and of the ancient church at Kiltown bridge, from which the townland

[1] *Fiants* of Eliz.
[2] *Inquis. Lageniae.*

was called. Kilmurindowny, *i.e.* Cill Muire an Domhnaigh, signifies the Blessed Virgin's Church of Dhounagh. The "an Dhounagh," *i.e.* of the Church, is here added, no doubt, to distinguish this Kilmurry from Kilmurry in the parish of Thomastown, and from the townland of the same name in the parish of Slieverue.

The "retrenched" portions of Edmund Grace's estate were granted by Cromwell to the Protestant Bishop of Ossory; they now constitute the two townlands of Bishopsknock (also still locally known as Kilmurindowny,) and Bishopsland.

Cresh-leeach or the Grey Cross (Croiṫ-liaṫ). This is the name of a very ancient churchyard in the townland of Grange, two or three hundred yards from the public road. The site is a rectangular area surrounded by a much obliterated earthen rampart. Some stones mark the spot where the church stood. The grey cross from which it got its name has disappeared, not even tradition retaining a memory of it. There are no monuments, and no indications of graves. The last adult buried here was the *Ban Vawn*, or White Lady, of Ballylogue, who has been already mentioned,[1] and who must have died in or before the middle of the 18th century.

There is a place in The Rower called Hermitage, but the name is merely a fancy one; its Irish name is Port na bFionnṁaḋan, or the Bank of the Finnerans.

Chapels.

Inistioge.—There was a return built to the former chapel of Inistioge, in 1792, by Mr. John Barron, of Inistioge, gent., as appears from this inscription on a slab in the chapel-yard wall:—"Pray for the soul of Mr. John Barron, at whose expense this Return was built. He depd. this life on the 20th May, 1792, aged 76 yrs. This stone is erected to his memory by his affectionate brother, Garret Barron." By his will, signed May 18th, 1792, Mr. John Barron desires to "be buried in the new chapel, Inistioge;" bequeaths £20 to Rev. Wm. Carroll, £5 to Rev. Michael Forrestall, £2 10s. to Rev. Mr. Ennis, £200 to the poor, £20 "to finishing the chapel of Inistioge," £5 to Rev. Mr. Murphy, and £5 to Rev. Mr. Shelly.[2]

The foundation stone of the present chapel, built beside the foregoing, was laid Aug. 19th, 1836. Within the chapel is a large monument with two inscribed slabs,

[1] P. 125, *supra*.
[2] Ossory Wills in the Public Record Office, Dublin.

one commemorating Father Carroll, P.P., the other commemorating Father McGrath, P.P.; the former has :—

"Depositum Adm. Rev. Dñi Guillelmi Carroll, Capituli Dioecesani Thesaurarii et plusquam quinquaginta annis hujus parochiae Pastoris. Obiit ann. sal. MDCCCXXXVII°. aetatis suae XCV." &c.

the latter has :—

"Prope jacent cineres Adm. Rev. Domini Patricii Magrath hujus Dioeceseos Cancellarii, hujus Decanatus Vicarii For. et hujus Parochiae Pastoris, qui ex hac vita decessit mense Januario Anno Sal. MDCCCXL, aetatis suae LXXV anno." &c.

An ancient rectangular slab, 11 in. by 8 in. inserted in the outer face of one of the side-walls of the chapel, and which was evidently removed hither from the ruins of the adjoining Priory, has the following inscription, in relief, partly in Lombardic, and partly in Old English, letters, around the edge :

O mater DEI MEMEN[T]to MEI.

CLODIACH.—Probably about the middle, or close, of the 17th century, Mass was said in the open air at Sceach, at the base of Brandon Hill. About the same time Mass was said on *Awltharaysh*, a rock at present situated in the middle of the Clodiach river, in Ballygub.

Clodiach chapel was built about 1700, in a deep hollow on the bank of the Clodiach river ; and was slated and rebuilt, as at present, about 1800.

THE ROWER.—The old chapel of The Rower was burned in 1798. The present chapel, dedicated to the B.V.M., under the title of her Assumption, was built on the same site, in 1817, by the Rev. Edmond Doyle, who was C.C. for many years here, and died, April 6th, 1828. Within are buried Rev. Patrick Carrigan P.P., and Rev. Father Galavan, C.C.

FIDDAWN.—A vacant dwelling-house, situated in this townland, in a field touching on Graiguenamanagh parish, was converted into a chapel about 1810, and was used as such down to about 1830, when it was given up. The house or chapel has been since taken down.

PARISH PRIESTS.

VERY REV. STEPHEN BARON, otherwise FITZGERALD, was Canon of Cloneamery and, it may be presumed, at the same time, P.P. of this parish, in 1669. As "father Stephen Barron," he is mentioned in the will of Walter Forstall of Kilbride, Oct. 3rd., 1668.[1]

[1] See Parish Priests of Slieverue.

Rev. Robert Phelan was P.P. in 1704. He is mentioned by Father Forrestall P.P., Thomastown, in his will, dated Sept. 12th, 1712. He was probably translated to Thomastown as successor to Father Forrestall. He was still living and 74 years of age, March 24th, 1727-8, when Bishop Dulany gave him the option of either retaining the benefice he then held, or of being translated to the parish of Slieverue, then vacant.

Rev. Theobald Archdekin, otherwise called Rev. Toby Cody. In 1712 he became P.P. Thomastown,or—in the event of Father Robert Phelan's being translated thither—P.P. of Inistioge. He is mentioned in Father Forrestall's will as "ffr Toby Cody"; he is also mentioned in the following passage from the will of James Archdekin of Rossroe, dated July 14th, 1720 :—

"I leave and bequeath the Revd. Theobald Archdekin, *for his care of me*, twenty shillings; to ye Revd. Robert Whelan, fifteen shillings; to ye Revd. Anthony Forstall, five shillings; to the Rev. William Walsh, five shillings; to the Rev. Thomas Walsh, five shillings; to the Rev. Richard Long five shillings."

Rev. James Comerford was P.P. in 1748. He died Dec. 18th, 1764.

Rev. Richard Shee became P.P. Dec. 21st, 1764, and was translated to Windgap and Dunnamaggan, Dec. 9th, 1769.

Rev. Richard Hart, appointed P.P. Dec. 10th, 1769, was translated to Thomastown and Tullaherin, Dec. 17th, 1773.

Rev. James Brophy was translated from Castlecomer, Feb. 19th, 1774. He lived to an advanced age and, having been superannuated for a few years, died about 1791, at Coolnamuck, in the house now occupied by a man named Miller. He is said to have been buried at Clodiach chapel.

Very Rev. William Carroll was born in the town of Thomastown. He studied Theology in the Irish College, Douay, which he entered in Oct., 1776; received faculties for all Orders, from Dr. Troy, Jan. 31st., 1778; and was ordained priest, in 1779, by the Bishop of Arras. In 1782 he was C.C. Inistioge, lived in Ballinabarna, and was then 29 years of age. About 1787 he became Adm. of Inistioge, and, in a few years after, P.P., in succession to Father Brophy, who died about 1791. About 1811 Father Carroll was promoted to the Diocesan Chapter, and, at the time of his death, held the dignity of Treasurer. Having lived to see the present parish chapel commenced, and bequeathed to it all that he possessed at death, he departed this life the 11th Nov., 1837, at the age of 84 (not 95 as stated on his monument), and is buried in Inistioge chapel.

Very Rev. Patrick Magrath, next P.P., died January 22nd, 1840, and is buried in the parish chapel.

Very Rev. Patrick Carrigan, born in Parliament Street, Kilkenny, was baptized by Rev. John Dunne (afterwards Bishop of Ossory), March 20th, 1781.

He studied in Maynooth which he entered for Humanity, Dec. 29th, 1799. After ordination he was C.C. Aghaboe from 1807 to 1809, and then of Slieverue till the beginning of October, 1826, when he was collated to the parish of Windgap. In April or May, 1840, he was translated to Inistioge ; and in 1846 became Precentor of the Diocese. He died June 18th, 1863, and is buried in the chapel of The Rower.

Very Rev. Thomas Hennessy was born in Killaree, in the parish of Freshford, and was baptized May 13th, 1815. Having studied for some years in St. Kieran's College, he passed on to Maynooth, for Physics, Aug. 25th, 1840. He was ordained in 1846 ; served for three months as Chaplain, Kilkenny Workhouse ; and was then appointed Professor, St. Kieran's College, which position he filled till his promotion to Inistioge, in Summer, 1863. He became Canon of Cloneamery, in 1865 ; Vicar Forane of the Southern Deanery, in 1884 ; and Chancellor of the Diocese in 1887. He died after a brief illness, March 31st, 1895, and is buried in his parish chapel.

Rev. Peter Nolan succeeded.

CHAPTER VI.

THE PARISH OF KILMACOW.

THE present parish comprises the greater parts of the civil parishes of Kilmacow, Dunkit and Gaulskill, and the entire of the civil parish of Ullid. Previous to 1842 it formed one parochial union with Mullinavat. Its area is 10,357 ac. or. 39p., stat. measure.

Kilmacow.

It has been taken for granted, of late, that Kilmacow signifies the church of St. Mochua ; and, judging from the English form of the name alone, the assumption is not unreasonable, as Kilmacow and Kilmochua sound somewhat alike. Kilmacow, however, does not signify the church of St. Mochua. *Killacoo*, as the name is invariably pronounced in Irish, cannot represent Kil-Mochua for this reason, that the *m* of *Mo* prefixed to a saint's name, never loses its natural sound in composition, except on some rare occasions when it distinctly assumes its aspirated sound of *v*. Thus, in Irish, Kilmocar is pronounced *Kilmocarra* ; Kilmodum, *Kilmoghumma* ; Kilmokevoge, *Kilmochacvooguc* ; Kilmogue, *Kilvooguc* ; &c. Hence, if Kilmacow meant the church of St. Mochua, its Irish sound should be *Kilmochoo*, and not *Killacoo*.

But though Kilmacow cannot, by any chance, mean the church of a saint whose name begins with *Mo*, it is quite certain that it signifies the church of some saint, or individual, whose name begins with *Mac*. This will become evident by a comparison of the English form and Irish sound of the name, with the English forms and Irish sounds of other Co. Kilkenny place-names into the composition of which *Mac* enters ; thus the Irish sound of Kilmacshane is *Killacawin* ; of

Kilmacoliver, *Kyle-ac-liffecara ;* of Thomastown otherwise Baile Mac Antain, *Bollacoundhawin ;* of Lismatigue or Lios Mac Tadg, *Lissacyg ;* of Mong McCody, *Mwingacodha*, &c.

The different forms under which Kilmacow appears in ancient documents help, to some extent, towards the identification of the *Mac* from whom the name is taken. These, with their dates, are : Kymacboth, *i.e.* Kylmacboth, 1314 ; Kilmaboy, 1317, 1578, and 1615 ; Kilmaboyth, 1389 ; Kilmaboyne, 1537 ; Kilmacowe 1550 ; Kilmacooe, 1655 ; Kilmacow, 1664 ; and Kilmacoe, *circa* 1680. Here, it will be observed that, in the case of Kilmaboy, Kilmaboyth and Kilmaboyne, the *c* of *mac* has been left out, without any mark to denote the omission,—a practice not uncommon with ancient scribes. A similar omission of the *c* is sometimes, also, met with in the pronunciation of local names, thus we have Lismatigue for Lismactigue.

Assuming, as we may, that the oldest forms of the name are the nearest approach to its Irish original, and taking these in connection with its present Irish pronunciation, we must conclude that the true Irish form of Kilmacow is something like Cill Mac Buadaich, Cill Mac Both, or Cill Mac Buda,[1] that is, the Church of the Son of Buadhach, Both, or Budh.[2] The name Buadhach occurs in the Irish Genealogies of the Ossorians, but no Mac Bhuadhaich is commemorated in our Irish Martyrologies.

Circa 1300. According to the *Red Book of Ossory*, the third part of the parish of Kilmaboy was prebendal, and was held by Master Thomas Cantok, Prebendary of Cloneamery. At same date William Graunt was lay patron of the parish.

1317 (Sept. 27). Richard Brown was presented to the prebend of Clon[eamery] and to *the third part of Kilmaboy, which belongs thereto*,—both being in the King's gift by reason of the temporalities of the See of Ossory being in his hands.[3]

1389 (Sept. 26). The King presents Robert Kerdiff to the church of Kylmaboyth, Ossory Diocese, vacant by the resignation of Patrick Power.[4]

1578. Presentation of William Clerie, clerk, to the rectory of Kilmaboy, Diocese of Ossory, vacant by the death of John M'Hugh Smith.[5]

The ancient parish church of Kilmacow remained till about 1818, when it was thrown down and the present Protestant church built on its site. The only ancient monument in the churchyard is a rudely-executed floor-slab, coffin-shaped,

[1] The eclipsis of the *b* after *mac* is also exemplified in the family name Mac Closkey, the Irish form of which is Mac Bloscaidhe.

[2] Buadh is the name of a woman. In *The Tribes and Customs of Hy-Fiachrach*, p. 7, there is mention of Sidh-Buadha ingene Buidhb-Derg, that is, the Hill of Budh, daughter of Bodhbh Dearg.

[3] *Pat. Rolls.*

[4] *Ibid.*

[5] *Fiants* of Eliz.

and broken across the middle into two pieces; it has a raised cross down the centre, also emblems of our Lord's Passion, and the following raised Old English inscription, on the edge, at both the sides:

Thys done by edmode butler & Katrine li hys wyf
Anno dn' mcccclii.

Here "edmode" is for edmonde, but the mark denoting the omission of the n has not been supplied by the sculptor. The Edmond Butler mentioned on this monument was lord of the castle of Dangan. His wife's surname, "li," would now be written Lee.

Two head-stones also in the churchyard are inscribed:

(1.) "Here Lies ye body of the Revd. Father John FitzPatrick who beg[a]n Etern[i]ty the 13th of Apr[i]ll. 1727. Requiescat in pace. Amen."

(2.) "Here Lies ye body of ye Revend. Father Edmond Shortal of St. John's parish, Kilkenny, Parish Priest of Kilmacow. Depd. April ye 5th 1761 aged 32 yrs. Requiescat in pace. Amen."

According to Dr. Burke,[1] St Kieran of Saighir is the patron of Kilmacow; Bishop Phelan on the other hand, in his *List of Patrons*, has: "Patronus Ecclesiae de Kilmacoe, S. Senanus, Episcopus, 22 Augusti." that is, the Patron of Kilmacow is St. Senan, Bishop, Aug. 22. *The List* appears to be correct, as Kilmacow holy well is called from St. Senan, its Irish name as pronounced by the people being *Thubbereenawin*, that is, Tobar Séanáin, the Well of St. Senan or Synan; moreover, the pattern of Kilmacow, till its suppression in 1802, was held, not in March, St. Kieran's month, but on some day towards the end of August.

A slab marked with a cross, formerly placed over St. Senan's Well, has been removed to Kilmacow chapel yard; it has a much obliterated inscription, of which, after careful study, we give the following reading:

"THIS
Cross was placed
Here by the Rever^end
Fr Patrick D[ela]ny,
Prish pst (?)
1739."

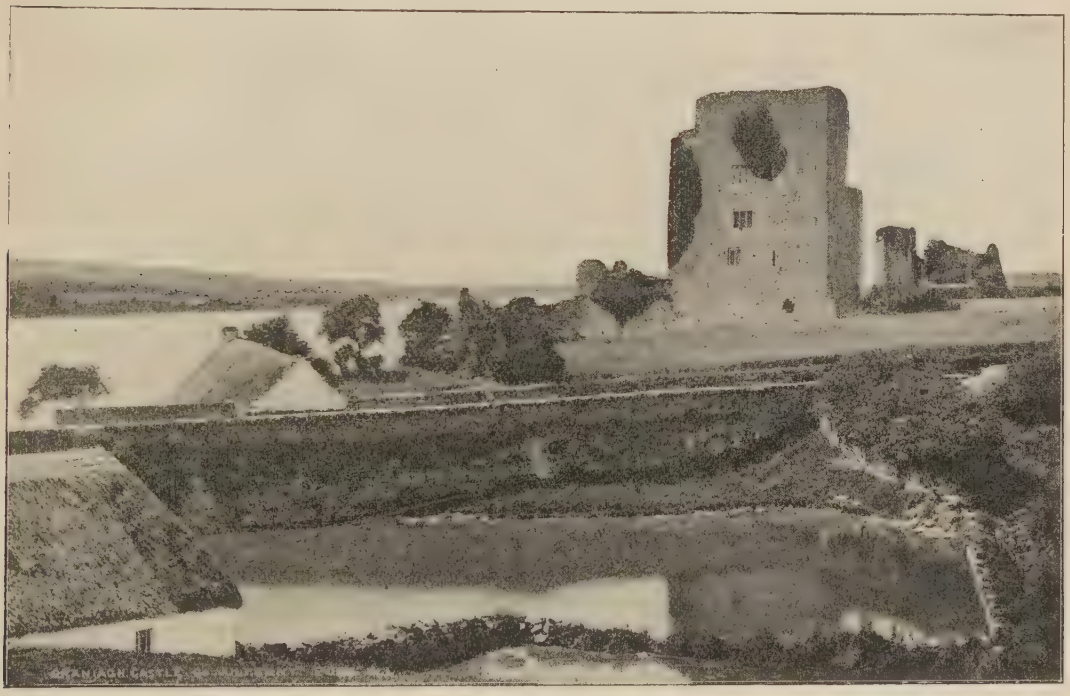
The townland of Kilmacow belonged to the Ormond family from remote times.

NARRABAUN.—This townland also belonged to the Earls of Ormond. On it are situated the parish chapel and village of Upper Kilmacow. In Irish its name would be written An Fearrach Bán, that is, the Whitish Farrach. The word

[1] *Diocesan Register*.

forrach or *farrach*, according to Joyce, signifies "the piece of ground on which a tribe were accustomed to hold their meetings;" [1] O'Donovan translates it "a place of meeting, a house of assembly." [2] Narraghmore, in the Co. Kildare signifies the great *farrach* or assembly-place (An Farrach Mór).

DANGAN.—Its old name, as appears from many 16th and 17th century references, was Danganaspidogy, that is, Daingean na Spideóige, the Fort or Strong Fence of the Robin-redbreast. Dangan castle, formerly the seat of a branch of the Butler family, has been taken down, and merely its foundations remain.



From photo by] GRANNY CASTLE. [*W. Lawrence, Dublin.*

Edmond Butler of Dangan and Katherine Li, or Lye, his wife, erected the family monument in Kilmacow churchyard in 1552.

GRANNY.

Granny, Grannagh or Grenagh, was a manor from remote times. The Le Poers were its Lords till towards the close of the 14th century, when they were

[1] *Irish Names of Places.* Vol. I. p. 206.
[2] *Supplement to O'Reilly's Irish Dictionary.*

succeeded by the Earls of Ormond. On the 2nd Feb., 1375, the King (Edward III.) granted to James, Earl of Ormond, and Elizabeth, his Countess, the manors of Dounbryn and Gronagh (Granny), with all Knights' fees, advowsons of churches, and all appurtenances, in the King's hands by reason of the attainder and execution for treason, of Eustace fitz Arnold le Poer, who had lately held them.[1] For the next three centuries and more, Granny continued in the possession of the Ormond family. In 1641 James, Earl of Ormond, is returned as tenant under the King, of the "manor of Grenagh *alias* Dawbrin."

Granny Castle, beside the River Suir, is an imposing ruin. Its early history is identified with that of its founders and proprietors, the Earls of Ormond. "In the civil wars," writes Grose, "it was strongly garrisoned for the King, and commanded by Captain Butler. Colonel Axtel, the famous regicide, who was governor of Kilkenny, dispatched a party to reduce it, but they returned without accomplishing their orders; upon which, Axtel himself marched out with two cannon, and summoned the castle to surrender, on pain of military execution. Without any hope of relief it is no wonder the garrison submitted."[1]

Mairgread ni Gearoid (Margaret Fitzgerald, Countess of Pierce *Ruadh*, Earl of Ormond), so famous in Kilkenny tradition, is always called "the Countess," or "the Countess of Granny," in the traditions of the Baronies of Ida, Iverk and Knocktopher. If we are to credit local tradition, she made Granny Castle one of her favourite residences.

According to O'Donovan, Granny, in Irish, An Ghreanach, signifies gravelly [land]. The Irish speakers of Co. Waterford call Granny Castle, *Cushlawn Ghranna*.

Dounbryn or Dawbrin, which latter appears above as an *alias* for Grenagh, has come down to our time under the form Dunbrin, *i.e.*, Dun Bhrainn, or the Fort of Brann (a man's name). Dunbrin is now a subdivision of Granny.

Ullid.

This ancient parish consists of the townlands of Ballynaboley, Moolum, Tiermore and Ullid. Its area is 2,248 stat. acres. The name of the parish appears as Illech, in a document of about the year 1240; as Illyd, Yllyd, and Illad, in the *Red Book of Ossory*; and as Illud *seu* Ullid, in Bishop Phelan's *List of Diocesan Patrons*. In Irish it is locally pronounced *Illadh* and *Ulladh* (the *ll* and *d* broad in both cases). Its meaning is unknown.

Ullid was one of the many parishes in South Kilkenny, appropriated to the Nunnery of Kilkilliheen, about 1240, by David fitz Milo, Baron of Overke.

[1] *Pat. Rolls.*
[2] *Antiquities*, Vol. II., p. 79.

The church of Ullid, dedicated to St. David, of Wales, (March 1st), was 61 ft. long, and had no division into nave and chancel. The walls, which are now but a few feet over the ground, are built of large rough stones, and are, unquestionably, very ancient. None of the monuments in the graveyard date beyond the 18th century.

The townlands of Moolum and Ullid belonged of old to the Earls of Ormond.

Ballynaboley, townland of the Buaile, or Dairy, was formerly the seat of a branch of the Grant family.[1] Knockhouse, a subdivision of Ballynaboley, is called in Irish *Tin-chnick*, that is, Tig an Chnuic, the House on the Hill.

Dunkit.

In Irish it is called *Dhoon-chit* (Dun-Ceit), which means the Fort of Ceat, a common personal name in ancient Ireland. The fort from which the name is taken is situated in Mr. Flynn's land near Dunkit church, and is now known as "the *raw* (*i.e.*, rath) of Dunkit."

The parish of Dunkit was appropriated to the Priory of Inistioge, by its founder, Thomas fitz Anthony, about 1210. Its patron, according to Bishop Phelan's *List*, is St. Mogue, Bishop and Confessor (Jan. 31st); according to Bishop Burke's *Diocesan Register*, St. Kilian, Bishop and Martyr (July 8th). That the *List* is correct in this instance is clearly proved by the following entry in the *Patent Rolls*:

"1402 (Feb. 8th.). The King (Henry IV.) ratifies the status &c. of Thomas Forstall, as vicar of the church of *St. Modoc*, of Donkyt, in the diocese of Ossory."

The parish church of Dunkit consisted of nave and chancel. The former is 52 ft. long and 27 ft. wide, and still very perfect; the latter, of which but a small fragment remains, was 16 ft. long by 22 ft. wide. The quoins of the gable of the nave are of gritstone, cut and chamfered. This church may most probably be assigned to the first half of the 13th century. Among the monuments is one with this inscription:

"Here lies the body of the Rev. Michael Prendergast, who departed this life on the 1st March, 1783, aged 32 years. R.I.P. This was erected by his mother Johannah Prendergast."

The parents and ancestors of O'Donovan, the great Irish antiquary and scholar, rest here at the south side of the church; their monuments are inscribed:

(1.) "Here lieth the body and posterity of John Donovan of Ballynerle, who departed this life January the 17th, 1735, aged 63 years."

(2.) "Here lyeth the body of John Donovan of Ballynearl, also his wife, Mary, and three of their

[1] See the "Grants of Iverk," Parish of Mooncoin.

sons, William, the Revd. Edmond, and Dominick, who departed this life 26th of August 1783 aged 52 years. In whose memory this tomb is erected by his dearly beloved wife, Eleanor Donovan, alias Britt ; also the body of Eliza Donovan, daughter of the above-mentioned Dominick and Eleanor, who departed this life the 17th day of August 1794 aged 17 years."

(3.) "Posteris Edmundi O'Donovan de Gaulstown, Galli de Burgo generi, viris vere honestis ac piis, mentis corporisque vi pollentibus, quorum corpora hic jacent sepulta ; ac praesertim patri, Edmundo, de Ata-temoria, qui obiit 29°. die Julii, A.D. 1817, et avunculis, Gulielmo et Patricio, Joannes O'Donovan hoc monumentum posuit."

In the Den burial-plot there are three square monuments. On the front of the first is an inscription setting forth that the ancestors of those sleeping beneath were buried at Grenan from the 12th to the 17th century ; on the back and one of the sides is another inscription, thus :

"The following have succeeded each other in direct descent, Theobald Den, of Mullinabro, personal victim, as [was] his kinsman of Grennan, of the confiscation of Cromwell. . . . . He lived and died in the faith of his ancestors, attached to his country and loyal to his King. His beloved wife is also interred here. . . . . Laurence Den, of Melville, eldest son of the preceding. . . . Elizabeth, his wife, born Archdekin. . . . . Nicholas, son of the last-named, died November, 1746. . . . . Eleanor, his wife, nee De Frayne, died March 1763. Laurence Den, of Garrandarra, eldest son of the preceding, died 13th of December, 1812, aged 76. . . . Mary Anne, his first wife, born Strange, died 1761, aged 20. Mary, his second wife, born O'Shee, died 1801 aged 66. . . . De Profundis."

The second monument has :

"Erected by Nicholas Augustus Den, of Santa Barbara, California, to the memory of his beloved father Emanuel Den, of Garrandara, Co. Kilkenny, who died April 20th 1840 aged 72 years. Deceased was the eldest son of Laurence Den, of Garrandara. Requiescat in pace."

On the third monument is :

"In special memory of Catherine Den, born O'Shee, the beloved wife of Emanuel Den, of Garrandara, Esq., died November 4th, 1860, aged 73 years. . . . . May she rest in peace. Amen. Their eldest surviving son, Richard S. Den, M.D., Los Angelos, California, [erected this monument] to her revered name so well remembered in his heart."

Dunkit castle, now an insignificant ruin, stands a little to the south of the church. It formerly belonged to the Strang or Strong family.[1]

Kilcronia.

The original parish church of Dunkit parish stood in Kilcrónia, now Greenville. It must have been in use as late as the time of Thomas fitz Anthony, as that nobleman, in his charter of about the year 1210, by which he granted the parish of Dunkit to Inistioge Priory, makes mention of its parish church as the "church of Kilcrenath" *i.e.*, Kilcronath or Kilcronia. The church of Dunkit is not mentioned in the charter, and hence, cannot be presumed to have been founded, and to have superseded Kilcronia as the principal church of the parish, till the first years of the 13th century had passed away.

The church of Kilcronia, of which only very slight traces remain, stood in

[1] See Vol. I., p. 73 ; also p.p. 94-5, *supra.*

Mr. de la Poer's land in Greenville, close to the east bank of the Kilmacow river. It was dedicated to, and took its name from, St. Cróine, Virgin. The *Martyrology of Donegal* commemorates Cróine, Virgin, of Cill Croine, of the race of Maine, son of Niall, on the 27th January ; Cróine, Virgin, of Tallaght, on the 25th Feb. ; and Cróine Beg, Virgin, of Teampull Cróine, in Tir-Conaill, of the race of Conall Gulban son of Niall, on the 7th July. The *Martyrology of Tallaght* mentions these holy Virgins as "Croni of Inis Locha Crone" (Jan. 27th); "Crone of Tallaght" (Feb. 25th); and "Cronae" (July 17th); and enters, moreover, at Jan. 1st, the feast of "Crone Galma," of whom the *Martyrology of Donegal* takes no notice.

The townlands of Kilcronia, Mullinabro, *i.e.*, Muilleann ua [m-]Briúite, (Townland of the O'Brophys), Clone, otherwise Clondarra (Lawn of the Oak), Milltown (in Irish *Bolliawilling-a-Yinna*, *i.e.*, Baile Muilinn a' Doinig, Den's Milltown), Killpipe and Ballykeoghan (Baile ui Ceocáin), constituting the old manor of Kilcronia, belonged to the Dens of Grenan till the Cromwellian confiscations.

Kilpheepa.—There was a church in Mr. Quinn's haggard, in Milltown, but, with its graveyard, it has been long destroyed. In Irish it is called *Kilpheepa*, *i.e.* Cill Phíopa, the Church of the Pipe. In 17th century documents the townland on which it stood, now merged in Milltown, appears as Kilpipe. Glenpipe, a townland in Rosbercon parish, is called, in Irish, *Glownapheepa*, *i.e.*, Gleann a' Phíopa, the Glen of the Pipe.

Kilmoshkillogue.—The church, so called in Irish, stood in Mr. Kelly's "barn field," in the townland of Charlestown, otherwise Kilmoshkillogue. Not a trace of it now remains, nor of its graveyard ; the site is, however, marked by a rough boulder stone, with a round artificial bowl worked into its upper surface, evidently a holy water stone of very early times. A St. Sgeallan and a St. Sceallan, whose names may also be rendered Mo-Sgeallog and Mo-Sceallog, are entered in the *Martyrology of Donegal*, the former on the 11th of April, the latter, as "Sceallan, the Leper, of Armagh," on Sept. 1st. It is very probable that it is from one or other of these saints that Kilmoshkilloge is named.

Gaulskill.

This ancient parish, which is broken up between the present parishes of Kilmacow and Mullinavat consists of the townlands of Ballincurragh, Ballykillaboy, Ballynamorahan, Bishopshall, Cappagh, Fahee, and Gaulstown. Its present Irish name is *Killa-ghile* (Cill a' Ghoill), which signifies the Church of a man of the Gaul, or Gaul-Burke, family.

In the lists of Churches in the *Red Book of Ossory*, the parish is entered as Karcoman, Carrygcoman, and Carcoman, and as Kiltakan, Kiltokechan and Kyltakane. From this, and from documents of the 16th and 17th centuries, it

becomes positively certain that the original name of the *church* of Gaulskill was Kiltakan or Kiltokeehan, which also appears as Kiltoyckyghan, Kiltockeghand, Kiltochegane, Killtahaghane and Kiltogegan: and that the original name of the *land* on which the church was built, and which subsequently constituted the townlands of Gaulskill, otherwise Bishopshall, and Gaulstown, was Carcoman or Carrygcoman, also occurring under the forms Carenchoman, Carencoman, Carryckoman, Garrincoman, Garrancaman, &c.

It is probable that the saint who gave name to the church, and to whom it was first dedicated, was St. Toictheach, otherwise Toictheachán, commemorated in the *Martyrology of Donegal* on the 16th of October. St. Toictheach's acts are not recorded.

In Bishop Phelan's *List*, St. James, the Apostle (July 25), is made the patron of Gaulskill; the patron, according to Bishop Burke, is the Blessed Virgin under the title of her Assumption.[1]

The oldest list of our Diocesan Churches, written into the *Red Book of Ossory* about the year 1300, shows that at the said date one Richard fitz William, perhaps a member of the Grant family, was the lay patron of Karcoman church.

The parish church of Carcoman, Killtockeghan, or Gaulskill, is now a neglected, very dilapidated ruin. It is divided into nave and chancel, of which the former is about 50 ft. long by 27ft. wide, and the latter about 26ft. long by 25ft. wide. It is of ancient date, probably of the 13th century: but all its distinguishing features have been destroyed.

The only ancient monument to be seen at Gaulskill, in 1900, was the lower half of a broken mural slab, 4ft. 9in. long and 2ft. 4in. high. This fragment, as it must be called, has a much obliterated inscription in small, raised Roman capitals, running across from side to side in several parallel lines. The inscription, as far as it was legible in 1839, has been thus rendered by John O'Donovan:

. . . . . .
. . . . DESCENDED OF THE RIGHT HONORABLE
. . . [DE BUR]GO CALLED THE READ EARLE . . .
. . . . SH AND . . . . SIR WILLIAM
[OF THE CASTLE] AND [MANNOR] OF BALLENDOWLY[N] . . .
[AND OF] OTHER MANNORS, TOWNES AND LAND[S]
[AND TENEMENTS, IN THE PROVINCE OF CONN]AGHT ALL
WHICH ARE CALLED THE FRY . . . . .
[KI]LDROMENERICKE WHICH LYES ABOVE . .
AND FROM THE TOWN OF GALWAY IN THE SAID
PROVINCE OF CONNAGHT; AND WAS ALSO
LORD OF DIVERS MANNORS, TOWNES, LANDS
AND TENEMENTS IN THE COUNTY OF KIL-
KENNY AND WATERFORD."

This inscription was continued as follows, on another slab 6ft. long and 2ft.

[1] *Diocesan Register.*

7in. high, which O'Donovan found here in 1839, but which seems to have since disappeared :

" THIS SIR WILLIAM WAS VICE CHAMBERLANE
TO KING EDWARD THE THIRD, AND [*i.e. as was*]
JOHN FITZ WALTER TO KING EDWARD THE FIRST,
IN THE COUNTY OF KILKENNY IN GAWLESTOWN.

HIC TUMULANTUR CORPORA WALTERII DE BURGO
ARMIGERI DE GAWLESTOWN AETATIS SUAE . . .
UXORISQUE EJUS AELESEE DEN AETATIS SUAE . .
6A. 1642 7A. 1642.

The Gauls of Gaulstown.

The Gauls, or Burkes, of Gaulstown were descended from William de Burgo, son of Richard, son of Edmond, son of Richard, the Red Earl of Ulster (died 1326) ; and settled down in Gaulstown, otherwise Carcoman, Carenchoman, &c., most probably in the 15th century. Their name in Irish, *i.e.*, Gall, signifies a stranger, and was, presumably, given their ancestor, at the time of his settlement in South Kilkenny, by the old inhabitants of the district. Once in a 16th century record, and once more in a document of the 17th century, some Irish members of the family are called " Gall, otherwise Burke ; " but in all other documents of the last four centuries the latter name is dropped altogether, and Gall or Gaul alone retained.

" Walter Gall *alias* Bourke of Carenchoman, gent.," was pardoned, March 27th, 1549. During the next 30 years he gets frequent mention in Government records under the name of Gall alone, and is described indiscriminately as of Gaulstown and as of Carrincoman. He was M.P. of Co. Kilkenny in 1559, and Sheriff of same in 1572-3-4. About 1565 his " landes houlden of the mannour of the Grannagh," were valued at £30. He appears for the last time, Nov. 6th, 1578. Piers Gall of Galleston, gent., probably his son and successor, was pardoned, in 1585, and was Constable of the Barony of Ida, Igrine and Ibercon, in 1608.

Walter Gall fitz Piers of Gaulstown, gent., was pardoned Sept. 22nd, 1600. He died in 1642, and was buried, together with his wife Ellise Den, beneath their monument in Gaulskill church. Of his issue nothing is known for certain, except that he had a " sonne and heire apparent," Richard Gall of Rathnesmolagh, who was living in the year 1632, and who seems to have died issueless in his father's lifetime. He probably also had a daughter Catherine Gall, wife of Edmond O'Donovan of Bawnlahan, from whom descended the great Irish scholar, John O'Donovan, LL.D. But, besides Richard and Catherine, there is good reason to suppose that he was father, also, of the five following soldier brothers : William Gall, of whom presently ; David, who entered the service of the Emperor of

Austria, and was killed at Leipsic in 1631; James in the same service, killed at Torgau; Patrick in the service of the King of Spain; and Thomas, also in the service of the Emperor of Austria.

William Gall, above, entered the service of Ferdinand II., Emperor of Austria, and had a very distinguished military career. In reward of his services he was created a Count of the Holy Roman Empire, by Ferdinand III. in 1637. He purchased the castle and Barony of Holstein and Lemberg, where his closing years were spent and where he died August 9th, 1655. On his monument in the Convent chapel at Grissau he is called "Dominus de Ballmontin et Gallstown," *i.e.*, lord, or proprietor, of Ballymountain and Gaulstown; which shows, that previous to his death he had succeeded, as next heir, to the family estates in Ireland. These estates consisted of the townlands of Gaulstowne, Gaulskille and Licketts-towne (now Aughnalicca), Rathsmulloge (now Rathnasmoolagh), Bellaghoomoge (now Ballyhomuck), Farnoge and Ballymontin [1]; and were forfeited in the name of William Gaule in 1653. The records of the time show that William Gaule took no part whatever, at least in Ireland, in the stormy events of the Irish Confederate Period (1642-1650). The explanation clearly is, that he was in the Austrian service all the time, and that he left to others the management of the Gaulstown property, to which he had succeeded as eldest surviving son and heir of Walter, his father. In 1642 he was appointed Agent to the Emperor by the Irish Confederate Assembly. Having no issue he bequeathed his Austrian property to the son of his brother, Thomas, viz., William Walter, Count Gall von Bourck, who also died without issue, in 1680.

The Gaul family is still represented, but not numerously, in South Kilkenny.

Gaulstown castle was taken down about the year 1800; its site, close to Aughnalicca bridge, is marked on the Ordnance Map.

Ballykillaboy.—This townland is called in Irish *Bollia-ciulla-vwee*, *i.e.*, Baile Mac Giolla Buidhe, or Mac Gillaboy's town. It is said that there was a church here in William Neill's land, but that it has been obliterated.

Parish Priests

Rev. Peter Strong was on the mission here in 1610 or 1611, and resided at Dunkit. [2] He also appears to have been labouring here in the early part of 1603, when, in conjunction with Father William Nongle, he restored the church of Dunkit to the old worship, having first solemnly re-dedicated it.

[1] *Down Survey.*
[2] See Vol. I., p. 82.

Rev. John Howling was P.P. Kilmaloge (*recte* Kilmacow), in August 1669. He was, also, at the same time, P.P., Mullinavat, as, in a document of 1713, he is referred to as having been several years before "Pastor Ecclesiae Parochialis de Killbecane in Com. Kilkenniensi." In 1674 he was one of the witnesses of the will of Morish Healy, of Dangan. He is mentioned in the will of John Grant of Clonmore, April 28th, 1682.[1] His surname now always appears as Holden.[2]

Rev. John Fitzpatrick was P.P. of Kilmacow and Mullinavat in 1704, and resided at Dangan. His pastoral charge of these parishes began some years before the close of the 17th century. This appears from a will drawn up, June 18th, 1692, by a parishioner and namesake of his, one John Fitzpatrick, who lived somewhere about Ballyhimmen, Mullinavat. Testator desires to be buried in the churchyard of Muckalee, and directs James Walsh of Correbally to give £5, "which he hath, to the clergy, 10 shills. to my gostly father John ffitzpatrick, and ye rest of ye money to be divided amongst three of the clergymen, only the said father John fitz Patrick besides the 10s. is to get his equal proportion with ye three other clergymen [of] the remaininge money . . . . Moreover my will is that David Walsh of Condonstown delivers unto my father confessor John Fitzpatrick one cow which he detained from me of a considerable time."

Father Fitzpatrick died Ap. 13th, 1727, aged 73, and is buried in the churchyard of Lower Kilmacow.

Rev. Patrick Phelan was probably his immediate successor. This priest is mentioned in the following extract from the will of Richard Hely, of Orybane (now Narrabaun), made April 22nd, 1735 :

"Seventhly I leave a moydore due on Michael Walsh, and three and twenty shillings due on Terence Shihy, to Fa. Patrick Phelan and two other clergymen that lives in Rossenane, of which sum I leave two parts to Fa. Patrick and a third part to the other two."

Rev. Patrick Delany, who erected the slab over Kilmacow holy well,[3] in 1739, may have been the P.P. at said date.

Very Rev. James Mottley was P.P., Kilmacow and Mullinavat, in 1748, and probably for some years before it. The inscription on his chalice, still in use in Mooncoin chapel, shows that he was Canon of Cloneamery, in 1746. While P.P. he lived at Knockathoggarth (Cnoc a' t-Sagairt, the Priest's Hill), near Upper Kilmacow. He died, it would appear, at a rather early age, about 1756, and is buried in Lower Kilmacow. His Caoine, of which a copy, entitled Tuireadh an t-Athair Seamuis Méatáile, has been presented to the Museum, St. Kieran's College, shows that he was a native of Kilfane, and that his father's name was John Mottley.

[1] See Parish Priests of Mooncoin *infra*.
[2] In Irish Holden is pronounced *Ooleeng*.
[3] See p. 134, *supra*.

It is said that his maternal uncle was a Protestant clergyman. There is a monument to a Mrs. Motley, otherwise Jones, in the church of Kilfane.

Rev. Edmond Shortall, a native of St. John's Parish, Kilkenny, who succeeded Father Mottley, died April 5th, 1761, aged 32 years, and is also buried in Lower Kilmacow.

Very Rev. Denis Deleign, D.D. Very Rev. James Stapleton. After Father Shortall's death the parish was broken up into two separate parochial districts, the one to be known as the parish of Kilmacow, the other as the parish of Rossinan. To the former, consisting of the old parishes of Kilmacow, Ullid and Killahy, the Rev. Dr. Denis Deleign was collated as P.P., Oct. 9th, 1761; on the same day the Rev. James Stapleton became P.P. of Rossinan and the annexed ancient parishes of Kilbeacon, Gaulskill and Dunkitt.

Dr. Deleign remained in charge of Kilmacow but a very short time, as Bishop Burke made him his own Curate, or Adm., in St. Mary's, in which parish we find him officiating uninterruptedly from Dec. 1762, to August 1766. He was translated from Kilmacow to Slieverue and Glenmore, Jan. 5th, 1765.

Father Stapleton, whilst retaining his own parish of Rossinan, was appointed Adm. of Kilmacow, some time before the end of 1762, and governed both parishes down to May 4th, 1776, when he was translated to Gowran and Clara.

Rev. Denis Corcoran, Rev. Thomas Lawlor. Kilmacow and Rossinan were again separated on the translation of Father Stapleton, and Father Thomas Lawlor was appointed P.P. of the former, some time before Sept. 17th, 1776. He was translated to Templeorum, January 7th, 1778.

Father Corcoran was appointed P.P. of Rossinan, May 4th, 1776; and, whilst still retaining that parish, was appointed Adm. of Kilmacow on the same day that Father Lawlor was translated thence to Templeorum.[1] The two parishes thus again given in charge to one pastor, remained united down to the year 1842. During the term of his pastoral charge, Father Corcoran lived in Ballynamorohan. He died March 19th, 1781, and is buried in Lower Kilmacow.

John O'Donovan, in one of his valuable historical papers, states that his relative, the Rev. Edmond O'Donovan, died P.P. Kilmacow, about 1780. In this, however, he is not borne out by our Diocesan records.

Very Rev. Peter Cree was born in Rathclough, Danesfort, in 1722; studied in Paris; and was ordained in 1752. He was C.C., St. Mary's in 1756, and thence to Aug. 24th, 1772, when he received his appointment as P.P. of Ballyhale and Hugginstown. He was translated to Kilmacow and Mullinavat, March 20th, 1781. Four years before, Aug. 26th, 1777, he had been promoted to the Diocesan

[1] See Vol. I., p. 197.

Chapter as Canon of Tascoffin. He died at his house in Dangan, March 4th, 1783, and is buried in the churchyard of Lower Kilmacow.

Father Cree's immediate relatives anglicized the family name to Hart, Cree *i.e.* Croíde being the Irish for *a heart*. His nephew, Rev. Nicholas Hart, died P.P. Mooncoin in 1797; his grand-nephew, the Very Rev. Canon Hart, P.P., Freshford, died in 1873.

Rev. Andrew Gorman, born in Derrycanton, parish of Castletown, about 1734, and ordained at Garrychreen, near Kilkenny, June 24th, 1766, afterwards studied in France, and was collated to the parish of Lisdowny, June 16th, 1778. He was translated to Kilmacow and Mullinavat, March 8th, 1783. He died in Dunkitt, at Michaelmas, 1797, aged about 63 years, and is buried in Lower Kilmacow.

Rev. Pierce Marum became next P.P., and was translated to Freshford and Tullaroan, in Nov. or Oct. 1822.

Rev. John Birch, brother of the Very Rev. Michael Birch, P.P., Muckalee, was born in Killaree, Freshford, in 1778. He studied, most probably, in Kilkenny, and after his ordination about 1803, was C.C., Ballyhale (1805-6), Gowran (1806-14); St. Canice's (1814-18), and then of Freshford, till his collation to the united parishes of Kilmacow and Mullinavat, towards the end of 1822. He lived at first in Mullinavat for about a year, and afterwards in Miltown, where he died Oct. 10th, 1827, in his 49th year. He is buried in Kilmacow parish chapel.

Rev. John Quinn became next P.P., Oct. 18th, 1827, and was translated to Lisdowny, in Feb. 1842.

Rev. Michael Carroll.—After Father Quinn's translation Mullinavat was severed from Kilmacow and became a separate parish. Father Carroll, who then became P.P. of Kilmacow, was born in Dysart, Thomastown, Sept. 24th, 1795. He studied in the Diocesan College of Birchfield, and was ordained about the beginning of 1822. Having served for a year as professor in Birchfield, he was C.C. Inistioge (1824-30), Mooncoin, Danesfort, Rosbercon, and again of Inistioge, till Feb. 16th, 1842, when he became P.P. Kilmacow. He died in Miltown, April 25th, 1845, and is buried in the parish chapel.

Rev. John Cleary was born in Ballyhenneberry, Templeorum; entered Maynooth College for Humanity, Feb. 16th, 1809, and after ordination about 1809, was C.C., St. John's, St. Patrick's, Kilmacow, Ballyhale and The Rower. He became P.P. Dunnamaggan, in 1835, and was translated thence to Kilmacow, ten years later. He died at Granny Ferry, July 3rd, 1858, in his 69th year, and rests in the parish chapel.

Very Rev. Daniel Brennan, next P.P., was born in Julianstown, Muckalee. He studied in Burrell's Hall, and afterwards in Maynooth College, which he entered

for Logic, Aug. 25th, 1838. He was called home from Maynooth, May 14th, 1843, by Dr. Kinsella, who conferred upon him the Order of Priesthood and at once appointed him professor, St. Kieran's College. After six years he was appointed Vice-President of the College (the Bishop himself being President), in the Summer of 1849, and discharged the duties of that responsible position till his collation to the parish of Kilmacow, in August 1858. He was raised to the dignity of Canon of Blackrath in 1876. This zealous pastor was called to his reward in July, 1882, at the age of 67, and is buried in the cemetery attached to the parish chapel.

Rev. John Carroll, nephew of the Rev. Michael Carroll, a former pastor of the parish, succeeded as next P.P. He resigned the pastoral charge in Jan. 1893. In July, 1901, he became P.P. Camross.

Rev. Thomas Kennedy, born in Adamstown, Tullaroan, April 1st, 1850, studied in Paris, and was ordained Sept. 29th, 1874. He served as C.C. Kilmacow (1874-80); Tullagher (1880-83); Ballyragget (1883-85), Ballyhale (1885-86), and then of Kilmacow, to which he was subsequently promoted as Adm. in 1893, and P.P. in July 1901. He died suddenly, at Newrath, Feb. 20th, 1902, and is buried in the cemetery attached to the parish chapel.

Rev. John Costigan, present P.P., succeeded.

CHAPTER VII.

THE PARISH OF MOONCOIN.

IT comprises the civil parishes of Clonmore, Pollrone, Arderra, Tubrid, Ballytarsna, Aglish and Portnascully; most of the civil parish of Rathkieran; the townland of Toberafauna (otherwise Cashel), in the parish of Fiddown; and the townland of Moonaveenawn, in the parish of Muckalee. Its area is 14,342 ac. 0 r. 26 p., stat. measure.

Clonmore.

In the *Catalogue of the Bishops of Ossory*, preserved in the British Museum, it is recorded that Bishop Peter Malveisin (1221-31) acquired for the See "the common wood of Aghlong, near Clonmore" (communem silvam de Aghlong prope Clonmore); and that Bishop Geoffry de Turville (1244-50) acquired for same the "lands of Clonemacormike" (terras de Clonemacormike). The wood of Aghlong is now probably Kyleanaspick (the Bishop's *Wood*), and Clonemacormike is apparently Clonmore, both of which thus became See-lands at an early date.

On the 28th Oct., 1245, Bishop de Turville had a royal grant "of a yearly fair in his manor of Clinnmore for 8 days, namely, on the day of St. Martin and 7 following days [11-18 Nov.], and of a weekly market there on Monday." [1]

Clonmore, it will be observed, is here called a manor. Its creation as such is probably not antecedent to its annexation to the See. By Inquisition, of Oct. 9th, 1640, it was found that the Episcopal manor of Clonmore consisted of the townlands of Clonmore and Killanaspick, with certain small rents and services out of

[1] *Calendar of Documents relating to Ireland*, 1171-1251.

Filbuckstown, Waddingstown and Ballinlogh, and out of various other lands and burgageries, in the Burgagery of Rathkieran. All these lands and services have been long alienated from the See. The Episcopal mansion at Clonmore, founded by Bishop Hackett (1460-78), still remains, and preserves, it is said, many of its ancient features. It is now the residence of Mr. Michael Morris.

1408 (June 8). John de Brothir, chaplain, had letters of presentation to the church of St. Canice of Clonmore; they were dated from Kilkenny, and were directed to John, Bishop of Ossory.[1]

St. Canice's Parish Church of Clonmore (Cluain mor, the big lawn or meadow), now a battered ruin, consists of nave and chancel. The former is 26½ ft. long and 18½ ft. wide, the side-walls being 11 ft. high and 3 ft. thick. The chancel, which is of the same width as the nave, measures 25 ft. in length. Its east window, a tall, round-headed light, framed with sawn gritstone, is about 1 ft. wide on the outside, and splays widely on the inside; its features are purely Celtic. Instead of a choir-arch there is a roughly-built oblong door, 6 ft. high and 4½ ft. wide, in the centre of the wall separating the nave and chancel. That the nave was *lofted*, a most unusual occurrence, is evidenced by the holes for the joists still remaining at both sides. The west gable and part of the south wall of the nave, together with the entire south wall of the chancel, are levelled with the ground. This church certainly dates from before the Anglo-Norman Invasion. None of the monuments here are of interest. The oldest head-stone commemorates John Power, who died in 1744.

INTERIOR OF EAST WINDOW IN CHANCEL OF CHURCH, CLONMORE.

St. Canice's holy well is a couple of hundred yards east of the church. Its

[1] *Pat. Rolls.*

Irish name is Tiobrad Cainnig, which the people here pronounce *Thubbera-Chĭnnŏch*, placing the accent on the last syllable, according to the custom of the South of Ireland. In North Kilkenny, Irish speakers call St. Canice's Cathedral, *Thomple-Chĭnnŏch*, placing the accent on the *chinn*. Kilkenny city is, however, always called *Kill-Chinnia*.

In Graig, which adjoins Graigavine, there is a holy well, or rather pool, still held in great esteem. It is called *Thibberawling*. There is a St. Faithlenn mentioned in the *Martyrology of Donegal*, on June 4th; he was son of Aedh Diamhain, of the race of Corc, who was himself descended from King Oilioll Oluim. It is possible that Thibberawling derived its name from, and was dedicated to, this St. Faithlenn. The name may also signify the beautiful well (Tiobar Álainn). Lewis, in his *Topographical Dictionary*, writes that this well "was formerly much resorted to by pilgrims on Ascension Day."

Pollrone.

This name is pronounced, in Irish, *Poul-ree-ăn* (accent on *ree*), and signifies St. Ruadhan's glen or hollow. Pollrone, like Clonmore, was a manor, or rather a sub-manor, dependent on Grannagh, which was the chief manor of the whole Barony of Iverk. In the reign of King Edward the Third, Nicholas fitz John Power, and his brother, next heir, and successor, Peter fitz John Power, held one and a half carucates of land in Donnfynan, of James, Earl of Ormond, as of his manor of Polroan.

The rectory of Pollrone was appropriated to the Nunnery of Kilkilliheen, probably as early as the year 1240.

1347 (Oct. 3rd). John Atte Welle had letters of presentation to the vicarage of Polrothan, Ossory Diocese, vacant and in the King's presentation, by reason of the temporalities of the See of Ossory being in the King's hands. Said letters are directed to the Bishop of Ossory, or to his Vicar-General, the Bishop himself being in remote parts.[1]

1347 (Oct. 24th). Nicholas Macy, clerk, had letters of presentation to the vicarage of Polrothan, Ossory Diocese, vacant and in the King's presentation, by reason of the temporalities of the See of Ossory being in the King's hands.[2]

The Parish Church of St. Ruadhan, Roanus, Roane, or Rone (April 15th), of Pollrone, consisted of nave and chancel. The nave is in good condition, save for the west gable, which is gone to the foundation. It is about 46 ft. long, and has

[1] *Pat. Rolls.*
[2] *Ibid.*

a roughly-built, round-headed doorway, and a narrow light 6 in. wide and 4 ft. high, in each side-wall. The walls are pierced, through and through, with small, square apertures, as in the churches of Coolcraheen, Clomantagh, &c. There is a fine Gothic choir-arch, built of rough greenstone, and 12 ft. wide by 11 ft. high. It would appear as if the original arch was a round one, but the wall is now so thickly covered with ivy, that it is impossible to observe all its features with any degree of accuracy. The side walls are 10 or 11 ft. high and 3 ft. thick. The chancel was taken down in 1828 to provide materials for building the wall that encloses the graveyard. The ancient holy water stoup is still in evidence. A very small distance to the east of the church, there is a small hollow, or *poul*, from which Pollrone may have got its name. There was formerly a well in this hollow, but it has been destroyed.

The only ancient monument here is a greatly damaged one of the Brenaghs or Walshs. It was originally an altar-tomb, but its pieces now lie scattered around. The long front panel, which is unbroken, has carvings, in relief, of our Lord's seamless garment, Veronica's towel, with our Lord's face represented thereon, &c.; also a tea pot, two spoons, and three cups. One of the end panels has a carving of the Crucifixion, in relief. The table of the tomb is very badly broken and some of the pieces are missing. At the top it has the sacred monogram I. H. S. A cross, with short transverse bar, runs down the centre, having to the right, below, the figure of a man in Elizabethan ruffles, kneeling in prayer, his hands joined together; and to the left a similar carving of a woman. There is a shield, with coat of arms, over each figure. That over the man is charged with *a chevron gules, between three pheons erect*, for Walsh; impaling *a saltire, ermine*, for Fitzgerald; the other, over the woman, is charged with *a chevron gules between three pheons erect*. Above the dexter side of the former shield is the name WALSHE, in raised Roman capitals; and above the sinister side of same, the name FI^z STEV. Similarly above the second shield occurs the name WALSHE. The inscription is in raised Old English, and runs around the edge: all that now remains of it is:

Hic . j . . . us . Brenn . . . e . q^i . obiit . I . . . .
. . . . . Brennach. uxor
ri^o. q^e. obiit. xxb. die Novembris . . 599. Iesu. fili Dav.
. . .ere . mei.

TRANSLATION.—"Here lie . . . Brennach of . . . . e, who died 1 . . . and . . . . Brennach, his wife, who died Nov. 25th, 1599. Jesus, son of David, have mercy on me."

That this is the tomb of Pierce Brennagh, otherwise Walsh, of the neighbouring castle of Grange, who died Aug. 20th, 1575, and of whom hereafter, there cannot

be much doubt. The Walsh-impaling-Fitzgerald arms on the monument are in all likelihood his. His son, Sir Edmund Walsh of Abington, Co. Limerick, also incorporated the Fitzgerald arms, at least partially, with those of Walsh, his shield over Abington bridge exhibiting *a chevron gules, ermine, three pheons erect;* and that on his tomb in Abington church, *a chevron, ermine, in chief three pheons erect.*[1]

Pollrone castle stood, it is said, close to the church, on the ground now occupied by Mr. Edward Murphy's dwelling-house. In 1653, Edmund Grant, Irish Papist, forfeited Polerone (a castle, a house, and a church) 423 ac. 2 r. 24 p., and part of Ballaghgevan, (a subdivision of Dournane), 58 ac. 3 r. 32 p. The neighbouring townlands are :

Middlequarter.—Irish name, *Carhoo-lawizh, i.e.* Quarter of the Lár, or Middle.

Riverquarter.—Irish, *Carhoo-na-hown, i.e.* Quarter of the Abha, or river.

Farrenavaroon.—That is, Baron's Land.

Nicholastown.—Irish name, *Bollia-Niclawsh.*

Clogga.—Irish speakers call it *Clugga*, in the nom. case, and *na Clugee* in the gen. ; but its meaning is unknown. Part of the townland is called Kyleavaroon, or Baron's Wood, which itself has a subdivision called Clooneen (the little lawn).

Mooncoin.—In Irish, *Mooin-choyne.*[2] Meaning unknown.

Dournane.

There was a castle here in former times, where the village pump is now. Nothing is known of its history except that it belonged to the Ormond family.

Much has been said and written in explanation of the name of this townland. The name is generally supposed to be derived from an Irish word dúr, meaning stubborn, and to have been given to the townland on account of the obstinate, intractable disposition of its inhabitants in centuries long past. This derivation, however, is entirely devoid of foundation, as its upholders might have discovered, if they had only taken the trouble to compare the present corrupt form of the name with the various and more correct forms which it assumes in mediæval documents.

The true Irish orthography of Dournane is Dún-fionáin, pronounced *Dhooninawn*, but now corrupted into *Dhoorinawn* or *Dhoornawn*, by the substitution, often met with in Irish place names, of the liquid *r* for the liquid *n*. The explanation of Dun-Fhionain presents no difficulty. Dun signifies a fort, and

[1] *Kilk. Archaeol. Journal*, Jan. 1865.

[2] There is a field called "the Coyn," beside the castle of Watercastle, near Durrow, Queen's Co.

Fionan was a very common personal name in ancient Ireland. Dun-Fhionain, now, by corruption, Dournane, signifies, therefore, Fionan's Fort. There is now no trace of the *Dun*, but there can be little doubt that, several centuries ago, its site was utilized for the erection of the castle of Dournane. We find the following references to this townland in ancient records :

1356. The King issues a mandate relative to 1½ carucates of land in *Donnfynan*, held by Nicholas fitz John Power, and, after him, by his brother, John Power of the Earl of Ormond's manor of Polroan.[1]

1389. The King committed to Thomas fitz Nicholas Power, custody of 1 messuage and 1 carucate of land, which belonged to the said Thomas in *Dunfynan*, in the County Kilkenny.[2]

1641. The Earl of Ormond was returned as tenant of the manor of Grenagh, otherwise Dunbrin, and of *Downenan*, Powlerowan, and other lands, in the Barony of Iverk.

1655-7. In the Down Survey Books, the Earl of Ormond is entered as proprietor of Luffiney and Lickettstown, Glengrante, *Donane* (a castle and cabins), part of Ballaghgevan, (now Ballygavan, in Irish *Bollee-hyăvawn*, a subdivision of Dournane), and Cloggath, all in the parish of Portnescully, (which parish is here made to include the civil parishes of both Portnescully and Pollrone.)

Ballybrassel.—In Irish *Bollee-vrassil* (Baile Ui Bhreasail), *i.e.* O'Brassel's Town.

Grange Castle.

Grange Castle, in the village of the same name, was a square keep, roughly built. Three sides of it still remain to a height of about 25 ft. The ground storey was covered overhead by a strong stone and mortar arch, most of which has been broken away. The walls are 5½ ft. thick. This castle appears to be of considerable antiquity. In the 16th century and early part of the 17th, it was occupied by the Walshs. Its last occupant was one Fripps.[3]

The Walshs of Grange Castle.

Pierce or Peter Walsh, otherwise Brennagh, of Grange castle, stood high in the favour of the Crown. He had a pardon on the 26th Nov., 1549, and again on May 8th, 1553. In Feb., 1550-1, he had a lease, for 21 years, of Courtnaboulia, near Callan, parcel of the possessions of Adam Tobyn, attainted.

[1] *Pat. Rolls.*
[2] *Ibid.*
[3] *Tradition.*

1562 (Dec. 6th). A royal grant was made "to Peter Walsh of Grange, Co. Kilkenny, gent., of the site of the abbey of Wony [or Owney, now Abington], county Limerick; and the lands and rectories of Wony, county Limerick; with others in counties Kerry, Tipperary and Carlow, &c. To hold in fee farm for ever, by service of a twentieth part of a Knight's fee, at a rent of £53 2s. 3d." [1]

He seems not to have enjoyed peaceable possession of the Abbey lands, for a time, as there was a petition presented, in 1565, by "Piers Walshe of the Grange, Co. Kilkenny, to the Privy Council, for pardon of the arrearages of three years' rent of the abbey of Owney, as Donald O'Mulryan, clk., with the assistance of Sir John of Desmond has kept him out of possession." [2] In 1570-1 pardon was granted to "Peter Walsh of Grange, County Kilkenny, late Sheriff of the County Limerick." [3] About this period "his landes houlden of the mannour of the Grannagh" were estimated at 40 marks (£26 13s. 4d.)

He died Aug. 20th, 1575, and was most probably buried in Pollrone, under the ancient Brennach tomb there, as already stated.

Edmund Walsh of Owney, Pierce's son and heir, had livery, June 17th, 1596. He was knighted soon after. He died, July 2nd, 1618, and is buried in the Abbey of Abington, where his monument may still be seen. By his wife, Ellis Grace, who survived him, he had a son and heir,

John Walsh, of Owney, who married Margaret O'Mulryan. He died May 10th, 1635, and is also buried in Abington Abbey.

Captain Pierce Walsh, John's son and heir, who married Margaret Hurley, forfeited all his estates, as an Irish Papist, under Cromwell, in 1653. His property in Iverke, according to the Down Survey, consisted of the townlands of Grange, Nicholastown, and Afada, now Silverspring.

Killaspick.

Killaspick, or the Bishop's Church, stands in ruins, in the townland of Grange, close to Grange village. Its length was about 45 ft. and breadth about 24 ft. The walls, which were about 2½ ft. thick, are now gone to the foundation, except the west gable. The church and graveyard were formerly enclosed by a circular earthen rampart, defended by a fosse; but fosse and rampart, as well as the graveyard itself, have been levelled and almost obliterated. The ancient holy water stoup, a rough field-stone, with circular bowl 3 or 4 inches deep and 1 ft. in diameter, lies a little to the north-west, on the fence of the church field.

[1] *Fiants* of Eliz.
[2] *Ibid.*
[3] *Ibid.*

Tradition does not hand down the name of the Bishop after whom Killaspick (Cill Easpuic) is called. The field in which the church is situate is called *Gorrăchăn-Thowmple*, which represents the Irish Garrdha Achaidh an Tiompuill, *i.e.* Achanthowmple Field. Inasmuch as Achadh and Garrdha both signify a field, the present name must be regarded as tautological. A well one field from the church is called *Thubberakillaspick*, or Killaspick Well.

Silverspring.—In Irish this townland is called *Nŏchfoddha i.e.* An Aith Fada, or the Long Ford. In the *Fiants* of Queen Elizabeth's reign, it is sometimes called Affady and sometimes Longford. There are here three very fine wells, within a few perches of each other, in a field to the left of the road from Mooncoin to Nicholastown. They spring up through a vein of whitish, bright-coloured sand, which imparts a peculiar silvery transparency to their waters; and, hence, their modern designation of the Silver Springs, which, under the singular form, has now become the name of the townland of An Aith Fada. One of these wells is holy; it is called *Tubberavzheedha*, *i.e.* Tiobarai Bhrighde, or St. Bridget's Well. There is another holy well, in Silverspring, on the right of the avenue from Silverspring House to the lodge gate; it is now much damaged; its name is "St. Patrick's Well."

Ballytarsney.

There are no remains of the ancient parish church of Ballytarsney, save the foundations of part of the south wall. This church must have been very small. It was dedicated to the Blessed Virgin under the title of her Nativity (Sept. 8). About the year 1300 a gentleman named Wodelok (Woodlock) was the lay patron of the church of Balytarsyn in the Deanery of Querk.[1] The oldest of the monuments here commemorates Edmund Grant of Kilmogue, who died Nov. 26th, 1751, aged 67 years. No holy well.

In Irish Ballytarsney is called *Bollia-hawrsna*, that is, the townland across or athwart, or the cross townland. Close to Ballytarsney village there is a tract of 12 acres called *Bawnacushlawn*, i.e. the castle field. No trace of the castle is now visible. Ballytarsney belonged to the Earls of Ormond in the 16th and 17th centuries.

Kilcraggan.

Called in Irish *Kill-craggawin*, the Church of the Rocky Land (Creagán). The church has been destroyed, probably for many centuries. The graveyard is still

[1] *Red Book of Ossory.*

pointed out partly in a field of Richard Phelan's, and partly in the *Crochteen*, at Mr. O'Halloran's house. The church itself stood in the Crochteen. There is no holy well, nor tradition of a patron saint. Mr. O'Halloran's house is said to have been built, about 1690, by a Cromwellian family named Whitby. It was remodelled about 1850, when a third or top storey was taken down. Kilcraggan castle adjoined it on the north, extending thence, across a car-way, into Richard Phelan's land. This castle belonged to the Walshs in former times.

A fragment, apparently of a wayside cross, was removed from Kilcraggan to Thinvane House, near Carrick-on-Suir, by the Briscoes, several years ago. It has a shield in front charged with the armorial bearings of the Leonard family, viz., *three piles in chief*, and around it the following inscription in raised Roman capitals :

ORA . VIATOR . PRO . STEPHANO . LY . . . . . .

Translation.—Thou, who passest by, pray for Stephen Ly[nard].

One of the sides shows a nicely-wrought I. H. S., beneath which, in raised Old English lettering, is "Anno Dí," with the date, 1622.

John Leonard, Irish Papist, forfeited Waddingstown, Ballinlough, Ballynacur, and parts of Aglish and Portnahully, in 1653. As the Leonard family had no connection wth Kilcraggan, the inscribed fragment above must have been removed hither from some other part of Mooncoin parish.

The Walshs of Kilgraggan.

Their ancestor, John fitz William fitz Adam Walsh, descended from the Walshs of the Mountain, held lands, valued at £6, of the manor of Grannagh, about the year 1565. His son, "William fitz John Brenagh *alias* Walsh of Kilkregaine, gentleman," was pardoned in 1566 and 1577. William's son, "John fitz William of Kilcregane, gent.," was pardoned, May 29th, 1601 ; was one of the Constables of the Barony of Iverk, in 1608 ; and died, as his monument at Rathkieran testifies, on the 23rd Dec., 1636. During his occupation of Kilcraggan castle, a curious incident occurred here, which is described as follows by the Rev. Barnaby Kearney, S.J., in a letter addressed to Rome, to the Most Rev. Dr. Lombard, Archbishop of Armagh, and bearing date Oct. 4th, 1606 :

"There is a person here who was formerly a sea captain and pirate, named Serment, who was made an official (quem Sherife vocant), in County Kilkenny, who came to John of Kilcregan's house, four miles from Waterford, where there was a portable altar, given him by my brother ; and as Serment was a heretic, they hid the altar under the bed in which he slept. He spent a most uncomfortable night, dreaming that he saw a cross erected, which on his approach always receded, and he was tortured

the whole night through, pursuing the flying cross. When taking leave of his host in the morning, he thanked him, but said he would not sleep in that bed again on any account. Some one tried to exhort him to the veneration of the Cross and the Catholic faith, but he departed obstinate." [1]

By his wife, Elizabeth, or Isabella, daughter of Garret fitz Thomas Fitz Gerald, of Burnchurch, John of Kilcraggan left, at his death, eight children, all of whom, with one exception, were then married, viz., (1) William, his eldest son and heir, of whom presently; (2) Richard, married to Cicily Comerford fitz Patrick, of Graig, Co. Tipperary; (3) Garret, married to Cicily, daughter of Alderman William Shee, of Kilkenny; (4) James, unmarried; (5) Thomas, married to Ellen Hackett; (6) Margaret, married to Laurence Power, of Knocktopher, gent.; (7) Joane, married to Richard Butler, of Co. Tipperary, gent.; and (8) Ellinor, married to Jeffry Power, of Knocktopher, gent.[2]

William, the eldest son, married Mary, daughter of Alderman John Rothe, of Kilkenny, and must have died soon after his father.

Richard, son or brother of the preceding, forfeited Kilcraggan, under Cromwell, in 1653, and was transplanted to Connaught the following year.

John Walsh, Esq., described as of Kilcraggan, was outlawed and attainted by the Williamite party, April 20th, 1691. We have no further references to any members of this family.

Tubrid.

Its Irish name is Tiobraid, which is here pronounced *Tiubb-a-rid*. It signifies a Well. The Parish Church of Tubrid was very small. Parts of the east gable and north side-wall still remain to a height of 6 ft.; they are about 2½ ft. thick, and are certainly very ancient. The only inscribed stone in the graveyard bears the name of Mathew Duggan, and the year 1787. The patron saint of the church is forgotten by the people. In the records of the Diocese, St Killocus, *i.e.* Ceallach, is made the patron, and his feast day is assigned to April 13th.

The great well to which the name of Tiobraid properly belongs, is about 150 yds. west of the church. It was formerly a holy well, but has ceased to be regarded as such for many years.

Barrabehy.—The castle of Barrabehy stood close to Barrabehy village, in the place called "the high woods:" but there is not the slightest vestige of it now. John Walsh, of Barrabehy, gent., son and heir of William Walsh, of same, gent., died June 12th, 1635, and was buried in Tubrid. William, his son, born in 1607,

[1] *Irish Eccl. Record*, Feb. 1874.
[2] Funeral Entry, Ulster's Office.

succeeded to the family estate, forfeited under Cromwell, and was transplanted to Connaught in 1654.

The Irish sound of Barrabehy is *Bawr-ă-bĕhă*. The name signifies the Hill of the Birch. Knockanure, *i.e.* Cnoc-an-iubair (local pronunciation, *Knuckan-youzh*), Hill of the Yew-tree, is the next townland to Barrabehy.

Barnacole.—The correct name of this townland is Barna-nicole, *i.e.* Nicholas's Gap. Barnanicole was the residence, for several generations, of a highly respectable branch of the Datons of Kildaton. An Irish couplet handed down in the locality, and repeated to the present writer by an aged native, extols Barnanicole as a nursery of priests, of whom some, owing to their superior virtue and learning, were even raised to the Episcopal dignity. This would clearly suggest that Dr. William Daton, Bishop of Ossory, was brought up here. The last of the Barnanicole family, Kathaleen Daton, married a namesake of her own, Philip Daton, or Dalton, of the Co. Waterford, in 1782, and died at an advanced age about 1835. Her daughter, Mary, married Thomas Daniel, or O'Donnell, of Templeorum, whose son, Thomas, was father of Mr. Thomas O'Donnell, now of Barnanicole.

Cashel.—The stone-built rath or fort, from which the townland of Cashel (formerly Cashel-Farrel) derived its name, is still in good preservation. It is situated on the high ground near Licawn village. Part of Cashel, adjoining Tobernabrone, is called Tubberafauna, (well of the slope), from a well here formerly accounted holy, but now quite neglected.

Arderra.

In Irish this parish is called *Awrdhĭzhă* (accent on first syllable), which exactly represents the Irish word Ardrye, a hilly or elevated piece of land. There was a very ancient church here at "the pond," one field north-east of Arderra village, but it was entirely destroyed long before any one now living can remember. Though the parish is called Arderra by the Ordnance Survey authorities, it is never mentioned under this name in any of the old lists of Ossory churches.

Arderra castle stood on the outskirts of the village of Arderra, to the west, till about 1820, when it was accidentally burned down; it was razed to the ground soon after. It is commonly remembered as "Porter's castle," from a family of the Porters who occupied it in the 18th century. The townland and castle belonged to Colonel Hoyle Walsh, second son of Walter Walsh, Esq., of Castlehale, in the middle of the 17th century. Colonel Walsh forfeited under Cromwell, but his estate was afterwards restored to him. Thomas Walsh of Arderra was banished to Connaught in 1654.

Rathkieran.

It is called, in Irish, *Raw-Cheerawin* (Rath Ciaráin), that is, St. Kieran's Rath. According to some *Annals* in the British Museum (Landsdowne, 418), Donnail O'Fogertach, Bishop of Ossory and Coarb of Ciaran, rested in peace, in a good old age, at Rathkieran, on the 8th May, 1178. The Catholic church of Rathkieran, dedicated to St. Kieran of Saighir, no longer remains. It appears to have been substantially identical with the Protestant church of Rathkieran, "rebuilt" in 1727 and taken down about the year 1880. The oldest monument here is a broken slab, formerly embedded in the church floor; it has a raised cross down the centre, to the right of which is a shield with the Walsh coat of arms, the *chevron* being charged with *six mullets* for difference, and over all the name WALSHE; to the left of the cross is another shield with the Fitzgerald coat of arms, and over it the name GERALD. Beneath the base of the cross are the words MEMENTO MORI. The inscription, in raised Old English letters, running round the edge, is:

Hic jacet Johan[n]es Walshe de Kilkregane generosus q̄ obiit 23 die Decembris 1636, et Esabella fith Gerald uror ei⁹ q^e obiit Ja[n]uarii 163—.

Quisquis eris q^i tran[sie]ris, sta, perlege, plora,
Su[m] quod eris fuera[m]q^e quod es, pro me precor ora.

The following inscriptions occur on monuments in the graveyard:

(1.) "This stone was erected by James Purcell of Poulrone in memory of the Revd. Peter Headen, Parish Priest of Mooncoin, who depd. this life May 6th 1790 agd. 66 yrs."

(2.) "Here Lye ye Bodyes of Michl. Purcell Late of Kilkenny and of Bridget Purcell alias Duigin his wife, she departed this Life July ye 28th 1750 aged 65 years & he November the 25th 1750 aged 70. Their son John depd. June 5th 1781 aged 70 years. Also Esther Purcell alias Cuddy depd. Apr. ye 5th 1800 aged 75 years. Here lieth the Body of the Revd. James Purcell, Parish Priest of Rathkyran, son of the above Mr. Purcell, he depd. May 12th 1778 aged 71 years.

(3.) "Here Lyeth the Body of the Revd. Nicholas Hart, Parish Priest of Rathkyran, who Departed this life April 26th 1799 aged 49. Requiescat in pace.

(4.) "Beneath this tomb are deposited the remains of the Revd. Richard Brenan, late of Ashgrove . . . . he slept in the Lord on the 18th of April in the year of our Redemption 1815 and of his age 37. May he rest in peace."

A large altar-tomb has, at the top, the Ormond coat of arms viz., *Or, a chief indented, impaling gu. three covered cups;* and the following much obliterated inscription:

(5.) "Here lieth the body of Mr. Theobald Butler who departed this life March 1st 1729 aged . . . years. Also the body of his wife Anastatia Butler alias Dalton who departed April 7th 172 . .

aged . . . years. Mrs. Mary Butler alias Devereux departed Feby. 17th 1734 aged 42 years. Mr. Mathias Butler departed March 10th 1734 aged 8 years. The Rev. Father William Butler departed Oct 6th 1741 aged 54 years. Mr. Richard Butler departed May 30th 1756 aged 67 years. Mr. Laurence Butler departed July . . . 17 . . . aged . . . . years. Mr. Theobald Butler departed July . . . 175 . . aged 77 years. Also the body of Mary Grace, Jane Grace, Redm. Joseph Grace, who died in their infancy, 1760. Marcus Shee, son of the underneath James died November the 29th 1783 aged 75 years. Elin Shee alias Butler dyed . . . . . aged 77. Mr. James Shee . . . . . he dyed . . . 17 . . aged 44 years."

At the head of the same grave marked by the preceding tomb, is an upright stone inscribed :

(6.) "Ellanor Shee alias Deane, wife of Marcus Shee died 1793 ; Elizabeth Shee her daughter died 22nd Jany. 1814 ; also the body of Edward Shee of Ullid who departed this life July the 28th 1816 aged 82 years."

The former of these two last monuments commemorates the Butlers of Old Luffany, an important Catholic family in the 18th century. The Father Butler here mentioned was P.P. Slieverue and Glenmore. The last of the family was a Fanny Butler, who succeeded to the ancestral property, viz., the middle interest of Luffany, Ballygorey, Rochestown, Windy House and Castlebanny. She married, first, a Mr. Delahunty ; and secondly, a Mr. James Fanning, of Waterford. Having no issue, her money and landed interest were bequeathed by herself and her husband, Mr. Fanning, about 1775, for Catholic Charities in the City of Waterford and, it would seem, for the relief of the poor of the townlands which she had held in County Kilkenny. The bequest having being withheld for many years by the English Court of Chancery, and having mounted up, in the meantime, to £31,514, was recovered in 1842 by the Protestant Bishop of Waterford, Sir John Newport, and Sir Henry Denny. It is now the well known Fanning Charity of Waterford.

Other inscriptions here are :

(7.) " + This is the burying place of Edmund Fowlow of portnascoly, farmer, wherein lieth the Decd. part of his family." [About 1720].

(8.) "Erected by Barry Drew Esqr. in memory of John Drew Esq. of Ballinlough who depd. Novr. the 25th 1741 aged 81 years. Also Margt. his wife depd. Jany. the 1st 1725 aged 48 years. William Drew Esqr. of Drews Barron depd. this life Novr. the 7th 1735 aged 46 years. Also John Drew Esq. departed this life the 5th of Novr. 1756 aged 26 years. Also Barry Mathews of Miltown nephew to Barry Drew of Whitehall, Esq. who departed this life the 4th of March 1842, aged 87 years. Inscribed to his memory by Henry L. Sheffield."

John Drew, the elder, here mentioned, was, although a Protestant, one of the securities of Father Patrick Brophy, P.P. Mooncoin, in 1704.

The Rectory of Rathkieran was impropriate in the Dean and Chapter of St. Canice's Cathedral, in the 13th and following centuries ; the right of presentation to the Vicarage rested with the Bishops of the Diocese.[1]

[1] *Red Book of Ossory.*

Rathkieran, Filbuckstown, Waddingstown, Farrenmacedmund, and Balinlough otherwise Blundelsland, were ancient See-lands of the Bishopric of Ossory. Hence it is very probable that Rathkieran was itself an Episcopal See in early times, till it was sunk in the present Diocese of Ossory by the Synod of Rathbreasail in 1118. The amalgamation of the See of Rathkieran with the See of Ossory, also meant the amalgamation of the temporalities of the former with those of the latter. From the fact that Domhnall O'Fogarty died at Rathkieran in 1178 it cannot be argued that the See of Ossory was here at this date. The reasonable conclusion to be drawn from it is merely that this Bishop's last sickness and death occurred while he was staying at his residence on the See-lands at Rathkieran. As he had other See-lands in different parts of the Diocese, so also had he, at the time, various other residences.

About 200 yds. north-east of Rathkieran graveyard, in the townland of Waddingstown (*Bollia-vŏddhăn*), is a rocky, *rath*-crowned hill called "the Corrig," where the monks originally attached to Rathkieran church are said to have had their residence. The Corrig is also called *Corrig-Bolliavoddhan, i.e.* Waddingstown Rock.

In the same townland of Waddingstown, otherwise Ashgrove, on the bounds of Rathkieran, there are five or six fields called *Killeenasaloge*, or the Little Church of the Sallows. As Killeenasaloge is all boggy, and could never have been the site of a church, it is very probable that the Killeen from which it is named, stood within a partly dismantled *rath* about 60 yds. to the west of it, in the townland of Rathkieran, and a few hundred yards to the north-west of Rathkieran churchyard. There is a well in Killeenasaloge called *Killeenasaloge Well*; it is not accounted holy.

The well near Rathkieran, marked "Tober Kieran" on the Ordnance Map, is now known only as the *Grove Well*. It is not remembered as having been holy, or as having any connection with St. Kieran. All the people in the locality are agreed that *Tubberkeerawn*, or St. Kieran's holy well, was in Mr. Comerford's field, to the south of Rathkieran churchyard, beside the public road leading to Ballinlough. This well has been destroyed.

Filbuckstown.—The Irish pronunciation of this name is *Bollia-Fliubbŭck, i.e.* Baile-Filibóc, the Town of Philibŏc or Little Philip. The christian names Andrŏc (little Andrew), Peerŏc (little Pierce), and Sheeumŏc (little James), also enter into the composition of Co. Kilkenny townland denominations.

Ballynamountain.—Irish sound: *Bollia-na-mountawin* (Baile na Móinteáin), Town of the Little Bog.

Ballincurra.—Also called Ballynacur. Irish form: Baile an Churraig, Town of the Moor.

Portnascully.

Irish speakers call it *Purtnascullia* and sometimes *Purtnascawlia ;* but the meaning of the name, under either form, is not clear. *Port*, the first part of the word, presents no difficulty. In local names, it signifies, according to Dr. Joyce, (1) a bank or landing place, a harbour, port, or haven ; (2) a fortress or military station, a royal fort, a chieftain's residence. In the second sense here mentioned *port* certainly enters into the composition of the word Portnascully ; for Portnascully Rath—which gives name to the townland—with its immense circuit, fosse deep and wide, and lofty protecting citadel, is one of the finest and best preserved specimens of ancient *earthen fortifications*, or *ports*, that our Diocese can boast of.

In the *Red Book of Ossory*, Portnascully appears as Polnescoly, Polscoly, Polscoull, Polscolie, and Portscholl.

The " chapel of the castle of Polsculi," together with Polsculi parish, and the tithes of Polsculi mill, was appropriated to the Nunnery of Kilkilliheen, by David fitz Milo, Baron of Overke, about the year 1240.

The Parish Church of Portnascully, identical, it is to be presumed, with the " chapel of the castle " there, consisted of nave and chancel, the former of which has been entirely destroyed. The chancel is 23 ft. long, externally, and 16 ft. 3 in. wide, internally, the walls being 2 ft. 8 in. thick. The window in the east gable is about 4½ ft. high, very narrow, and framed with cut-stone ; it is now much injured. The choir-arch, still perfect, is very low, and framed with chiselled stone. This church is evidently very old.

The graveyard has many inscribed head-stones, but none of them ancient. Beside the graveyard stile is the ancient holy water stoup, a large rough rock with artificial basin.

The Feast of the Assumption of the Blessed Virgin is the patron day of Portnascully.

A plot of land at Mr. Fielding's house in Portnascully is called *Thee-moore*, or the Big House ; and in it are *Corrigatheemoore* and *Tubberatheemoore*.

There is a holy well called *Thibbernakilla*, or the Church Well, in the neighbouring townland of Ballygorey. It is still frequented, for devotional purposes, by the people. Some connect St. Patrick with this well, and say that certain marks on a stone beside it are the imprint of his knees. On the Ordnance Map the well appears as " Thubbernakill " and is incorrectly located in the townland of Portnascully.

Curluddy.

The Castle of Curluddy was well and strongly built, and, though roofless, is

fairly perfect. It is divided by *two* stone arches, one over the second storey, the other over the fourth. There are five storeys in all. A long, narrow passage in the thickness of the wall over the first stone arch is known as "Phil Harvey's bed." This castle belonged to the Grants till Cromwell's time, when it was granted to one of the Usurper's followers named Jackson. Its situation, not on level ground, but on the *sloping side* of a hill, is very unusual. There is no trace of any enclosing wall or fosse. The land all around Curluddy castle and street is hilly and rocky. The glen underneath the castle was a marsh in living memory: it is said that an arm of the Suir ran through it of old, though this statement appears to be incredible. There is a well near the castle called *Tubberageelish*.

The Irish sound of Curluddy is *Curluddha*. O'Donovan's explanation of the name, *i.e.* Corr Lodha, round hill of the mire, is the only one forthcoming.

The Grants of Iverk.

Peter Grant, apparently chief of his name in the Barony of Iverk, died in 1510, and is buried in St. Canice's Cathedral.

About the year 1560, three members of this family held lands, by Knight service, of the manor of Grannagh, viz.:

James Grant,	whose lands were	valued at	£20.
Thomas Grant,	,,	,,	£15.
Edmund Grant,	,,	,,	£8.

James Grant above was very probably the owner of Curluddy Castle, which was the seat of the chief branch of the family. On the 6th May, 1601, pardons were granted to Richard Graunte fitz David, gent., of Corloddy, and to Richard Graunte fitz Richard, gent., of Ballypillekog (*i.e.* Filbuckstown). Richard Grant of Corluddy and Walter Grant of Portnehully were Constables of the Barony of Iverk, in 1608. In 1611, Richard Grant, gent., of Corladuffe (Corluddy) was brought under the notice of the Government, as a harbourer of the popish priest, Sir John Madden.

The next most important branch of the Grants was seated at Ballinaboley castle, in the parish of Kilmacow. Thomas Grant, of Ballenebole, horseman, was pardoned, Feb. 12th, 1548-9. James Grant of Ballynebolie, and Arlond Grant, of Ballyneboly, were pardoned in 1587. James Grant fitz Thomas, of Ballinabooly gent., pardoned, Nov. 16th, 1602, died in 1615, leaving David Grant, his son and heir, then 31 years of age. The said David died in 1628, leaving by his widow, Ellen fitz Nicholas, a son and heir, Thomas, then 22 years of age, and twelve other children.

During the Cromwellian confiscations, in 1653, David Grant, of Curluddy

castle, forfeited Corlody, Portnascully, Fulbeckstown, Teghmone (*i.e.* Tiermore), about half of Dungolagh, and part of Rathkeran; Thomas Grant forfeited the townland and castle of Ballinabooly; Richard Grant forfeited portions of Aglish and Portnahully; and Edmund Grant forfeited Pollrone and Ballygavan (part of Dournane.)

Among those transplanted to Connaught in 1654 were David Grant, of Curlodie, Edmund Grant of Pollrone, Edmund Grant of Dunguoly, and Thomas Grant and Ellen Grant (his mother ?), both of Ballinabooly.

Walter Grant, Esq., who is described as of Curlody, was outlawed and attainted by the Williamites, in 1691.

The Irish of Grant is Gruinn, pronounced *Groonth*, also Gruinneach, pronounced *Groonthach*.

Luffany.

In Irish Luffany is called *Lŭchinia* and *Lĕchinia* (three syllables) *i.e.* [an] Leacaine, the wet land. The Butlers, whose monument may be seen at Rathkieran,[1] lived in Old Luffany. In their time there were but seven dwelling-houses in the whole townland of Luffany, viz., their own house in Old Luffany, and six others in the present village of Luffany. Most Rev. Dr. Walsh, Bishop of Ossory, was born in this village, in 1791.

Ballygorey.—Irish pronunciation, *Bollee-gooara*, *i.e.*, O'Guaire's Town. The holy well called Thibbernakilla is in this townland.[2]

Cussawna.—*i.e.*, Corránach, full of paths.

Glengrant.—*Glaoun-a-Ghroontha* (Gleann a' Gruintaigh), Grant's Glen.

Licketstown.—Called in Irish *Bollia-nic-ee-ŏddha* (accent on second last syllable), a corruption of *Bollia-lic-ee-oddha*, *i.e.* Baile a' Liceadaigh, the town of [some one bearing the English surname] Licket.

Aglish.

In Irish, Eaglais, that is, the Church. The Parish Church of Aglish, dedicated to the Blessed Virgin, under the title of her Purification, stood in the village of Aglish, partly on a piece of commonage called the *Rillig* (*i.e.* the graveyard). Only its foundations may now be traced. They show it to have been 25½ ft. long, internally, and 14 ft. 8 in. wide, the walls having been 3 ft. 2 in. thick. The graveyard, or Rillig, long obsolete, has been encroached upon, part of it being now

[1] See pp. 158-9, *supra*.
[2] See p. 161, *supra*.

under tillage, and part occupied by the houses of the village. There is no holy well.

In the *Red Book of Ossory*, the church of Aglish appears as Balymartyn, Ballymartyn, and Balinmartyn, *i.e.* Martin's Town. It sometimes appears as Aglishmartin, in 17th century records. There is a townland in Aglish parish still called Curraghmartin, or Martin's Moor. The Martin from whom these denominations had their origin, was, presumably, not *St.* Martin.

There was a castle in Aglish in 1653, in which year the townland was held, in fee, by John Leonard, David Ennos, Thomas Walsh and Richard Grant, Irish Papists, and the Earl of Ormond.

PORTNAHULLY.—According to O'Donovan its Irish form is Port na hoilge, Bánk of the Rock.

MOUNTNEILL.—Its Irish name is Baile Salach (dirty town), which the people here pronounce *Bollia-slŏch*.

MASS-STATIONS AND CHAPELS.

MOONCOIN.—In the Penal times Mass used to be said at *Closhatoggarth*, the Priest's Trench, on the road from Dournane to Pollrone church; also, at the Mass Bush, opposite the late James Fowley's house, at the cross-roads of Arderra.

The first chapel built in this district, since the Reformation, stood in Ballytarsna, in a three-cornered field called the *Corracaleen*. It was a thatched chapel. It was at one time burned down by Whitby of Kilcraggan, a frantic bigot; but was again repaired by the people. Having been in use for about a century, Corracaleen chapel was abandoned in 1802. The late chapel of Mooncoin was then erected in its place by the Rev. John Fitzpatrick, P.P.; and this, in turn, gave place to the present parish church of Mooncoin, built by the Very Rev. Canon Walsh, P.P., in 1869.

CARRIGEEN.—The first chapel of Carrigeen probably dates from about the year 1700. It was rebuilt in 1801, by Father John Fitzpatrick, P.P., as appears from the following inscription on a slab over the entrance door: "This Chapel was Rebuilt by a General Subscription. A.D. 1801. Rev. J. F. Pk., P.P." It was again rebuilt, almost from the foundation, by Father Phelan, P.P., in 1893, when a new slab was inserted in the wall with this inscription: "This Church was rebuilt by public subscription, A.D. 1893. Rev. Patrick Phelan P.P."

Within the church are two mural slabs commemorating Revds. W. Walsh and J. Aylward, Parish Priests. There is also a monument marking the grave of the Rev. Stephen Walsh, P.P. of Corofin, Co. Clare, who died June 27th, 1863, in his 70th year. The latter Father Walsh was born in Glengrant; was affiliated into

the Killaloe Diocese after his ordination ; and served as C.C. in Kilrush, whence he was promoted to the pastoral charge of Corofin in 1833.

A quarter of a mile north of Carrigeen chapel, on the road side, in a field of John Walsh's in Clasherou, there was formerly an untilled plot round which clung holy memories. Its name was *Crochteen na podiareen*, that is, the Field of the Rosary Beads. Here the faithful used to congregate for the recital of the Rosary, on Sundays, in the Penal days, whenever local bigotry barred the door of the old chapel of Carrigeen, as it sometimes did, against them.

KILLENASPICK.—There have been three chapels within the present chapel yard of Killenaspick, viz. : (1) the old thatched chapel built probably in the second half of the 18th century ; (2) the late chapel built by Father John Fitzpatrick, P.P., during the first years of the 19th century ; and (3) the present chapel built by Canon Walsh, P.P. in 1866. Previous to the erection of a chapel here Mass was said immediately outside the present chapel yard, at a spot called *Bosheen-an-Afferin*, the Bosheen of the Mass. A Mass-path leading to the chapel from Knocknanure and Barrabehy, now passes by this spot.

CHALICES.

The following inscriptions occur on the chalices in use in this parish :

(*a*) "Jacobus Mottley, Prebend⁹. Clo[n]iensis, 1746.
(*b*) "Messire Charles M'Dermott, Pretre du Diocese d'Elphin. 1777.
(*c*) "This Chalice belongs exclusively to the Parish of Mooncoine, A.D. 1795.
(*d*) "This Chalice belongs to the Parish of Carrigeen in the Diocese of Ossory & Barony of Iverk, 1791."
(*e*) "For the sole use of Carageen chapel. 1835."

PARISH PRIESTS.

REV. JOHN GRANT was Vicar—which in his case meant P.P.—of Fiddown, that is, of Templeorum parish, in 1669. In 1682, and later, he had pastoral charge of Mooncoin as well as of Templeorum, as appears from the Ossory Wills, in the Public Record Office, Dublin. Thus in the will of John Grant of Clonmore (in Mooncoin parish), dated April 28th, 1682, we find the following :

"Imprimis I leave to my ghostly father Jon. Grant twenty shillings sterg. ; Item. I leave to Richard Elliot of Clonmore, twenty shillings ster. ; Item. I leave to father John Howling" [amount not specified].

In the will of Ellen Grant of Clonmore, widow of the above John Grant, dated June 9th, 1682, is the passage :

"Item. I leave unto Father John Grant the parish priest of Clonmore thirty shillings as a legacy."

In the will of James Daton, of Garrynarehy (in Templeorum parish), dated May 4th, 1684, the testator directs :

"Item. I doe leave to my parish priest father John Grant the sum of fifteen shillings, and to my Reverend cousin fathr. Wm. Daton the sum of twenty shillings as a spiritual legacy."

The will of William Ryan of Cashelfarrell, now Cashel (in Mooncoin parish). April 8th, 1685, is witnessed by "John Graunt P" [riest].

After Father Grant's death, Mooncoin and Templeorum became distinct parishes.

Rev. Patrick Brophy, born 1662, and ordained at Garryricken in 1685, was P.P. Mooncoin in 1704. Among the municipal documents in the Tholsel. Kilkenny, is one relating to Father Brophy ; it is endorsed :—"A certificate of the good behavier of Patt: Brophy, a popish priest, from the Citty of Antwerpe," and runs as follows when translated from the original Latin :—

"We the Consuls, Senators, and Council of the City of Antwerp, to all who shall see these, greeting. We make known and attest that the Revd. Mr. Patrick Brofy, an Irishman and Secular priest, lived in this city from July 20th 1690 to the 3rd April this present year, and that he always showed himself peaceable, modest and submissive to his superiors, that he never intermeddled in the military or political rule of these Provinces, or ever undertook anything to the prejudice of his royal Majesty or his confederates, which has come to our knowledge. In faith of which we have ordered these to be signed by the Council and our below written sworn Secretary, and to be confirmed by the seal *ad causas* of the city of Antwerp, the 7th day of July in the year of our Lord one thousand six hundred and ninety two.

V. D. de Vatckeniss."

Father Brophy was still living Jan. 12th. 1711-12, when Thomas Prendergast of Garrygaug mentions him in his will.

Very Rev. James Carroll was Canon of Blackrath and P.P. of Rathkieran, that is, Mooncoin, towards the close of 1748, as appears from a document, a summary of whose contents has been given in Vol. I., pp. 155-56. He was still P.P., Rathkieran, Dec. 18th 1749, when he baptized Thomas Mallay, afterwards P.P. of Slieverue.

Very Rev. James Purcell also appears as P.P., Rathkieran, in the document, dating towards the close of 1748, just mentioned. From this it may be gathered that the pastoral charge of the parish was at this time in dispute. No particulars of this controversy have come down, but it is referred to by Dr. Burke, Bishop of Ossory, in the following note recording his appointment of Father Purcell to Mooncoin parish :—

"Nov. 5th, 1759. Rev. Mr. James Purcell is appointed P.P. of St. Kieran's of Rathkiran, with the five annexed parishes, if perchance he has not been already validly appointed, claim to the parish being, for many years, put forward, in virtue of Apostolic Letters, by the Rev. Mr. Charles Ryan, deceased at Dublin, Sept 5th, 1759."

Father Charles Ryan was C.C. St. Michael's, Dublin, in 1729. By his will,

dated from Dublin city, Aug. 5th, 1759, he left, among other bequests, a silver chalice for the use of St. Francis's chapel (Dublin).

Father Purcell became Canon of Killamery in 1768, and Chancellor in 1773. Having held peaceable and uncontested possession of Mooncoin parish for 18 years, he died at his house in Middle Quarter, May 12th, 1777, aged 71 years, and is buried in Rathkieran churchyard.

It is the constant tradition of his descendants that Michael Purcell, father of Rev. James Purcell, P.P. Mooncoin, was a native of Clougharinka, Muckalee ; and that, on his marriage with Bridget Duigin, he left the old home and settled down to business in Kilkenny city, where his children John and James were born. After death, his remains, with those of his wife, were, through filial affection, conveyed by Father Purcell from Kilkenny to Rathkieran and there interred by him in the same grave which he had marked out for himself, and in which he was afterwards laid to rest.

Father Purcell was succeeded in his house and farm in Middle Quarter, by his brother, John, whose son Michael, ancestor of the Purcells, now of Middle Quarter and Gaulstown, was grandfather of the Very Rev. John Purcell, P.P. Templeorum, and Rev. James Purcell, P.P. Dunnamaggan.

Very Rev. William Fitzpatrick, an Upper Ossory man, whose name is remembered by Irish speakers in Rosbercon as *An t-ahir Uillim 'ac Shee-arrha*, became P.P. Rosbercon, May 4th, 1759. In 1775 he was promoted to the Canonry of Killamery. He was translated from Rosbercon to Mooncoin, Aug. 26th, 1777. He died in Brownstown, in Rosbercon parish, and is buried in Rosbercon churchyard. His Register of Mooncoin, still preserved, is written in Latin, all the entries being made with great accuracy and care.

Very Rev. James Butler was ordained by Bishop O'Shaghnussy, August 2nd, 1747, and appears as C.C. Gowran in 1762. He became P.P. Rathdowney, June 16th, 1763 ; Canon of Blackrath in 1778 ; and was translated to Mooncoin Sept. 10th, 1783. He was again translated to Thomastown, Sept. 7th, 1787. His departure from Mooncoin was due to the opposition he met with here from a combination known as the Right Boys. Originally this society was started in Munster, its object being to prevent the payment of tithes to the ministers, and soon spread over all South Kilkenny. The withholding of dues from the priests was, after a little, made part of the society's programme ; and so warmly were its views on this subject taken up and so extensively practised in Mooncoin, that Father Butler, in despair of being able to cope with the difficulty, had to apply to Bishop Dunne for a translation to Thomastown, which parish had then happened to be vacant. He died in Thomastown, Aug. 22nd., 1809, aged 85, and is buried in the Catholic churchyard there.

Rev. Peter Hayden, called in Irish *An t-ahir Peeras O'Haedeen* (An t-Athair Piorras Ua h-Eidhéin), was ordained at Garrychreen, near Kilkenny, Feb. 23rd, 1771; was C.C. Slieverue from 1780 to Aug. 1784, and of St. Canice's from March 3rd, 1787 to 22nd Sept. following, when he was collated as P.P. to Mooncoin. By the exercise of zeal, prudence and patience, for which he was remarkable, he very soon remedied the disagreeable state of things that had arisen in Mooncoin, under Father Butler, and restored the cordial relations that had formerly existed there between the priests and the people. He died between Feb. 12th and April 22nd, 1793, aged 46 years, and is buried in Rathkieran. The date of his death, and his age, as given on the head-stone marking his grave, are incorrect.

Rev. Nicholas Hart was brother of the Rev. Peter Hart (died C.C. St. Mary's, Feb. 14th, 1797); nephew of Rev. Peter Crea or Cree, P.P. Kilmacow; uncle of Very Rev. William Hart, P.P. Freshford; and was born in Rathelough, Danesfort, in the year 1750. He was ordained June 13th, 1778; and, after his return from his studies on the Continent, served as C.C. Mooncoin from Oct. 1785 to Sept. 1787, and of Thomastown from Sept. 1787 to March or April 1793, when he was appointed P.P. Mooncoin, "loco Rev. Petri Hayden," deceased. He became Canon of Tascoffin in 1794; and died April 26th, 1799, aged 49. He is buried in Rathkieran. The late Most Rev. Dr. Walsh, Bishop of Ossory, himself a Mooncoin man, used to say that he never knew or heard of any P.P. of Mooncoin who was held in greater veneration by the parishioners than *An t-ahir Niclaus Cree*, that is, Father Nicholas Hart.

Rev. John Fitzpatrick was born in the Queen's Co., about 1758, and was a near relative of Rev. John Fitzpatrick, his contemporary as P.P., Slieverue and Glenmore. After his ordination, March 6th, 1784, and subsequent sojourn in some Continental College, he was C.C. Mooncoin from Aug. 1792 to 1799, when he became P.P. of the parish. He died Jan. 27th, 1816, aged 58, and is buried underneath an altar-tomb, in the graveyard of Mooncoin.

Very Rev. Nicholas Carroll was born in Seskinboyce, Lisdowney, and was nephew of the Rev. Michael Carroll, D.D., P.P., Johnstown, and of Rev. Nicholas Kealy, P.P., Gowran. He entered Maynooth for Logic, Dec. 26th, 1797, and immediately after ordination, about 1802, was appointed to the charge of the parish of Seir-Kieran. He was transferred to the curacy of Mooncoin in 1805 and from thence to Templeorum in the following year. He was subsequently C.C. Ballyragget, St. Mary's, and St. John's, till May 1812, when he became Adm. of Ballyragget. He was promoted thence to the pastoral charge of Mooncoin on the 18th Feb., 1816, as appears from the following entry in the Register of this parish:—"Continuation of the Register of the Parishes of Rathkyran and Munecoin, commencing February 18th, 1816, being the day on which the Rev. Nicholas

Carroll was removed from the pastoral charge" [*recte* administration] "of the Parish of Ballyragget to that of Rathkyran cum annexis, by the Right Revd. Doctor Kyran Marum, then Bishop of Ossory." He became Precentor of Ossory in 1822. He was a prominent figure in the Diocese in his day. In 1843 he presided at the immense O'Connellite meeting, held on Daly's Hill, outside Kilkenny city. He died Jan. 8th, 1846, aged 70, and is buried in the old chapel of Mooncoin.

Rev. William Walsh was born in Cashel, Ballyhale, in 1780. In his youth he spent several years as member of the community of pious men settled in Burrell's Hall,[1] and, hence, in after life, was universally known among his clerical brethren as "the Monk." He commenced Logic in Birchfield, in Jan. 1819, and after his ordination at Pentecost, 1824, served on the mission in the Diocese of Killaloe. On his return to Ossory in 1829, he was C.C. Kilmacow, Templeorum, Mullinavat and Thomastown. He became P.P. Mooncoin early in 1846, and died here Dec. 5th, 1856, in his 76th year. He rests in Carrigeen chapel.

Very Rev. John Aylward, a native of Ballytarsna, Ballyhale, studied in Birchfield and was ordained at Christmas 1823. Having first served on the mission in the Diocese of Killaloe, he became C.C., Durrow, in 1827, and was afterwards C.C., Ballyhale and Gowran. From Gowran he was promoted to the pastoral charge of Clough early in 1843; was translated to Lisdowney, in 1855; and was again translated to Mooncoin, early in 1857. He was appointed Canon of Mayne in 1856. He died Dec. 14th, 1864, in his 68th year, and is buried in Carrigeen chapel.

Very Rev. Edward Walsh, nephew of Most Rev. Dr. Walsh, Bishop of Ossory, and uncle of the Rev. John Roe, P.P. Clough, was born in Crawn, Portnascully, in this parish, and was baptized July 17th, 1821. He studied in St. Kieran's College, and was ordained in 1847. He served as C.C. Mooncoin from 1848 to 1851, and then as C.C., and subsequently Adm., of St. Mary's to the beginning of 1865, when he was again sent to Mooncoin, as P.P. In 1873 he was promoted to the Canonry of Aghoure. The principal monuments of his zeal, in this parish, are the chapels of Mooncoin and Killinaspick, which were erected during his incumbency. He died March 10th, 1881, and is buried in Mooncoin chapel.

Very Rev. William Brennan, born in Kilkeasy, Hugginstown, studied in St. Kieran's College, and afterwards at Maynooth, where he joined the Humanity Class, Aug. 30th, 1850; and was ordained in 1858. Having been C.C. in several parishes, he became Adm., St. John's, in 1875, and was promoted to the parish of Danesfort, in Nov. or Dec., 1879. After about a year and a half he was translated to Mooncoin. In 1882 he became Canon of Blackrath, and, in 1883, was appointed

[1] See Vol. I., p. 275.

Vicar Forane of the Southern Deanery. He died April 19th, 1884, aged about 55 years, and is buried in Mooncoin chapel.

Very Rev. Joseph Dunphy was born in Ballybooden, Durrow, Dec. 21st., 1829, and was brother of the Very Rev. John Dunphy, P.P. Kilmanagh. He studied at first in Kilkenny, and was admitted to Maynooth for first year's Theology, Aug. 28th, 1852. After ordination in summer, 1856, he was C.C. St. John's, Conahy and Ballyfoyle, and next Adm. of Slieverue from 1875 to the beginning of 1880, when he became P.P. Castletown. He was translated to Mooncoin and made Canon of Blackrath, June. 13th, 1885. and was appointed Canon Penitentiary in Feb., 1890. He died, after a lingering illness. Feb. 5th. 1891. and is buried in Mooncoin churchyard.

Rev. Patrick Phelan succeeded.

CHAPTER VIII.

PARISH OF MULLINAVAT.

THIS parish, severed from Kilmacow in 1842, comprises the civil parishes of Kilbecan, Killahy and Rossinan, with portions of those of Rathkieran, Muckalee, Kilmacow, Dunkit and Gaulskill. Its area is 16,090 ac. 0 r. 33 p., statute measure.

KILBECAN.

The parish of Kilbecan, Kilbecoc, or Kilbecogue, was appropriated to the Prior and Canons of Kells Priory, about the year 1220, by Mathew fitz Griffin ; and was confirmed to same by King Henry IV., on the 6th Feb., 1412. The whole parish, nevertheless, does not appear to have belonged to the Brethren of Kells. In a Taxation of Ossory Diocese, drawn up about the year 1300, and written into the *Red Book of Ossory*, the parish of Kilbecok is valued at 10s., on the part of the Prior of Kells, and, at the same amount, on the part of the Prior of Inistioge ; and about the year 1350, a third part of the parish is entered in the same *Red Book of Ossory* as belonging to the Priory of Kells, and one-half to the Priory of Inistioge. At the Suppression, in 1540, the whole parish of Kilbecoke is returned among the possessions of Inistioge Priory.

The parish church of Kilbecan stood, in ruins, on the site of the present Protestant church, till about 1830, when it was entirely uprooted. It was dedicated to, and had its name from, St. Becán or Becóg (pronounced *Beecawn* or *Beecoogue*), Bishop and Confessor,whose feast is set down, in Bishop Phelan's *List*, on May 27th. As no St. Becán is, however, found commemorated on this day, it must be presumed that the patron of Kilbecan is identical with the St. Becan whose feast

is assigned by Irish Martyrologies to the preceding day, May 26. We find this saint thus commemorated in the *Feilire of Oengus* :—" Becan, who loved vigils, in Cluan Ard was his house." On which entry the annotator of Oengus in the *Lebor Brec* has :—" '*Beccan who loved vigils*,' *i.e.* of Cluan Mobecóc in Muscraige Breogain in Munster, or at Tech hui Conaill in Hui Briuin Chualann ; " and he gives his pedigree :—" Becan, son of Lugaid, son of Tuathan, son of Aed, son of Fergus, son of Eogan, son of Niall of the Nine Hostages."

In Irish, Kilbecan is locally pronounced *Kill-Veecawin, i.e.*, Cill Ḃecáin.

Mullinavat.

Mullinavat, the chief town of the Walsh Mountain, consisted of but a few houses, about the middle of the 18th century. In 1801, the number of houses was 35, with 158 inhabitants. The erection of the district chapel here, in 1805, had a decided influence on the material improvement of the town, which, in 1841, was found to contain 110 inhabited houses. In 1871 there were 102 inhabited and 3 uninhabited houses, with a population of 531. About a fourth of the town is in the townland of Mullinavat ; the remainder, with the chapel, is in Garrandarragh. In Irish, Mullinavat is pronounced *Maillinavottha* (Muilleann-a' Ḃata), which means the Mill of the Stick. Tradition derives the name from an ancient mill situated here, approach to which, for foot-passengers, was over a rough stick laid across the Glendonnell river, where Mullinavat bridge is now.

At " Earlsrath, near Kilbeacon, is a very large fort, oblong, and surrounded by a deep fosse, formerly filled with water, with a bank about 20 ft. high, formerly fenced with square stones, which have been taken away to build a house ; in the area, which is about 70 yds. by 55, were buildings." [1] The Irish name of Earlsrath is *Rawanceerla*, that is, the Rath of the Earl. The Walshs of Earlsrath, lately become extinct, were an old family, rich, charitable, and greatly respected. Miss Alice Walsh, the last of them, (died 1884, aged 91), founded and endowed the present Convent of Mount St. Joseph, Mullinavat.

Ballinoony.—There was a castle here, but it has been thrown down. It belonged to the Lords of the Mountain. Its site is marked on the Ordnance Map. In Irish this townland is called *Bollianoona*. It appears in the *Fiants* of Queen Elizabeth as Ballynowne, Ballinone, Ballinony, and *Innoniston* (*i.e.*, Innon's Town).

Maunsel's Court stood close to the bounds of Croobally and Coolanimod, in the townland of the same name, but no trace remains of it now. In Irish it

[1] *Tighe's Statist. Survey of Co. Kilkenny.*

is called *Coorthaveensheeolla* (accent on *oll*). Ballylusky (*Bollia-lushkĕhă*), is sometimes correctly rendered "Burntown," in old records.

The high, mountain land along the bounds of Rosbercon and Mullinavat parishes, is called the Bishop's Mountain (*Shleeav-an-Easpig*). Its still older name was "the Cullawn Mountain." Smithstown, in Rosbercon parish, is classed as part of Cullawn, which appears to have embraced several townlands in this region.

Killahy.

The parish of Killahy was found to have been impropriate in the Prior and Canons of Inistioge, at the time of the suppression of the religious houses, in 1540. The parish church of Killahy was about 33 ft. long and 19½ ft. wide. The south wall still remains to almost the original height, but the other walls are gone almost to the ground. There is a door in the south wall, but its features are destroyed; in the same wall, opposite where the altar stood, is a window, ruined at top, very narrow outside, and widely splaying internally; east of the window is a small recess for a credence or sacrarium. This church is evidently very old. In the graveyard is the old baptismal font, the cavity of which is 9 in. deep, and 15 or 16 in. square. The oldest monument commemorates one Darby Mackey, who died in 1787. At the north side of the church, outside the graveyard wall, the foundations of houses still remain beneath the surface, and can be quite easily traced by the withered grass in very dry summers.

Killahy, called in Irish *Killăhă*, which is sometimes shortened to *Klăhă*, represents Cill Aċaiḋ, that is, the Church of Achadh. The word Achadh sometimes signifies a field, but sometimes also it is used as a townland name, as in the case of Augha, now the townland of Johnswell, near Kilkenny; and, apparently, Achadh or Augha was the name of the townland of Killahy before the *cill* was erected here. Killahy is occasionally called *Killaha a' voontheawn*, or Killahy of the turf-bog, because turf was formerly cut on the ground skirting the little fertile eminence on which the church is situate.

This church was dedicated to the Exaltation of the Holy Cross (Sept. 14). The holy well, *Tubber na cruch nhee*, or Well of the Holy Cross, was about two or three hundred yards away to the south-east, in the townland of Red Acres; it was frequented for devotional purposes till about 1850, when it was destroyed by the owner. There is another holy well in Red Acres, called *Thubber a ghawishk*, at which devotions were practised till about 1800, but not since. This well is incorrectly entered as "Tobernacask" on the Ordnance Survey Map.

Killeenleeagh, or the grey little church. This church, which gave name

to the townland of Killeen, stood in Mr. Aylward's land. It decayed away, probably several centuries ago ; only its site is now pointed out.

Sean-Eaglais.

In 1846, the townland of Cloonassy, Lisdrolin and Rochestown, forming a detached portion of the civil parish of Rathkieran, were detached from Mooncoin and annexed to Mullinavat. The ancient church of this little district stood in Lisdrolin, in the bosheen now leading from Lisdrolin village, by the "stepping stones" over the Assy river, to Ballynacooley. It was called the *Shanoglish* (Sean Eaglais), or the Old Church. About the year 1850 the slight traces of its walls then remaining were thrown down and the graveyard was rooted up and tilled. The earthen ring or fence that enclosed the church and graveyard was levelled at the same time ; it can still, however, be traced all round at both sides of the bosheen ; it was about 50 yds. in diameter. Within the enclosure, at the north side, stands a rough uninscribed pillar-stone, 3½ ft. high, the only monument left undisturbed. About 30 perches north of the Shanoglish, on the side of the old by-road, leading thence to Garrygaug, is another rough pillar-stone, standing about 4 ft. over the ground. The people say that a great warrior lies buried beneath it. By some it is called *Cluch a tcidhoora*, the stone of the soldier ; and by others *Cluch a follamŭzha*, the stone of the palmaire, *i.e.* palmer, or pilgrim.

No tradition of the patron saint or of any holy well lingers in the neighbourhood of the Shanoglish. As, however, the church belonged to Rathkieran parish from early times, it is possible that the patron was St. Kieran of Saighir.

Lisdrolin (*Lisdhrōl-heen*), the fort of the wren. Part of this townland, adjoining Garrygauge School, is called Ballymaddock or *Ballyvaadhoge*. The circular fort from which Lisdrolin is named has been partially levelled ; it was situated very close to Lisdrolin village, on the north side.

Rochestown Castle stood about 200 yds. east of the ruins of Rochestown Ho., but it was completely destroyed many years ago, not a stone of it now remaining over another. It belonged to the Lords of the Walsh Mountain, and appears to have been generally occupied by the eldest son and heir apparent of the reigning lord.

Cloonassy Castle stood in Pat Doogan's land in Cloonassy ; but merely its foundations are now visible. It belonged, also, to the Lords of the Walsh Mountain. Tradition correctly states that its last occupant was Robert Walsh. This Robert Walsh, of Cloonassey, was M.P. for Co. Kilkenny, in King James the Second's Irish Parliament of 1689, and was, by right, Lord of the Mountain. He was slain at the siege of Limerick, in 1691, after which his family had to fly

to the Continent. Cloonassy signifies the Lawn of the Eas, or Waterfall. The *Goshkeeach Rooa*, said to have been a famous champion in ancient times, was drowned here in the waterfall of Powlanassy.

Inchacarrin.—The castle or rather "court" of Inchacarrin (*Inchanchorring*, the rocky inch), close to Mullinavat, in the angle formed by the junction of the rivers Assy and Blackwater has been thrown down, and its site occupied by the dwelling of a man named Bragan. This "court" is always stated to have been the residence of *Shawn 'ac Wawthayzh*, John Mac Walter Walsh, the Bard of the Walsh Mountain; it is also said to have been the residence of Shawn's youthful grand-nephew, Edmund Walsh mac Walter, who was slain about the year 1650. In 1664 Inchacarrin was occupied by a Cromwellian named Francis Roulston.

Buckstown, beside Inchacarrin, was forfeited by Robert Cadygan, in 1653. Its Irish name is *Bollianŏbuck* (accent on last syllable), which is a corruption of *Bolliarŏbuck*, *i.e.*, Robuck's town. This townland was the cradle of the different branches of the "Sassenagh" Walshs, who gave so many priests to our Diocese during the past 100 years.

Ballyhimmin, in Irish Baile Tomin, (*Bolliahimmeen*), means the townland of Tomyn *i.e.*, of little Thomas. In the *Fiants* of the 16th century Tomyn is sometimes given as an *alias* for Thomas.

Ballyda (*Bollia-ghaw*) or Davidstown, lies between Cloonassy and Dangan. Ballyda, in the parish of Glenmore, was formerly called Ballydamore, to distinguish it, no doubt, from the Ballyda of which there is question here.

The Walshs of Ballynacooly Castle.

Ballynacooly Castle[1] has been taken down almost to the foundation. It belonged to a branch of the Walsh family, whose connection however, with the Lords of the Mountain cannot be accurately traced. On the 27th March, 1549, pardons were granted to Robert fitz James Brenaghe *alias* Walshe of Ballynecowle, gent., Oliver fitz James Brenaghe *alias* Walshe of Kyllaspucke, and Edmund fitz James Branaghe *alias* Walshe of Bernanycoll, brothers of the said Robert.[2] Robert Walsh, of Ballynacooly, son of James, son of Robert fitz James just mentioned. was born about 1578, and was one of the Constables of the Barony of Knocktopher in 1608. James Walsh, apparently his son, forfeited Ballinacooly in 1653. He is not found among those to whom Transplanters' certificates were granted in the

[1] Ballynacooley is, in Irish, called *Bollianacoolagh* (Baile na Culac) *i.e.* the townland of the angle.

[2] *Fiants* of Edw. VI.

same year ; and, hence, is presumably the same James Walsh who paid 2s. hearth money for his house in Ballinacooly in 1664. A Mary Walsh is believed to be the last of the family who occupied the castle.

The tradition of the "Raheen" Walshs, in the parishes of Templeorum and Kilmacow, is that their ancestor came directly from Ballinacooly castle, on being expelled thence by the Cromwellians, and settled down in Raheen, near Templeorum Chapel. He was then a youth and unmarried, but soon after wedded the daughter of a neighbour of humble rank. Their descendant, James Walsh, of Raheen (1713-82), had two sons, (1) John Walsh of Raheen (died 1813), grandfather of John, of Raheen (1821-98), and Thomas, of same place ; and (2) Thomas of Raheen, father of John, of Ballynanearla (1783-1847), whose descendants still dwell in Ballynanearla.

In an elaborate genealogical chart of the Walsh family which he drew up, Peter Walsh of Balline (1746-1819), for many years agent over the Bessborough estate, claimed to be descended from the Walshs of Knockmoylan castle. Such claim, however, has never been admitted by the Walsh Mountain tracers, and is, in all probability, groundless. It is much more probable that he was descended from the Ballynacooly family, as he was a relative of the Walshs of Raheen. As to the Counts Walsh de Serrant, whom Peter Walsh in the above mentioned genealogical chart tacks on to the Ballynacooly family, it must be said that their true connection with the Walshs of the Mountain has yet to be established.

The following interesting document, relating to a member of the Walsh family of Ballynacooly, has been extracted from some manuscript notes taken from the records in the archives of the Augustinian Convent, Rome, by the late Father Darby O'Brien, O.S.A., brother of the Very Rev. P. O'Brien, O.S.A., B.D., Callan.

"Omnibus Christi Fidelibus ad quos presentes litterae pervenerint, Nos infrascripti de clero Catholico Romano Civitatis Waterfordiensis in Regno Hiberniae, salutem in Domino. Cum pium sit ac honestum veritati testimonium perhibere ne error aut deceptio praejudicii ipsam opprimat ; Cumque R. P. Fr. Edmundus Valesius sive de Valois, Ordinis S. Augustini nunc vel nuper Compostellae degens, testimonium a no. is de fide ac genere authenticum postulasset, Nos, igitur, postulato tam justo libenter annuentes, tenore praesentium fidem facimus ac testamur praedictum R. P. Edmundum Valesium sive de Valois ex legitimo matrimonio natum filium esse D. Roberti Valesii, Domini de Ballynecooly, ex Illustri Domo Valesiorum de Montibus, vulgo Walshes of the Mountains, in Comitatu Kilkenniensi, et D. Catherinae Power ex antiqua et conspicua Domo Baronum de Killballiquilty in nostro Comitatu Waterfordiensi ; necnon Baptisatum juxta Ritum Sanctae Romanae Ecclesiae per Rm. Dm. Joannem Howling, Pastorem Ecclesiae Parochialis de Kilbecane in Comitatu Kilkenniensi, adstante Patrino Dⁿ. Thoma Prendergast de Lismatieg et Matrice Dⁿ. Ellena Power de Parke. Insuper testamur praedictum R. P. Fr. Edmundum Valesium sive de Valois, necnon Parentes ejus ac majores omnes tam ex parte paterna, quam ex materna (ut ex testibus fide dignis pro indubitato comperimus) ab omni Haeresis, Infidelitatis, Infamiae aut impuri sanguinis nota semper immunes, tenaces Orthodoxae fidei alumnos extitisse ; quamimo propter constantem Fidei Catholicae Romanae professionem, bonorum jacturam, patrimoniorum amissionem, aerumnasque plurimas fuisse perpessos. In quorum fidem has

litteras manu nostra subscriptas dedimus Waterfordiae vigesimo quarto Mensis Aprilis anno Domini Millesimo Septingentesimo decimo tertio, stylo Angliae :

" Joannes Higgins, Rector Eccl^iae Sti. Olai, Waterfordiensis.
" Paulus Bellew, Vic. Eccl^iae S^mae. Trinitatis, Waterfordiensis.
" Edmundus Everard, Rector Eccl^iae Sti. Patritii, Waterfordiensis.

"We, the undernamed Inhabitants and Dealers of the Citty of Waterford, doe certify that the Reverend ffathers Paul Bellew, Edmund Everard and John Higgins, subscribers to the above Instrument, are Parish Priests of this Citty, and persons worthy of credit. Given under our hands, at Waterford, this 24th day of April, anno dñi 1713, old style : Barth Walsh, Wm. Dobbyn, Mich. Murphy, Wm. Fagan, Jas. Hayden, James White, And. Knowles, Thos. White, Wm. Campion."

Rossinan.

This parish was also found in possession of the Brethren of Inistioge Priory at the Suppression of the religious houses. *Rush-sheenawin*, the name by which it is called in Irish, as well as the other names under which it appears, viz., Rosseshynan, Rosseshinnan, Rossenan, &c., all represent more or less accurately its original Irish name, Roiṙ-Seanáin, the Point or Wood of St. Synan or Senanus. Whether this saint is identical or not with his namesake, the patron of the adjoining parish of Kilmacow, the writer is unable to say. Bishop Burke, in his *Diocesan Register*, styles him Bishop and Confessor, but does not mention his feast day.

The parish church of St. Synan was situated in Rossinan, close to the left bank of the Blackwater river. But very slight traces of it remained in living memory ; now, none may be seen, the railway line from Waterford to Kilkenny having been run right over it, about 1850. Its graveyard had no better fate, the present road from Waterford to Mullinavat having been constructed through the centre of this little " city of the dead." The adjoining field is called *Pawrkathomple*, or Field of the Church.

Killandrew.—In Irish it is called *Killanndhroo* or *Killonndhroo*, which seems to signify St. Andrew's Church. As in many other instances, the old townland of Killandrew was split up, centuries ago ; with the result that the church site is not situated in the part of it now called Killandrew, but in the part of it now known as Ballynakill (Town of the Church). No trace of Killandrew church remains, but the site is well known.

Tory Hill.

Tory Hill, rising to a height of 966 ft. over the sea level, is the culminating point of the Barony of Ida. Its present name is very modern, being derived from a famous outlaw named Edmund Den, who flourished in this locality, about the year 1700. Its ancient name, still always used in Irish, is pronounced *Shleea-gryng*,

and *Shleeav-gryng*, in the Barony of Iverk ; and *Shleea-greeng* and *Shleeav-greeng*, in the Baronies of Ida and Knocktopher. According to O'Donovan, the orthography of the name is Sliabh [Ua] gCrinn, the Mountain of the tribe of the Ui Crinn, from whom the ancient Barony of Ui-Grine, now merged in Ida, had its name. His explanation is very probably correct, though it makes it somewhat doubtful to find the very same name, *Shleeav-gryng*, borne by another hill in the parish of Aglish, in the Co. of Waterford. That the portion of Ida formerly comprised within the territory of Igrine lay around Tory Hill and included it, may, at any rate, be inferred from a document of Nov. 8th, 1632, in which the whole parish of Gaulskill is described as situated in " the Barony of Igrine."[1]

There is a pattern held each year on Tory Hill, on the 2nd Sunday of July, locally called " Tory Hill Sunday " and " Frocchan Sunday." As it never was a religious celebration, and merely consists of an assemblage of the youth of the neighbourhood to pull the whorts or frocchans, and otherwise amuse themselves, it cannot at all be regarded as a pattern in the ordinary sense of the word. Some are beginning to connect it with St. Kilian's feast, which falls on July 8th ; but St. Kilian was never patron of any part of Ossory, south or north, or, in all likelihood, of any holy well or ancient church in any other part of Ireland. Farnoge, the townland containing the *cacumen montis*, literally signifies the alder tree, and evidently derived its name from some remarkable alder that flourished here in former times.

Rathard, Rahillakeen, and Rathnasmoolagh, the names of townlands in this neighbourhood, signify, respectively, the rath of the height, little Ulick's rath, and the rath of the thrush. Catsrock, another townland here, is called in Irish *Corrig-a-chuith*, that is, the rock of the [wild] cat. Carrickinnawn signifies Finnan's rock, or the rock in the whitish grass land. Baunageeloge is the field of the *caelogs* or narrow ridges. Fahee is translated the greens (*faugha*, sing., a green). The old name of Melville is *Scluggizha*, generally pronounced *sluggizha*, a name always applied in Co. Kilkenny, to a hole in the ground into which running water sinks and disappears.

Chapels.

Mullinavat District.—The first chapel built in the Mullinavat district since the Reformation, stood in the townland of Park, but on the bounds of Skart, from which latter townland it took the name by which it was always called, viz. " the chapel of Skart." Its site, on the west side of the Waterford road, and very

[1] *Ordnance Survey Letters*—Gaulskill, Co. Kilkenny.

close to the Blackwater river, is well known. It is handed down that, previous to the erection of the bridge at Mullinavat, whenever the Blackwater became so swollen as to be impassable, the people of the Cloonassy and Ballyda side used to assemble at Mass time, on Sunday mornings, on the western bank of the river opposite Skart chapel, to unite their pious prayers and intentions with those of the priest and the rest of the congregation while offering up the Divine Mysteries within the chapel's walls. This chapel was in use probably for a very considerable period, till it was abandoned in 1772.

The next chapel, called "the chapel of Park" stood at the village of Park, near the bounds of Glendonnell. It was given up in 1805, having been used as the district chapel "for thirty-three years, the term of our Lord's life on earth," as one of the old people here informed the present writer. The site of the chapel is marked by a small piece of masonry with two Gothic niches, erected some years ago by a neighbour in pious memory of the sacred associations connected with the spot.

The present chapel of Mullinavat was built in 1805, during the pastoral charge of the Rev. Peter Marum, P.P. of Kilmacow and Mullinavat. It stands in the townland of Garrandarragh (oak-grove). There is a small silver chalice here inscribed, "Parochiani de Skart proprio sumptu me sibi fieri fecerunt 1789;" another very fine silver gilt chalice has: "Presented by the people of Mullinavat, 1891, Rev. J. Raftice, P.P."

Bigwood.—The present chapel of Bigwood was built in 1824, by the contributions of the people of the neighbouring townlands in the parishes of Mullinavat, Kilmacow, Slieverue and Glenmore; and to the present day the inhabitants of these same townlands, no matter to which of the four parishes they may belong, look on Bigwood chapel as their own, pay their share of its expenses, and contribute to all parochial collections held here. The old chapel of Bigwood, erected some time after 1787 and discontinued in 1824, stood at the extreme end of the present chapel-yard.

Parish Priests.

Rev. John Murphy, first P.P. of Mullinavat, after its separation from Kilmacow, in Feb., 1842, was born in Rathclough, Danesfort; entered Maynooth for Humanity, Sept. 1st. 1808, and finished his course in the Maudlin Street College; and was ordained June 12th, 1813. He was C.C., Inistioge, to about 1820, and then of Danesfort, till Feb., 1842, when he was appointed P.P., Mullinavat. He died in 1843 (between March 1st and May), aged about 56, and is buried with his relatives in Danesfort churchyard.

Rev. John Walsh became P.P. in 1843, having been translated from Urlingford. He was again translated to Slieverue in 1846.

Rev. James Tobin, born in Lamogue, Windgap, studied in Birchfield, and was ordained in May, 1823. Having served on the mission in several parishes, he was appointed P.P. Dunnamaggan in 1845, and was translated to Mullinavat in the following year. He died Ap. 4th, 1869, in the 73rd year of his age, and is buried in Mullinavat chapel.

Rev. John Delahunty, a native of Curraghmartin, Mooncoin, studied Logic in Birchfield, and was admitted to Maynooth, for Physics, Aug. 25th, 1837. He served as C.C. in various parishes, and, in 1869, was appointed P.P. of Mullinavat. He died, aged about 80, July 9th, 1881, and is buried in his parish chapel.

Rev. Patrick Neary, next P.P., was born at Troy's Gate, Kilkenny. He got Rhetoric in Maynooth, Aug. 28th, 1850, and after a distinguished course, the latter years of which were spent on the Dunboyne, entered on the Ossory mission as C.C., Grange, Danesfort, in 1858. His subsequent Curacies were, Thomastown, Callan, Ballyouskill and Mooncoin. He became P.P. Mullinavat in 1881, and died at the parochial house, Galmoy, whither he had gone to spend a few days with his friend, Father Fitzpatrick, P.P., Feb., 20th, 1887, being then almost 59 years old. He is buried in Mullinavat churchyard,.

Very Rev. James Raftice, present P.P., succeeded.

CHAPTER IX.

PARISH OF ROSBERCON.

THE present parish is an union of the civil parishes of Rosbercon, Shanbogh, Dysertmoon and Listerlin, and portion of the civil parish of Jerpoint West. Its area is 19,814 ac. or. 23 p., stat. measure.

Rosbercon.

Rosbercon is always called *Russbarracum*, in Irish, and nearly always in English too, by the people of the Barony of Ida. The true Irish form of the name is Ros Ua [m]Bearrcon, which signifies the Wood, or Point, [of the tribeland] of the Ui Bearrcon or Ui Bearchon, an ancient race descended from Aengus Osrithe. The territory of the Ui Bearrcon is now sunk in the Barony of Ida; but in a *Book of the Ploughlands in the County Kilkenny*, drawn up about the year 1587, it was found that the Barony of Ibercon, with which it must have been co-extensive, then consisted of the civil parishes of Kilmakevoge, Ballygurrim, Kilcoan, Kilbride, Shanbogh, Rosbercon, The Rower, Dysertmoon, Clonamery, and part of Inistioge. The O'Kealys were its ruling family about the time of the Anglo-Norman Invasion, according to O'Heerin.[1]

The town, or rather village, of Rosbercon dates at least from the 13th century. Some time between 1264 and 1295 Gilbert de Clare, Earl of Gloucester and Hertford, lord of the manor of Rosbercon, granted, by charter, to his burgesses of Rosbargan all the liberties and free customs that had been granted by his predecessors to

[1] See Vol. I., Introd. p. 20.

their burg of Kilkenny ;[1] and on the 10th May, 1286, the same Earl had a royal grant of a weekly market, on Wednesday, at his manor of Rosbargun, in the County Kilkenny, and of a yearly fair there of 4 days, namely on the vigil, the day, and the morrow, of the Finding of the Holy Cross, and the following day (2-5 May).[2]

Notwithstanding these early marks of favour, Rosbercon never appears to have become a town of any consequence, its close proximity to New Ross, of which it is now merely a suburb, being, no doubt, the great obstacle to its advancement.

The rectory or parish of Rosbercon was appropriated to the Nunnery of Kilkilliheen previous to the beginning of the 14th century, and continued thus down to the Suppression of the Religious Houses in 1540. The parish church, dedicated to the Nativity of the Blessed Virgin, Sept. 8th,[3] must have stood somewhere within Rosbercon churchyard, but no trace of it remained in living memory. In this churchyard also stood the Dominican Abbey of Rosbercon. Other instances in which a parish church and an abbey are found within the same graveyard, or in very close juxtaposition, are Aghaboe, Aghamacart and Knocktopher.

In a MS. vol, in Trinity College, Dublin, classed E. 3. 15, may be seen the original of the following dispensation granted by Darby Cragh, or McGrath, Bishop of Cork and Cloyne, to Helina Whyte, of Ross, widow, authorizing her to hold the Vicarial tithes of Rosbercon, as well as the tithes of other churches, then in her possession :

Vniuersis et singulis sanctae matris Ecclesiae filiis ad quos praesentes literae peruenerint, Dermitius, permissione Diuina Cluanensis et Corcagensis episcopus, salutem in eo qui est vera salus. Notum vobis facimus quatenus Helina Whyte, Rossensis, vidua proba et Catholica, ab Ecclesiae adversariis obtinuit et adhuc occupat dimediam partem rectoriae de Bayleyayn, in Fernensi Dioecaesi, et vicariam de Rossbarcken, in Ossoriensi Dioecesi, et rectoriam Capellae dictam et quartam partem rectoriae Templi Albi, ut vulgo vocant, in praedicta Fernensi Dioecaesi. Nobis, igitur, humiliter supplicauit ut cum illa dispensare velimus ac licentiam concedere qua possit, secura conscientia redditus et emolumenta praemissorum beneficiorum percipere, retinere, ac de illis libere disponere donec de illis per ecclesiam aliter dispositum fuerit. Nos, igitur, tam humili supplicatione, iustis de causis inducti et inclinati, cum praefata Helina Whyte, auctoritate Apostolica nobis ad hoc et huiusmodi concessa, dispensamus, ac ut percipere, retinere, et in usus proprios conuertere redditus, fructus, prouentus et emolumenta omnia dimidiae partis rectoriae de Baylayan, et vicariae de Rossbarckan, et rectoriae Capellae dictae, et quartam partem rectoriae Templi Albi, libere et licite possit et valeat concedimus, permittimus et indulgemus quamdiu ecclesiastica beneficia in illis partibus ab aduersariis occupata et usurpata fuerint. Iniungentes et praecipientes praefatae Helinae Whyte ut gubernatoribus Ecclesiae tempore reformationis designandis pro digna satisfactione praestanda in praemissis se submittat et obediat.

" In cuius rei testimonium his praesentibus manu nostra propria subscriptis sigillum nostrum quo in talibus utimur apponi fecimus. Dat. in loco mansionis nostrae, nonis Junii, 1595.

" Dermitius, Cluanensis et
Corcagensis Episcopus."

[1] *Pat. Claus.* 1, Hen. IV.
[2] *Chart.*, 14 Edw. I., *m.* 2.
[3] Bishop Phelan's *List.*

The signature to the above document, the only part of it in the handwriting of Dr. Cragh, has an interest all its own from the curious circumstance related of this distinguished Bishop and patriot, by Philip O'Sullivan, in the following passage in his *Historia Iberniae*, p. 223 :

"Sed quoniam in episcopi [*i.e.* Dr. Cragh] mentionem incidimus, illud ejus magnum, atque rarum mirum nequeo silentio praeterire, quod chirographum vix male effingeret, aliam vero ne litteram quidem unam visus sit unquam scribere : cum tamen adeo disertus, atque sapiens evaserit, ut doctor in utroque jure creatus sacram Theologiam Lovaniae annos aliquot publice sit professus (quippe tanto ingenii acumine, tamque felici memoria pollebat, ut ne discipulus quidem necesse habuerit, lectionem notis excipere) et de doctrina Christiana libellum Ibernice scriptum posteris reliquit, cujus praeceptis in hunc usque diem juventus in ea insula excolitur."

RUINS OF ROSBERCON ABBEY.
(From *Memoirs of the Family of Grace*, 1823.)

The Dominican Abbey of Rosbercon.

In reference to this Abbey we find the following in Archdall's *Monasticon :*

"The families of Grace and Walsh are said to have founded a monastery here, dedicated to the Assumption of the Virgin Mary, where Friars Preachers were first introduced, September 19th, 1267.

"Matthew Flemynge was the last prior of this house, which he surrendered June 20th, 31st. King Henry VIII., being then seised of the same and a church and belfry, a dormitory, cemetery, four chambers, &c., containing an acre of land, of no value, besides the reprises ; also of a messuage, a garden, twenty-nine acres of arable land, two of meadow, six of pasture, and two of underwood, with a weir, in Rosbercon, of the annual value, besides all reprises, of 22s. 2d."

The possessions here mentioned, and which took in the present townland of Raheen, adjoining Rosbercon, and "an old hamlet called Whitestowne, *alias* Whitswalls, *alias* Ballynewitty," were granted by the Crown to one John Parkar, on the 25th August, 1543. By royal licence, dated Feb. 19th, 1545-6, Parkar alienated the premises to John Blake, of New Ross, merchant, from whose descendants they appear to have passed, about 80 years later on, to Walter Cottle, also of New Ross.

The ruins of the Abbey church, comprising the square tower resting on four Gothic arches, and a side-wall of the nave, consisting of four bays, stood in Rosbercon graveyard, beside the Protestant church, till they were cleared away about 1812 by a man named Lamphier, who made use of the materials in building a store. The following inscriptions occur on a group of monuments at the east end of the graveyard :

(1.) "Here Lies the Body of the Revd. Terence Fitzpatrick. He died the 19th of Febry., 1768, in the 33rd year of his age.

(2.) "Here Lies the Body of the Revd. Edmond Shelly, Parish Priest of Tulleher & Rosbercon, who depd. March 11th 1808, aged 57 years. Requiescat in pace.

(3.) [Here Lies the B]"ody of [the Revd. Den]es Delany, [who depart]ed This Life [April the 15th 1]757, aged 39 years.[1]

(4.) "Here Lyeth ye Body of ye Reverd. Patrick Nowlan, who dyed March ye 14th 1759, aged 33 years. Requiescat in pace. Amen.

(5.) "Hic jacet Resurrectionem carnis expectans Rdus. Pater Fr. Jacobus Highns, sacri ords. Praed. ; diem clausit extremum 24 Martii anno 1776, aetatis suae 64. Erigi fecit lapidem R. Pater Fr. Dom[ini]cus Quirk ejusdem ords. ac Conventui Rosbercano Assignatus, ann. 1781. Requiescat in pace."

There is no trace of the Dominicans here from 1540 to 1756. In the latter year we find the following reference to Rosbercon Abbey in the *Hibernia Dominicana :*

"Duo duntaxat Patres Conventui huic assignati existunt, anno 1756, nimirum R. P. Fr. Bernardus Hogan, Prior, Ætatis anno 44, Professionis 18 ; et P. Fr. Jacobus O'Heyne, Ætatis anno 44, Prof. 18."

As there was no Dominican Convent in Rosbercon in 1756 or after, Father Hogan can have been nothing more than titular Prior of the place. He probably discharged missionary duty in Rosbercon or some one of the neighbouring parishes as assistant to the P.P. He is mentioned again as Prior of Rosbercon, in 1762, and as sub-Prior of same, in 1767.

Father O'Heyne, or Hynes, was Prior of Rosbercon, in 1767. The Parochial Registers show that he served on the mission in Slieverue and Glenmore, from time to time, if not continuously, between 1766 and Nov. 30th, 1775. He died,

[1] The missing portions of the inscription on this monument, now merely a fragment, have been supplied from a note-book of the late V. Rev. Canon Moore, P.P., Johnstown.

according to his monumental inscription above, March 24th, 1776, aged 64 years.

Father Dominick Quirke, "a north country man," officiated occasionally in Slieverue and Glenmore, from March 13th, 1776 to April 25th, 1784. He subsequently removed to the Friars' Chapel, Thomastown, where he was living Nov. 15th, 1786. He died in Thomastown, probably about the year 1800. He was the last Dominican to have any real or titular connection with Rosbercon.

Dysertmoon.

The civil parish of Dysertmoon has an area of more than 6,000 statute acres, and thus makes up nearly a third of the present parish of Rosbercon. In reference to the word *diseart* which enters into the composition of its name, and which signifies a retreat, retired place or wilderness, O'Donovan writes that "there is not a word in the whole vocabulary of Irish topographical nomenclature that has suffered so much corruption." The truth of this remark is well borne out in the case of Dysertmoon: and it may be added that corruption affects the latter part of this name almost as much as the beginning, for we find the parish mentioned under such forms as Tristlemochan, Trestelmoayn, Tristlemore, Disertmoyne, Dishertnoan, Desertmoane, Iesus-Mund, &c. The local Irish sound of the name is now forgotten; in 1839 it had assumed the form *Eeshish-Mooawin*, that is, Iris-Muadhain, according to O'Donovan, who states that the true orthography is Disert-Modhain, and that the word signifies the wilderness of St. Modhan or Modanus.

Dr. Burke, in his *Diocesan Register*, calls St. Monus the patron of Dysertmoon; and the parish itself he calls the "the Parochia S. Moni de Iesus-Mund." On the other hand, in Bishop Phelan's *List of Patrons*, St. Mogue (Jan. 31) is given as the patron; and in the inscription on a chalice in Tullagher chapel, dating about 1760, the parish is called "Ecclesia S. Moedochi," [*i.e.*, Mogue] "de Dysertmoon." In the *Diocesan Statutes* Dysertmoon and Iesus-Mund are given, quite inaccurately, as two distinct parishes, St. Mogue, or Aidan, being assigned as Patron of the former, and St. Mocuna as Patroness of the latter.

The true patron of Dysertmoon is St. Mogue of Ferns, (Jan. 31), who was venerated here, not under the usual form of his name, viz., Mo-Aedh-óg, or Maedhóg, but under the equivalent, though somewhat different form, Mo-Aedh-án, or Meadhán (pronounced *Mooawn*). Hence Dysertmoon, in Irish Diseart Maedhain, signifies the Retreat of St. Maedhán, Maedhóg, or Mogue, in Latin, *Monus seu Moedochus.*

The parish church of Dysertmoon is now called, in English, the church of Ballyneill, and in Irish, *Thomple-vollee-Neill*, which means the same thing. It is

a very ancient and a very peculiar church. On the inside the chancel is 30 ft. long and 11½ ft. wide, the nave 34 ft. long and 16 ft. wide. The side-walls of the chancel are fully 5 ft. 6 inches thick, and in each of them are two obtusely-pointed, almost round-headed, recesses, each measuring 8 ft. in length, 7 ft. in height, and 2 ft. 7 in. in depth. The east gable consists of a *double wall* 6 ft. 10 in. thick, the inner part, which is 3½ ft. thick, having a great obtusely-pointed arch, similar to those in the sides, and extending across the whole width of the chancel from side-wall to side-wall ; the outer part is 3 ft. 4 in. thick and contained the window, or more probably, series of narrow lancet windows, now destroyed, through which alone light was admitted to the chancel. The chancel arch in the wall separating the nave from the chancel is Gothic.

The side-walls of the nave had similar recesses to those in the chancel, but they are now much broken down and their features almost entirely destroyed. In the centre of the west gable, which is 3 ft. 5 in. thick, is a round-headed doorway 6 ft. wide and at present, owing to its being blocked up with fallen debris, only 4 ft. high. There is scarcely one piece of cut-stone to be found in any of the walls. This church very probably dates from before the 12th century.

In the chancel is portion of a font with Early English foliage. In the chancel also is the De Frayne monument, a black marble altar-tomb with an elaborately adorned mural entablature above it having a shield of the arms of De Frayne and Fitzgerald impaled ; the dexter side is *party per fesse, in chief three bees ; in base a sword or dagger, palewise, point upwards ;* on the sinister side—*ermine, a saltire gules* ; at the base are the initials R.F., E.G. Underneath is the inscription :

D. O. M.

SACRVM
AMORIS MORTISQVE MONVMENTVM
quod generoso domino D. Roberto Frayne virc vere pio,
munifico, hospitali, ex antiqua equitum de Frayne familia
oriundo, Domi[n]o de Baliredy, Baliknoc &c. marito suc
charissimo, sibi, liberis ac posteris posuit Eleonora Geraldina
Baronis de Brownesfoord filia. Obiit ille die 17 Maii, 1643.

Defunctis bene precare viator.

In the graveyard, beside the south wall of the chancel, is the sculptured base of a wayside cross, which formerly stood on a graduated base a little to the south of the church, and which, having been thrown into the neighbouring mill-stream, was carried thence, for safety, to its present position, by the late Canon Moore, P.P., Johnstown. One side of the stone has a shield with the arms of De Frayne impaling those of Fitzgerald, and at the base the initials R.F., E.G., from which it must be concluded that the cross of which this stone formed a part, was erected by the

same lady who set up the De Frayne tomb in the parish church. Of the inscription nothing is now legible but the first word, *Orate*.

The church and parish of Dysertmoon were appropriated to the Nunnery of Kilkilliheen in, or shortly before, the year 1240.

The De Fraynes of Ballyreddy.

The Anglo-Norman De Fraynes, or Freneys, appear prominently in the history of Co. Kilkenny from the beginning of the 13th century. Their property lay mostly in the north of the county, in the Catholic parishes of Muckalee, Conahy, Clara, and St. John's. During the 14th century they acquired the manor of Listerlin, which was a dependency on the manor of Grannagh, and comprised their estate in the civil parishes of Dysertmoon and Listerlin.

On the 12th May, 1382, Sir Robert de la ffreynge, Knt., being seized of the manors of Dunmore and Lesterlyng, with the advowson of the church of Lesterlyng, and the lands of Mercersrath, &c., enfeoffed of same, with a view to executing a deed of entailment, one Robert Logh, chaplain, who, on the 6th of the following August, re-enfeoffed of the same the said Sir Robert de la ffreynge and Katherine his wife, for their natural lives ; remainder to Peter the son and heir of the aforesaid Robert, and his heirs male ; remainder to James, son of the aforesaid Robert, and his heirs male ; remainder to James de la ffreynge, son of Oliver, and his heirs male ; remainder to John, son of Robert de la ffreynge, Knt., and his heirs male ; remainder to Robert, son of Robert de la ffreynge, Knt., and his heirs male ; remainder to Leonell, son of Peter de la ffreynge, and his heirs male ; remainder to ffulk, son of Peter de la ffreynge and his heirs male ; remainder to the right heirs of the said Robert de la ffreynge, Knt.[1]

The Listerlin property descended in the 16th century to James de ffreny of Ballyreddy, whose lands "houlden of the Mannour of Grannagh," about 1560, were valued at the then large sum of £60. As "James Freny of Ballyredye, gent.," he is mentioned among those who received royal pardons, Dec. 28th, 1571. His grandson, Robert Freny fitz Thomas, of Ballyreddy, dying without male issue, Dec., 28th, 1611, was succeeded by the next male heir of the said James, viz., Oliver Freny fitz Edmund, who was then 50 years of age. Oliver died Feb. 10th, 1613-14, leaving Robert his son and heir, then only 12 years old. Robert lived in the ancestral castle of Ballyreddy, and on arriving at man's estate married Eleanor Fitzgerald, daughter of David Fitzgerald, Baron of Brownsford. A list

[1] See Vol. III., p. 271.

of the proprietors of the Co. Kilkenny, from the *Book of Tenures of the Province of Leinster*, in the year 1641, specifies his property as follows :—

Certain lands in Rahynuskie (now Rathaniska, part of Ballyreddy), Ballyan, Kilmartin (part of Guilcagh), Ballidonine, Ballindicke, and Knockdrome, held of the King in capite ; the lands of Kilberaghane (Kilbraghan), held by same tenure ; Ballycurrin ; Ballyready, Rathlury (*i.e.*, Rathora), and Ballybrabason (now Brabstown) ; Ballyaloge (Ballallog) ; Disertmon, Tynekillie, the mill of Dysartmon, Ballyneale, Ardclone, Ballybrawny (*i.e.* Baile a' Bhruaigh, now Brownstown), and Ballyfoil ; Ballyknuck, Ballyquin and Glantiroe, and the lakes of Cloghbane and Killcorry (now *Kyleachuirra*).

He died, as appears from his monument in Ballyneill church, on the 17th May, 1643, soon after the establishment of the Confederation of Kilkenny. In an account of the De Frayne family written by John Drienye on the 16th May, 1714, and carried on by others to about 1760, he is said to have left two sons, James, the elder, who died young and unmarried, and Thomas, in whose name all the family estates were forfeited in 1653. Said Thomas married Ellen, daughter of Edmund Forrestall of Carrignaglowneeny (now Carrickloney), gent., by Ellise, daughter of Pierce Butler, of Dangan, and had an only son, James Frayne, of Brownstown. The said

James Frayne, of Brownstown, married Ellice, daughter of Nicholas Aylward, of Aylwardstown, and sister of Pierce Aylward, of Shankill, by whom he had (1) Thomas, a Lieutenant in Queen Anne's service, in which he died ; (2) Robert, of whom presently ; (3) John, who was Lieutenant on board the Antelope man-of-war, and of whom nothing further is known ; (4) Edmund, who died young ; (5) Pierce, a ship captain ; (6) George, a merchant in Dublin, whose daughter Ellis was married to Mr. Charles Farrell of said city, merchant ; (7) Nicholas, who died young ; (8) Charles, a student of Physic at Montpelier, where he died ; and (9) Ellinor, wife of Mr. Nicholas Den, of Garrandarragh, by whom she had Laurence, Elizabeth, Nanny, and Ellice.

Mr. James Frayne's will made at Brownstown, August 29th, 1724, and witnessed by Father Francis Galbery and others, is preserved in the Public Record Office, Dublin.

Robert Frayne of Brownstown, son of James, met with reverses, lost his farm and was reduced to a condition of extreme poverty. By his wife, Mary, eldest daughter of Mr. Richard Kelly, of Blanchville's Park, he had four daughters : (1) Bridget, whose daughter, Mrs. Bergin, died in Dublin, in 1847, and whose granddaughter, Miss Anne Bergin, of Dublin, handed over the Frayne family papers to Canon Moore, P.P., Johnstown, in 1872 ; (2), (3), (4) Joan, Mary, and Anne, who died unmarried ; and two sons, Thomas, who died issueless, and Richard, a

ship captain, who was father of Mrs. Bridget O'Dwyer, otherwise Frayne, living in Dublin in 1851. On the death of Thomas and Richard Frayne, the male line of the De Fraynes of Ballyreddy is believed to have become extinct.

The head of the family was called, and is still traditionally remembered as, *An Riddhizha Fzhanyg-a*, *i.e.*, the Knight de Frayne.

Their castle of Ballyreddy was last occupied by one Francis White. It was thrown down, for the most part, about 1770 ; its foundations were uprooted about 1840. Its site, which is marked on the Ordnance Map, is still well known to the people of the locality. In the same field, shaded by a large bush, is *Thubber-Chauth-Rydher*, or Catty Ryder's Well, to which the following oft-repeated tradition is attached. Catty Ryder, from being a poor peasant girl, became the wife of Francis White, a gentleman of means, who occupied Ballyreddy castle some time after it had been forfeited by the Fraynes. White died after the birth of an only son, to whom he bequeathed his property, with remainder to his widow. Finding her child in the way of a second marriage (with a man named Cooke), the unnatural mother had him drowned in the well of which there is question, and which, from this circumstance, has been ever since known as *Thubber-Chauth-Rydher*. Another well in Ballyreddy has the curious name of *Thubber-chaoch*, or the Blind Well. In Irish, Ballyreddy is called *Bollee-zheeădhă*, that is O'Ready's Town.

Rawaclay.

The "chapel of Balired," that is, of Ballyreddy, was appropriated to the Nunnery of Kilkilliheen by David Fitz Milo, about 1240. It stood in Ballyreddy, on the bounds of Brownstown, within a rath sixty yards in diameter and surrounded by a fosse and double rampart of earth. Its walls, which were built of stone and yellow clay mortar, still remain to a height of about 3 feet, and show it to have been a rectangle 40 ft. long and 20 ft. wide. They call it in Irish *Rawaclay* and *Thomple-Rawaclay*, the pronunciation being exactly the same as if the Irish originals were Rath a' t-sleibe and Teampul Rath a' t-sleibe *i.e.*, the Mountain Rath, and Church of the Mountain Rath. The only objection to this orthography of the names, which is most probably the correct one, is that Rawaclay is not situated on a hill; it is, however, on a rising ground; and in the Barony of Ida, the name, Sliabh, mountain, is sometimes found applied to very insignificant elevations, as in the case of Slievecorragh and Slieverue. The church or chapel of Rawaclay is popularly regarded as the oldest in the whole country round, and as having been of considerable importance in remote times. The last interment

took place here about 1780. There is no trace of graves now, nor is there any inscribed stone in the cemetery.

Listerlin.

About the year 1467, Sir James Butler and Saibna Cavanagh, parents of Peter the Red, Earl of Ormond, having obtained from Rome a dispensation in the impediment of consanguinity which had existed between them, were married in the parish church of Listerlin. This church, dedicated to St. David (March 1), stood in ruins till the first years of the 19th century, when it was taken down and the present Protestant church built in its place. In the churchyard there are no monuments of interest.

Two or three hundred yards south of the church, in a field called *Fidhawn* (the rill or streamlet), is *Tubber naev Mulleeng*, the holy well of St. Mulling, who was, it must be presumed, the original patron of the church and parish of Listerlin. Beside the well are three rough stones, still held in veneration, like the well itself, from their supposed connection with the saint: one is unmarked, another is channelled in the centre as if to form a spout, the third has a round bowl on the top surface, 12 in. in diameter and 2½ or 3 in. deep. St. Mulling lived here for a time till some of the neighbours stole his cow; he then removed to St. Mulling's cave near Mullinakill, and thence to *Tee-Mulleeng*, now St. Mullin's, Co. Carlow.[1] A little to the west of the graveyard is *Luch a thoggarth*, or the priest's lough, in which a priest and his horse were drowned a very long time ago; the priest's name is now forgotten.

The "Moat of Listerlin" is about 80 perches north of the graveyard. It is, in shape, a truncated cone, 50 feet in diameter at the top and 40 ft. in height from the bottom of the fosse at the base. At present the fosse is 14 ft. wide and 6 ft. deep, but formerly must have been much wider and deeper: outside the fosse was an earthen rampart removed a few years ago.

According to O'Donovan, the Irish form of Listerlin is Lis-ar-Glinn,[2] and the place itself is identical with that mentioned by the *Four Masters*, in the following entry, at A.D. 1118 of their *Annals*:—"A mermaid was taken by the fishermen of the weir of Lis-ar-glind in Ossory." To this identification, however, may well be advanced the objection that, as the Nore, the nearest river in which there was a weir, is fully two Irish miles distant from Listerlin, none of its weirs could seem, with any propriety, to have been called "the weir of Listerlin."

[1] *Tradition.*
[2] That is, the Fort on the Glen or Valley.

Moreover, *Listherleeng*, the Irish pronunciation of Listerlin,[1] is very different in sound from Lis-ar-glind, which would be pronounced *Liserglĭng* or *Liserlĭng*.[2] Tighe's explanation of Listerlin, viz., Fort of the Easterlings or Danes, is inadmissible.

A little to the east of the "moat" is a rich grassy field, the site of a castle or ancient village, and known as *Garrhccantrawdh*, the Field of the Street.

KILMARTIN.—In Irish *Kyle-Mawrthĭn*, *i.e.*, Cill Máirtain, St. Martin's Church. This church stood on Mr. Ryan's land in Guilcagh, but must have become a ruin many centuries ago. The site was marked by an obsolete churchyard, enclosed by a circular rampart of earth, till about 1870, when both churchyard and rampart were uprooted.

MULLINAKILL.

The townlands of Coolnahaw, Glenpipe, Mullinakill, Curraghmore, and Garrandarragh, are a detached portion of the civil parish of Jerpoint West; and if they constituted no part of the temporalities of Jerpoint Abbey, which is not quite clear, they certainly formed parcel of the territory subject to the spiritual jurisdiction of its Abbots. The church of this district was situated at Mullinakill (Muilleann na Cille, the mill of the church), about 20 perches west of the Arrigle river. It was at first, most probably, dedicated to St. Mulling (June 9), but was afterwards transferred to the patronage of St. Bernard, the great Cistercian Saint, whose feast occurs on the 20th August. Its ruins, which are still substantial, show it to have been a rectangle, 44½ ft. long, inside, and 18½ ft. wide. The east gable is 3 ft. 3 in. thick; in its centre is a very small, narrow window of two lights, ogee-headed, and framed with granite, cut and chamfered, on the outside, and round, or very slightly curved, at the top, on the inside, where it splays to a width of 5 ft. 8 in. There is a rectangular, granite-framed sacrarium, or credence, in the south side-wall, near the east end, 1 ft. 7 in. high, 1 ft. 1 in. wide and 11 in. deep; and over it is a broken window. There is another window in the centre of the north wall, framed like that in the east gable, and 6 in. wide at top, on the outside, 6½ in. wide at bottom, and 2 ft. 3 in. high. The door which was in the south side-wall has been destroyed.

The graveyard was uprooted and destroyed many years ago, and only the interior of the church is now used for interments. Of the few monuments here the oldest is a head-stone, in the south-east corner of the building, to the memory

[1] In the *Red Book of Ossory*, Listerlin appears as Lesterglyn, Lestgerlyn, Lesterlyng, Listerlyn, &c.
[2] See p. 118, *supra*.

of Mrs. Margaret Meany, otherwise Shee, who died in 1775, aged 64 years. Her ancestors lived in Garrandarragh. Simon Shee, of Garrandarragh, gent., by his last will, declared nuncupatively, on the 8th of January, 1699, directed his remains to be interred "in ye chapple of Molingus situated on ye lands of Coolenehahy."[1] He is now probably represented by Mr. Philip Shee of Mullinakill, whose father, Laurence Shee, and uncle, Richard Shee, and their forbears, rest in Mullinakill church. From Mrs. Meany, otherwise Shee, whose head-stone is noted above, are descended the Traceys and Farrells, of Kilcurl, Ballyhale, and Mr. Walter Meany, of Clonetubrid, Lisdowney.

St. Mulling's Cave, Tree and Well.—St. Mulling removed from Listerlin to a lonely cave, or grotto, a couple of miles distant, towards the north, on the hill of Coolnahaw, where he led for some time the life of a hermit. The cave opens to the south, is formed by an overhanging ledge of rock, and is about 9 ft. square: in English it is called "St. Mulling's cave," and in Irish *Tee-Mulleeng*, or St. Mulling's house. The saint, as tradition has it, suffered from ulcerous feet. Every day he went to bathe his sores at a well, about 3 furlongs south-east of the cave, in the townland of Mullinakill. Some cows belonging to a neighbouring woman used to drink at the well, at this time, and eat of the watercresses that grew around it, and became remarkable for their great milk-producing powers. Their owner, passing by one day, found the saint bathing his feet in the stream flowing from the well, and little suspecting that his contact with the water had anything to do with the wonderful amount of milk her cattle had been yielding, poured out upon him a volley of abuse, and ordered him to wash his sores elsewhere. The saint merely answered: "Oh unlucky woman, it were better for you to have staid at home." Thenceforward the cows gave but the ordinary amount of milk. From his cave at Coolnahaw the Saint retired to St. Mullin's, Co. Carlow, where he died.

The well, thus traditionally connected with the Saint, is still held in great veneration by the people of the neighbourhood, who often come here to pray for help and consolation in their trials. In the well-stream, close to the well itself, is an ancient baptismal font, removed hither from Mullinakill church: it is square on the outside, and unornamented, except that the corners are chiselled off or chamfered; the bowl is 1 ft. 5 in. in diameter, and 9½ in. deep. Beside the well is a very large and most ancient alder tree, still in full bloom, and said to have been planted by St. Mulling. It is called in English St. Mulling's tree, and, in Irish, *Crown Mulleeng* (Crann Molinge), which means the same thing; similarly the well is called St. Mulling's well, in English, but, in Irish, its name is always

[1] See Vol. I., p. 144.

Tubber-Chrown-Mulleeng, or the well of St. Mulling's tree. At the base of the tree is a rudely-built stone bench, on which, it is said, the monks of Jerpoint Abbey used to celebrate Mass, of old, on the pattern day. The following are the local Irish names of the different objects around the well :—The font is called *ummur ;* the bench beneath St. Mulling's tree is *an awl-thoozh*, *i.e.*, the altar ; and the stream, *as it flows out of the well*, is called *ourawn*, that is, uarán.

The pattern continues to be held yearly at the well, not, however, on St. Mulling's feast, but on that of St. Bernard, viz., Aug. 20th, should it fall on Sunday, if not, on the next Sunday following.

The Dens of Garrandarragh.

They were a branch of the Grenan family, but their relationship to the parent stock cannot be traced. Their monuments in Dunkit trace their descent from Theobald Den, of Mullinabro, who was father of Laurence Den, of Melville, (formerly *Scluggizha*). Laurence Den married Katherine Archdekin, and was father of Nicholas Den, of Garrandarragh, who married, previous to 1724, Eleanor Frayne, daughter of James Frayne, of Brownstown, and had an only son, Laurence, and three daughters.

Laurence, son of Nicholas, of Garrandarragh, married, first, Mary Anne Strange, who died in 1761, aged 20, and secondly Mary O'Shee, who died in 1801, aged 66. He died in 1812. By his second wife he had two sons, viz. :

(1) Emanuel, the elder, of Garrandarragh, who died in 1840, aged 72, leaving by his wife, Catherine, daughter of Mr. Mathew O'Shea, of Nicholastown, three sons : (*a*) Laurence, of Garrandarragh, who got into reduced circumstances, lost his farm, and is said to have enlisted in the army ; (*b*) Nicholas Augustus, and (*c*) Richard, both of whom emigrated to California, and died there.

(2) Richard, younger son of Laurence, was an M.D., and lived at Mullinavat. He married Anne, daughter of Mr. John Fitzpatrick, of Urlingford, and had, besides a daughter, Catherine, a son, Laurence John Den, Master of the Urlingford Union, who died, unmarried, in August, 1870, aged 65 years, and who is believed to have been the last descendant, in the male line, of his branch of the Den family. He is buried in Aghamacart, beside the vault of his maternal ancestors ; on his monument, an Irish cross, is :—

"In memory of Laurence John Den, and of Catherine Den, the only children of Richard Den, Esqr., and of his wife, Anne, daughter of John Fitzpatrick, of Urlingford, Esqr. In Laurence John Den, an erudite, enlightened mind embellished the virtues of an honest man and a good Christian. He died on Aug. 27th, 1870 in his 65th year. His beloved sister died also on the same day, aged 61. Give them, O Lord, eternal rest, and let perpetual light shine unto them. Amen."

Kilbraghan.

In Irish it is called *Killvrachawin*, (Cill-bearcáin) *i.e.*, the church of St. Bearchan. The church stood in the *Shanavollia*, a field belonging to a man named Purcell. Its ruins, as well as the circular earthen rampart that enclosed them, were destroyed by the owner of the land about 1780. A monastery is said to have been here in early times. About 30 perches north of the church, in the bog, was "St. Brŏchan's Well," a holy well held in great veneration: it has been removed slightly from its original position.[1]

Shanbogh.

This was one of the many parishes appropriated to the Nunnery of Kilkilliheen, about the year 1240, by David Fitz Milo, Baron of Overke. In English it is always called "Shanbŭch" by the people of the neighbourhood, and in Irish always *Shanan-vŭch, i.e.*, Sean-bot, or the old tent. The oldest form of the name we meet with is Senebothcarmina, but whether *carmina* here represents the name of an individual, or is some topographical designation, is unknown.[2] The church of Shanbogh was very small, being only 28 ft. long inside, and about 16 wide. The lower half of the east gable remains, but all the other walls are destroyed to within about one yard of the ground. There are no ancient inscriptions on the monuments in the graveyard. A fragment—about the half—of an ancient baptismal font, square in shape and unornamented, marks a grave here; in the field at the north side of the church there was, tradition says, an ancient clay-built monastery; remains of the cells were visible as late as 1850.

One of the many saints named Fintan was patron of Shanbogh. The pattern used to be held here on the second Sunday of October, till 1836, when it was abolished. Pilgrimages were formerly made at a holy well, north or north-east of the church; the well is now called "Loughman's well," from the farmer who owns it; its Irish name is forgotten. Pilgrimages were also made at another holy well a couple of fields west of the church; this well is called in English "St. Fintan's well:" Irish speakers call it, indiscriminately, *Tubber-Founthawin*, *Tubber-Founthăn* and *Tubber-Fiune-thăn, i.e.*, Tiobar Fionntain. In a field west of the church, on the road-side, is a large rock with a depression, resembling a footprint, on the top surface. This rock is called *Cluch-Founthăn*, and *Kishkaem-Fiune-thăn, i.e.*, St. Fintan's rock, and St. Fintan's footstep.

[1] See Vol. III., pp. 441-42.
[2] *Calendar of Documents relating to Ireland* (1171-1251), n. 2485.

Annaghs Castle, with the townlands of Shanbogh, Annaghs, Ballyaden and Ballycroney, formerly belonged to a family of the Butlers. Piers Butteler fitz Edmund of Annaghes, gent., was granted a pardon on June 6th, 1566.[1] Edmund Butler of Annaghs, gent., probably father of preceding, was pardoned, on paying a fine of £3, the 2nd Jan., 1571-2. In 1608 Piers Butler of Annaghs, was one of the Constables of the Barony of Ida. Walter Butler, son and heir of Piers Butler of Annaghs, gent., had livery of his father's estate, on the 29th Jan., 1618-19; he was still living in 1641. Piers or Peter Butler, the next owner of the Annaghs property, forfeited under Cromwell, and was banished to Connaught, in 1653.

Thompleakilleen.

In the townland of Glinballyvalley was an ancient church, of which traces are still to be seen. It is called *Thomple a Killeen*, which means the Church of the Killeen, or Killeen Church; and the field in which it stood is called *Bawn a Killeen*, *i.e.*, the field of the Killeen or Little Church. The foundations of the west gable and some traces of those of the east gable of the church yet remain; both walls were only about 15 ft. asunder, so that the church must have been a very small one. Around it, on the east and south-east, is a large graveyard within an almost obliterated circular rampart of earth. An upright stone has a plain, but ancient cross incised on its face; there were other stones with similar crosses here formerly, but they have sunk beneath the surface of the ground, or have been removed elsewhere. No interments have taken place here for about 100 years. It may possibly be that the old church here was the "chapel of Kilgrellan," (Cill-Ġreallain, or St. Grealan's church) granted to the Nunnery of Kilkilliheen by David Fitz Milo, Baron of Overke, about 1240.

A field or two to the east is the *Clawzheen*, or Flat, of Ballyfoyle, where seven Bishops are said to have been murdered at some very remote period: and hence the old local Irish saying:—"Clawzheen in Ballyfoyle is cursed in Rome; they killed seven Bishops there." A large stone marked the exact spot of the murder till lately. The Bishops were buried in the neighbouring Thompleakilleen.

Tullagher castle belonged to the Earls of Ormond; it was taken down about 1760; its site, marked by a low grassy mound, is a little to the south of Tullagher chapel.

The Barons, or Fitzgeralds, of Brownsford.

They were probably a branch of the Barons, or Fitzgeralds, of Burnchurch,

[1] *Fiants* of Elizabeth.

and appear to have been settled down in the neighbourhood of Inistioge before the close of the 15th century. Their property included the castles of Brownsford and Cloone, and the townlands of Brownsford, or *Aughavroona*, Curraghmore, Cloone, Ballygub, and Coolenamuck. Myles, or Milo, Baron, Prior of Inistioge, and Bishop of Ossory for twenty-two years, belonged to this stock, and at his death, in 1550, was buried, with his forefathers (in sepultura maiorum), in Inistioge Priory.

David Baron, gent., of Brownsford, is mentioned in documents of the years 1543, 1549, and 1551.

Edmund Baron, gent., of Brownsford, apparently his son, received a pardon, on the 2nd Jany., 1571-2.[1]

Thomas Baron, of Cloone, son of Edmund, died at Cloone, on the 3rd October, 1584, leaving a son and heir.

David Baron, otherwise Fitzgerald, who was born on the 25th Nov., 1564. Being a minor at the time of his father's death, his wardship was granted to Richard Harding, gent. He married Joan Morress, daughter of Sir John Morres. After his death, which happened on the 14th April, 1621, his wife caused a wayside cross, the base of which now adorns Inistioge square, to be erected to his and her own memory. His son and successor,

Edmund Fitzgerald, born in 1591, threw in his lot with his Catholic fellow-countrymen during the Confederate period, and, in consequence, forfeited all his property and was transplanted to Connaught, in 1653.

Edward Fitzgerald, who was probably son of Thomas, and grandson of this Edmund, managed to recover, by purchase, or some other means, a portion of the ancestral property, viz., Cloone, Ballygub and Coolenamuck. He was M.P. of Inistioge in King James the Second's Parliament, in 1689. He fell at Aughrim, on the 12th of July, 1691. He is supposed to have been married to a sister of William Shee, of Ballilogue, in The Rower (who was murdered in 1716); but, if he left any children, no account of such has been handed down.

The castle of Brownsford is five-storeyed and is still in fine preservation, the walls being strong and massive. It is said to have been founded by a lady named *Una ni 'ac Fhearais*, or Una Bermingham. She first selected a site opposite Cloone Castle, but, when a considerable portion of the building had been raised there, she, for some reason, desisted from the work and built the present castle of Brownsford instead. The unfinished castle was called *Cushlawn ruil*.[2] Its foundations yet remain undisturbed.

[1] *Fiants* of Eliz.
[2] *Tradition.*

Chapels.

Rosbercon.—The old thatched chapel of Rosbercon stood in Tinnakilly, in the large field at the meeting of the "chapel road" and the Inistioge road. It was beside the "chapel road." It was burned down in 1798, and every vestige of it has since disappeared. The present parish chapel, which succeeded it, was built, about the year 1800, by Father Shelly, P.P.

Tullagher.—The old chapel, like that of Rosbercon, was burned down in 1798. Its present successor was built by Father Shelly, P.P., about 1800. The chalice in use here belonged to Father William Fitzpatrick, P.P., and is inscribed:

"Gulielmus Fitzpatrick, Rector Ecclesiae S. Moedochi de Dysertmoon, me fieri fecit. Orate pro eo."

Mullinaharrigle.—A chapel was first built here, by Father Kenna, P.P., in 1825. It consisted merely of the nave of the present chapel. It was rebuilt and enlarged, as at present, and the tower added, by the Very Rev. Michael Walsh, P.P.

Parish Priests.

Rev. Theobald Archer was "Vicar of the church of the Blessed Virgin Mary of Rosbercon," in Aug. 1669. Although Vicar generally bears the same meaning as Curate, it may be taken as certain that the word is here used to signify Parochus, or P.P. In 1685 a Father Theobald Archer was an inmate of Shee's Alms House, Kilkenny, and it is not unlikely that he is identical with the Vicar of Rosbercon.

Rev. Thomas Hayden was P.P. in 1699[1] and in 1704, in which latter year he was 52 years of age and resided at "Tulcher."

Rev. Francis Galbery, probably a Friar, was Parish Priest early in the 18th century. On the 29th August, 1724, he witnessed the will of Mr. James Frayne of Brownstown, his signature being attached in a youthful and most beautiful hand. He is thus mentioned in the will of Walter Cullin of Balleliag (Ballallog), farmer, in the year 1731:—"I leave and bequeath to Mr. ffrancis Galberry ten shillings sterling to be paid by my brother[-in-law], Mortagh Cassin." Father Galbery died in this parish, but was buried outside its borders. His funeral passed by Tullagher chapel, in the direction of Brownsford.[2]

Rev. Denis Delany, probably Father Galbery's immediate successor, died 15th April, 1757, aged 39 years, and is buried in Rosbercon churchyard. Tradition states that whilst P.P. he had no curate. The same, no doubt, could

[1] See Vol. I., p. 144.
[2] *Tradition.*

have been handed down regarding all his predecessors from the middle of the 16th century.

Rev. Patrick Nolan was uncle of the Very Rev. Dean Nolan, P.P., V.G., Gowran, and was born, presumably, at the old residence of his family in Talbot's Inch, near Kilkenny. That he studied Physics in Paris, in 1748, under a Dr. Russel, appears from the following entries in a fine MS. on Physics, now in the Library, St. Kieran's College :

(*a*) "Physica auspicata die Julii 3tio. 1748. In Collegio Grassineo sub auspiciis celeberrimi viri, Dom. Russel, sacrae Facultatis Parisiensis Bachalaurii, &c.

(*b*) "Finis Physicae Generalis per me, Patt. Nowlan, Kilkenniensem, in Collegio Grassineo Lutetiae Parisiorum. Decembris 5to. Anno Dñi. 1748. Laus Deo Virginique Mariae."

Having been P.P. not quite two years, Father Nolan died March 14th or 15th, 1759, aged 33 years, and is buried in Rosbercon churchyard.

Very Rev. William Fitzpatrick succeeded, May 4th, 1759 ; and was translated to Mooncoin, Aug. 26th, 1777.[1]

Rev. Edmund Shelly was born in the neighbourhood of Skirke, where his family had been long resident. Whilst a student in Madrid, June 27th, 1765, he was granted faculties for Tonsure and Minor Orders, by Dr. Burke. He appears to have been C.C., Slieverue, his name appearing occasionally in the Register of that parish between Dec. 1772 and Nov. 1776. He was promoted to Rosbercon, Aug, 27th, 1777 ; and, having governed the parish for more than 30 years, died March 11th, 1808, and is buried in Rosbercon churchyard. Whilst P.P., he lived in Mr. McPhillips's house in Brownstown.

Rev. Michael Butler, born in Palmerstown, parish of St. Canice's, was C.C. Thomastown from June 1799 to April 1801, when he became Adm. of Ballyragget. He was promoted from Ballyragget to Rosbercon early in 1808. The house in which he lived, while on the mission here, is that now occupied by John Phelan, in Curraghlane. Falling dangerously ill, he had himself conveyed to Kilkenny, to be under the medical care of his brother, Dr. John Butler, and there he died very soon after, on the 19th Sept., 1816. He is interred in St. Canice's churchyard in the same plot in which his nephew, the late Mr. John Monck, of John's Bridge, Kilkenny, lies buried.

Rev. Edmund Kenna, a native of Cussawney, Mooncoin, entered Maynooth, for Theology, May 20th, 1797 ; and was C.C. St. Mary's, from June 1800 to Feb., 1807, when he became P.P. Lisdowney. He was translated to Rosbercon, in May, 1817, and died in his house at Garranbehy, Feb. 20th, 1834 in his 61st year. He is buried in Rosbercon parish chapel.

[1] See p. 167, *supra*.

VERY REV. MICHAEL WALSH was born in Kilcredy, Ballyhale, Dec. 21st, 1790; studied in the Maudlin Street College and Birchfield; and was ordained by Dr. Marum, Dec. 21st, 1815. Having served in Muckalee, his first and only Curacy, for more than eighteen years, he was collated to Rosbercon, in March or April, 1834. In 1842 he became Canon of Blackrath. After a very long pastoral charge he died Oct. 18th, 1875, aged almost 85, and is buried in the parish chapel.

REV. FRANCIS COYNE, born in Balleen, Lisdowney, in Nov., 1825, entered Maynooth for Rhetoric, Sept. 28th, 1845; and, after ordination at Pentecost, 1852, was C.C., Lisburn, Co. Antrim, Skirke, Castletown and Aghaboe. He became P.P., Rosbercon, Nov. 16th, 1875, and, dying, April 12th, 1888, is buried in his parish chapel.

VERY REV. JAMES HOLOHAN, present pastor, was translated hither from Tullaherin, June 7th, 1888.

View of the Nore from Castlewood House Durrow

CHAPTER X.

PARISH OF SLIEVERUE.

DOWN to 1846 this parish formed one union with Glenmore. At present it takes in the civil parishes of Rathpatrick and Kilkilliheen; less than half the civil parish of Kilcolumb; and the townlands of Killaspy and Ballynamona, in the civil parish of Dunkit. Its area is 9,898 ac., 0 r. 10 per., stat. measure.

RATHPATRICK.

The parish church of Rathpatrick, situated in a townland of the same name, was dedicated to, and took its name from, our National Apostle, St. Patrick. In Irish it is called *Thomple-Raic-Phaedrig*. In the lists of churches in the *Red Book of Ossory* it appears as Droundonenni, Dromdowny, Rathpatrik and Rathpadryg. From this it must be concluded that, in early times, *Rathpatrick formed but one townland with Drumdowney*, and that the latter townland derived its name Druim Domhnaigh, Ridge of the Domnhnach, or Church, from a church built here by St. Patrick more than fifteen centuries ago.[1]

Of the original church of Rathpatrick, otherwise Dromdowney, no trace remains. The church, now in ruins, that succeeded it, is 81 ft. long, internally, and 16 ft. 8 in. wide, at the west end, and 15 ft. 10 in. wide at the east end; the walls are 3 ft. thick. All the walls are broken down to the ground except the west gable, the western half of the north side-wall, and some other fragments. The distinguishing features of the sacred edifice have been all destroyed save a very small, roughly-built, round-headed doorway in the north wall, near the east gable, measuring 4 ft. 5 in. in height and 2 ft. 2 in. in width. This church is apparently very ancient. Within it is the upper half of a large monumental slab with raised

[1] See Vol. II., p. 80.

cross down the centre, and the sacred monogram I. H. S. ; it is now fixed into the north wall, like a mural tablet ; it has the following inscription in raised Old English characters :—

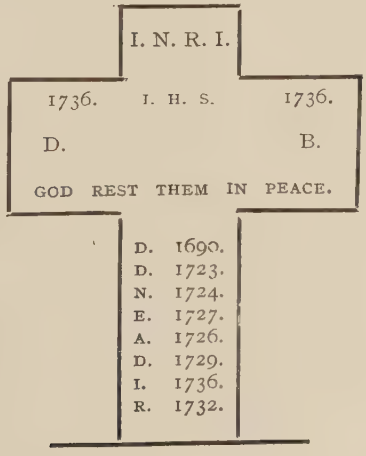
Hic . jacent . Nicholaus . filius .
Thome . Fitz . Geralde . de . Gurty. . .
. . . . .
Et . Helena . Bourke . alias . . . .

Translation.—Here lie Nicholas fitz Thomas Fitzgerald, of Gurty[n, who died Sept. 29th, 1617 ;] and Helen Bourke otherwise [Gaul, his wife, who died . . . . .].

In the graveyard there are several granite head-stones, with curiously-carved crosses in relief, and undoubtedly presenting an appearance of antiquity. These and many other similar monuments in the churchyards of south-east Kilkenny, are from the chisel of an ingenious though illiterate sculptor named Darby O'Brien. His relatives are buried here in Rathpatrick. Their monument is a good specimen of Darby's work, and probably commemorates his grandfather and father ; the inscription, in incised letters, is :

DERBY O'BRYEN. 1690. IOHN O'BRYEN.

Darby O'Brien, junr., the sculptor, must have lived in Luffany (the next townland to Rathpatrick), where, at a thatched dwelling-house, on the road-side, he erected the well-known *Cresh leeach*, or grey cross, to the deceased members of his family, in the year 1736. Only the first letter of the christian name and the date of death are recorded in each instance. The following will give an idea of the whole :



In the outside face of Rathpatrick churchyard-wall has been inserted a slab, dug up here many years ago ; it has an inscription, as follows, in Old English letters :

Deus cui humanū genus redemptionem acceptam fert prædictorū miserere, 1609.

This was probably portion of Nicholas Fitzgerald's tomb described above. Mr. Fitzgerald did not die till 1617, but he may have, as was then customary, erected his monument in his own lifetime.

About 1350, and, thence, to 1540, Rathpatrick church was impropriate in the Abbess of the Nunnery of Kilkilliheen.

Rathpatrick rath is two or three fields north-west of the church, on a rising ground, with a good outlook ; it is about 60 yds. in diameter ; the rampart is now nearly levelled, the fosse entirely so. The field in which it is situated is called *Bosheen a' vraounra, i.e.*, Branra bosheen. Branra is a word in common use among Irish speakers to denote a bar, as of a window, &c. ; also a prop or support.

Ballinlaw Castle, in ancient times the property of the Earls of Ormond, was forfeited under Cromwell, in 1653, by Richard Butler, Irish Papist.

In a field by the roadside in Nicholastown, otherwise *Bollia-Nicole*, there are three large, rough stones standing upright in the ground ; they are called "the three friars."

Killaspy.—In 1842, this townland, and Ballynamona, were severed from Kilmacow and added to Slieverue. In Irish, Killaspy is called *Killaspig, i.e.*, the Bishop's Church. The church and graveyard have been destroyed long since, but their site is still pointed out close to Killaspy House, in Mr. McGrath's field, adjoining Walsh's land.

Attateemore.—This is a townland, in itself of little consequence, and yet it possesses no ordinary interest for all lovers of the history and ancient language of our country, inasmuch as it was here that the great Irish scholar and antiquary, John O'Donovan, Esq., L.L.D., first saw the light, in 1806.

Kilmurry.—In Irish, *Kil-Vwizzha, i.e.*, the Blessed Virgin's Church. The church and graveyard here, as in Killaspy, have been long obliterated, but their site, marked on the Ordnance Map, is pointed out at Kilmurry cross-roads. Near it, in "Lady Well field," is a holy well dedicated to the Blessed Virgin and known to Irish speakers as *Thubber-Vwizzha*. Pilgrimages were formerly made here on "Lady Day in August." Beside the well is Kilmurry castle, a small and, seemingly, very ancient building ; it belonged of old to the Fitzgeralds of Gurteen.

The Fitzgeralds of Gurteen.

They were sprung, according to the family tradition, from Thomas fitz Maurice, who is supposed to have been a son of the Knight of Kerry, to have married the daughter and heiress of O'Dea, chieftain of Ida, and to have assumed the name of his wife's family, by which their descendants were known down to the 16th century.[1] The amount of truth contained in this tradition it is now impossible to determine. That an *O'Dea* was ever chieftain of Ida, since the Anglo-Norman Invasion, can scarcely be accepted for a fact; that, however, the Fitzgeralds, of Gurteen, were known as O'Deas in the 16th century, cannot be questioned.

"Thomas O'Daa, of Gurtyns, Co. Kilkenny, gent.," was pardoned, July 8th, 1549.[2] As "Thomas Fitz Garrolde *alias* Adaye, of Grutchins, Co. Kilkenny, gent.," he also had a pardon, May 26th, 1566.[3] About the latter year Thomas Day's "landes, houlden of the Mannour of the Grannagh," were valued at £20. "Thomas O'Da, of Gurtines, gentleman," was again pardoned, Dec. 24th, 1571. On the 21st Nov., 1576, pardons were granted to James fitz Edmond roe, of the Geraldynes, of Gurtyns, Co. Kilkenny, and Edmund fitz Thomas, of the Geraldines, yeomen.

Nicholas, the son of Thomas O'Dea, otherwise Fitzgerald or Geraldine, served as a Juror, in 1585. On the 22nd June 1588, pardons were granted to Nicholas fitz Thomas Geraldine, of Gurtins, and Walter fitz Thomas Geraldine, of same. In 1608 Richard Fitzgerald, of Gurtine, was one of the Coroners of Co. Kilkenny; and, in the same year, Nicholas Fitzgerald was one of the Constables of the Barony of Ida. In 1610 or 1611 Nicholas fitz Thomas, of the Garteens (*i.e.*, Gurteen), appears as a harbourer of the popish priest, Sir Thomas Woodlock. By his wife, Ellen Bourke, otherwise Gaul, he was father of Patrick Fitzgerald, born 1567; of Richard Fitzgerald, of Waterford, deceased the 25th of March, 1638; and probably of "Theobald fitz Nicholas of the Gurtin," pardoned Aug. 15th, 1599. He died Sept. 29th, 1617, and is buried in Rathpatrick, where portion of his monument may still be seen.

By Inquisition of Aug. 12th, 1619, it was found that Nicholas Fitzgerald, of Gurtin, was seised in fee of the manor, town, and lands of Gurtins, and of the hamlet of Rathnegeragh; also of Kilmurrey otherwise Cowlefey, Ballivally, Balliboy, Ballilone, Ballentaggart and Balleandrine, parcel of Killmurrey aforesaid; Killecorkeslay and Ballangowne, parcel of same town; Ballinickoll, and Garry-

[1] *The Geraldines of the Co. Kilkenny* by G. D. Burtchaell, M.A.
[2] *Fiants* of Ed. VI.
[3] *Fiants* of Elizab

more parcel of same town : Currahaun and the hamlets of Corefore and Gragenegihie, parcel of the aforesaid town ; Lywghvonye otherwise Luffanie, and the hamlet of Ballivooly, parcel of the said town ; and of three-fourths of Rathpatricke, and of a yearly rent of 4s. out of the lands of Oneagh (elsewhere written Creyagh). So seised, the said Nicholas died Sept. 29th, 1617. Patrick Fitzgerald, son and heir of the said Nicholas, was 50 years of age at the time of his father's death, and married. The premises are held of the King in free and common socage, and at a yearly rent of 26s. 8d.

Under the Cromwellian regime, John Fitzgerald, the head of the family, forfeited Rathcleheene, Kilmurry, Gurteens,[1] Rathpatrick, Luffiny, Curraghmore and Castlewood (which last is in the parish of Kilcolumb) ; Toby or Theobald Fitzgerald, at the same time, forfeited Nicholastown (otherwise "Ballinickoll").

The following members of the family were transplanted to Connaught, Dec. 26th, 1653 :—John Fitzgerald, of Gurteenes ; Theobald Fitzgerald, of Ballywaring ; Nicholas Fitzgerald, of Flemingstown ; and Walter Fitzgerald, of Gallestown.

John Fitzgerald, on his transplantation, was assigned the lands of Turlough and other lands in the Barony of Carra, Co. Mayo ; which lands were confirmed to him by Royal letters of May 30th, 1677. He married Elizabeth, youngest daughter of Sir John Browne, of the Neale, Co. Mayo. He must have lived to a very great age, as his will in which he is described as "late of Mohenny, formerly of Turlough, in the County of Mayo," is dated July 23rd, 1717, more than 63 years after his departure from Gurteen. Administration with will annexed was granted to his widow, Elizabeth, July 21st, 1720. He was succeeded by his eldest son, Thomas Fitzgerald, born in 1661, died July, 1747, from whom descends the present Charles Lionel Fitzgerald, of Turlogh Park, J.P. and D.L. for the Co. Mayo.

The Nunnery of Kilkilliheen.

The parish of Kilkilliheen, in the 16th century, consisted of the following townlands : Kilkilliheen, Rathkilliheen, Newrath (*Hibernice* Ráṫ-nuaḋ), Robertstown (or Ballyrobbin) and Graigdranton. At present the townlands which it embraces bear the following denominations : Abbeylands, Ballyrobbin, Christendom, Belmont (*Hibernice*, Baile na Sráid), Ballinvoher, Mountmisery, Mountsion, Newrath, Newtown, and Rockshire. Its area is 2,237 ac. 1 r. 37 p., stat. measure.

The name of the parish appears in medieval documents under a multitude

[1] Now incorrectly Gurteen. The Irish form of the name is na Goiṫtiniḃe, *i.e.*, the little gorts, or gardens.

of forms, such as Kylkelkin, Kilkelekyn, Kilkilhyn, Kilkilhin, Kilkylehyn, &c. Its Irish form is Cill Caitcin which means the Church of St. Cailchin (pronounced *Killicheen*). In Bishop Phelan's *List of Patrons*, the feast day of St. Cailchin is assigned to Feb. 10th. In the *Book of Leinster* it is stated that this saint was son of Moenach, son of Fiachna, son of Ros, son of Earc, son of Treun, son of Mac Niath, son of Mac Con, son of Lugaid [of the descendants of Ith, uncle of Milesius]; and that he was brother of SS. Lugna, Bishop Brandubh, Causan, Fachthna, Molua, Lochan [venerated] in the territory of Ui-Beachach, and Manchin [the patron] of Coolcashin.[1]

The Augustinian Nunnery, or Abbey, of St. Mary's of Kilkilliheen, sometimes, in Latin documents, called "De Bello Portu," stood in Port Mor, *i.e.*, the Great Bank, now Ferrybank, on the site of the present Protestant church. Archdall writes that, in 1151, Dermot Mac Murrough, King of Leinster, founded a nunnery here, as a cell to the nunnery of St. Mary de Hoggis, Dublin; and that it was endowed by John, Earl of Morton, Lord of Ireland, and by David Fitz Milo.[2]

Circa 1190. King John, when Lord of Ireland, by his charter, gave and confirmed Balumport (Baile an Phuirt, the townland of Portmore), in frankalmoign, to A——, Abbess of all Ireland (*sic*), and the nuns of St. Mary of Kylkelclin.[3]

"1240 (June 10). Grant and confirmation to the Abbess and nuns of St. Mary of Kylkelkclin in Ireland, of the gift in frankalmoign, made to them by King John, when Lord of Ireland, namely Baliport; and of that made to them by David Fitz Milo [Baron of Overke], of Tristelmochan, the vill of Tolekan, Seskenanisic, Reilancarfin, Sumbochol, Clanlechet, Baliomlic, and the lands of Gortedrogodelli, to found a religious house of nuns in honour of the Blessed Virgin Mary, St. David, St. Machan, and all Saints. Further gift of a tenth of all David's rents, profits, and pleas; a tenth of the bread, drink, meat, and fish of his household; the fishery of Choloth, and a net to fish with in the water of Clone; the chapels of the castle of Polsculi, and of the new castle of Clone; the church of Seneboth-carmina; all the vill and chapel of Illech; the chapel of Balimolgurn; the church of Balilemli; the chapels of Balired and Kilgrellan, and the tenth of his mills of Polsculi and Clone. Witnesses, Stephen de Segrave, &c. Westminster."[4]

Owing to the ignorance and carelessness of copyists, it is now impossible to identify all the places mentioned in this document; some, however, present but little difficulty. Baliport is Baile an Phuirt above, the site of the Nunnery; Tristlemochan is Dysartmoon; Tolekan and the five following names apparently represent the thirteenth century townland names of Kilkilliheen parish, which all formed part of the temporalities of the Nunnery; Gortedrogodelli (*recte* Gortedrogobelli), or Gortadragoole, is Adragoole, near Cullahill, Queen's Co.; Polsculi is Portnascully, parish of Mooncoin; the chapel of the new castle of Clone is the parish church of Newcastle, Co. Waterford; Seneboth-carmina is

[1] See Vol. II., p. 334.
[2] *Monasticon.*
[3] *Inspeximus*, 24 Hen. III., *Calendar of Documents relating to Ireland*, 1171-1251.
[4] *Calendar of Documents relating to Ireland*, 1171-1251.

Shanbogh, parish of Rosbercon ; Illech is Ullid : Balimolgurn is Ballygurrim ; and the chapel of Balired is now represented by the old church ruin of Rawaclay, in Ballyreddy, parish of Rosbercon.

The date of David Fitz Milo's munificent endowment of the Nunnery, is identical, or almost so, with the Royal confirmation of same, in 1240. David appears as Baron of Overke -which then included the Barony of Iverk and a large portion of the present Barony of Ida—in 1247,

"1263-4 (March 8). The prioress and nuns of St. Mary of Kylkelkin, in Ireland, having prayed the King for licence to elect in the room of Ellen their late abbess deceased, the King grants licence accordingly, commanding them to elect one devout, fit to rule their house, and faithful to the King and the Kingdom. Power to William de Bakepuz, the King's escheator of Ireland, to give the royal assent on election being made, and to intimate to the diocesan to do what is his in the matter. On confirmation by the latter, and fealty received according to custom, the escheator shall restore the temporalities, having first received from the prioress and convent, and from the Elect herself, letters undertaking that this grace shall not cause prejudice to the King, nor be drawn into a precedent in other vacancies. Oxford." [1]

(Same date). "The King to the prioress and convent of Kylkenkin in Ireland. Henry de St. Maur, clerk, having come with letters of the chapter announcing vacancy in their church, and praying licence to elect another abbess, the King grants licence accordingly, commanding them to elect one devout to God, useful to their church, and faithful to the King and Kingdom." [2]

"1277 (July 21). Having given the royal assent to the election lately made in the church of Kilkelekyn, of Mabilia de Cursy, as abbess of that church, the King considering that the elect had long laboured in the matter of her election, and wishing to spare her labour and expense, commands Robert de Ufford, justiciary of Ireland, that on canonical confirmation of the elect he take her fealty and restore the temporalities, having first received from the prioress, convent, and elect letters patent that this grace shall not tend to the King's prejudice or disherison, nor in future times be converted into a precedent." [3]

1282 (Aug. 15.) The abbess Mabilia de Curcy having resigned, the King gives the chapter of Kilkilhyn licence to elect her successor.[4]

1287 (June 26). The King grants licence to the Chapter of the Abbey de Bello Portu, of St. Mary near Waterford, in the Diocese of Ossory, (Kilkilliheen), to elect in the room of Desiderate le Poher, late Abbess of their house, deceased.[5]

1291. Matilda Comyn, the abbess, being dead, a licence was granted to the prioress and convent to elect a successor.[6]

1302. The abbess Mabilla did this year recover from William, son of Walter le Brett, the advowson of the church of Nadoan.[7]

1304. Philip Philipson and Richard Aylward claiming the advowson of the church of Kilmehanock (Kilmokevoge), the abbess of this Nunnery and the said

[1] *Calendar of Documents relating to Ireland*, 1252-84.
[2] *Ibid.*
[3] *Ibid.*
[4] *Ibid.*
[5] *Ibid.*
[6] Archdall's *Monasticon.*
[7] *Ibid.*

Philip and Richard appeared in court, when the abbess paid the sum of half a marc for liberty to pass a fine.[1]

1309. Joan was Abbess.[2]

1313. The abbess Joan de Laundessy being dead, the prioress and convent paid to the King forty shillings for a licence to proceed to an election.[3]

1389 (Dec. 12). The King took under his protection Johanna, abbess of the House of the Blessed Mary of Kylkylyghyn in the Diocese of Ossory.[4]

1501-2 (Jan. 6). "Evlina, Abbess of Kilkilliheen in the Diocese of Ossory, of the Order of St. Augustine," testifies, at this date, before Oliver, Bishop of Ossory, that she was present at the marriage of Sir James Butler and Sabina Cavanagh, in the church of Listerlin, about the year 1467.[5]

1531 (Sept. 15). Elicia Butler, Abbess of Kilkylyhym, *alias* De Bello Portu, was deprived, by definitive sentence of Milo Baron, Bishop of Ossory, of her office and dignity, on proof of her having dilapidated the convent, and maltreated certain of the nuns, even "cum effusione sanguinis."[6]

1533 (July 4). Pardon granted to Elise Butteleir, abbess of Kilkyllen, Ossory Diocese, otherwise called Elise, lately abbess of Kilkyllen, otherwise called Alice the Nun, for all treasons committed against the statutes of 25th and 28th. Edw. III., and 13th and 16th Rich. II.[7]

1540. On the 11th April this year, the Nunnery was surrendered to the Crown by Isabella [*recte* Katherine] Mothing, "abbess of the abbey of St. Kilkin of Kilkillin"; and 4 days later the same lady, under her true name of Katherine Mothing, abbess &c., was granted a yearly pension of £5, payable out of all the messuages and lands of Kilkelyn, Newrath, Roberteston, Graungedrancan and Rathkillen, and out of the churches, rectories, or chapels, of Kilkillen and Rathpatricke, in the County of Kilkenny.[8] On the same date the following grants were made for other conventual persons of the nunnery:—Elicia Gaall, 40s.; Egidia Fitz John, 40s.; Anastacia Cantwell, 46s. 8d.; Anne Clere, 40s.; Elicia Butler, 43s. 4d.; issuing out of Kilkellyn, Co. Kilkenny.[9]

At the date of surrender (1540) the Abbess was seised of

"A church, belfry, and cemetery, a hall, dormitory, four chambers, kitchen, granary, orchard, and other closes, containing four acres, within the precincts of the Abbey; and also of 26 messuages,

[1] Archdall's *Monasticon.*
[2] *Ibid.*
[3] *Ibid.*
[4] *Pat. Rolls.*
[5] *Hist. of St. Canice's*, p. 188 n.
[6] *Ibid.*, p. 267.
[7] *Pat.* Hen. VIII.
[8] *Pat.* and *Fiants*, Hen. VIII.
[9] *Fiants*, Hen. VIII.

26 gardens, 180 acres of arable land, 18 of meadow, 200 of pasture, 16 of wood, 2 parks, 2 mills, and 5 weirs, with the appurtenances, in Kilkilliheen, of the yearly value, besides all reprises, of £9 13s. 8d.: 80 acres of arable land, 60 of pasture, 2 of meadow, with the appurtenances, in Newrathe alias Rathnooa of the yearly value, besides all reprises, of 53s. 4d.; 2 messuages, 40 ac. of arable land, and 30 of pasture, with the appurtenances, in Robartiston, *alias* Ballyrobert, of the yearly value, besides all reprises, of 20s.; one messuage, 30 ac. of arable land, and 30 of pasture, with the appurtenances, in Grangedrantan, or Graigdrantan, of the annual value, besides all reprises, of 13s. 4d.; one messuage, 60 ac. of arable land and 40 of pasture, with the appurtenances, in Rathkyllen, of the yearly value, besides all reprises, of 53s. 4d.; and one messuage, with 10 acres of arable land, pasture and meadow, and the appurtenances, in Adrygowle, of the annual value, besides all reprises, of 5s. She was also seised of the following rectories with their appurtenances, appropriated to the said abbess and her successors, viz., Kilkilliheen, of the annual value, besides all reprises, of £8; Rathpatrick, of the annual value, besides all reprises, of £6 13s. 4d.; Kilmakevoge, and one messuage, of the annual value, besides all reprises, of 55s. 4d.; and the advowson of the same; Ballyghurm, of the yearly value besides all reprises, of 26s. 8d.; and the advowson of the same; Shanvoghe, of the annual value, besides all reprises, of 40s.; Disertmoon, of the yearly value, besides all reprises, of 53s. 4d.; and the advowson of the same; Muckilly, of the annual value, besides all reprises, of 20s., and the advowson of the same; Portnescolly, of the annual value, besides all reprises, of 40s; Polrowan, of the yearly value, besides all reprises, of £3 6s. 8d., and the advowson of the same; Illid, and one messuage, of the yearly value, besides all reprises, of 40s."

The temporal possessions of the Nunnery thus consisted of the entire civil parish of Kilkilliheen, 2237 ac. 1 r. 37 p. (stat. measure); Addrigoole, near Cullahill, 103 ac. 1 r. 18 p. (same measure); and two messuages, one at Kilmokevoge, the other at Ullid. The following is a full list of the Rectories or Parishes that had been appropriated to the Nunnery:—

Diocese of Ossory:—Kilkilliheen (in which the Nunnery was situated), Rathpatrick, Kilmokevoge, Ballygurrim, Shanbogh, Rosbercon, Dysertmoon, Muckalee (in the Barony of Iverk), Portnescully, Pollrone, and Ullid.

Diocese of Waterford:—Newcastle, Dunhill and Guilcagh.

Diocese of Cloyne:—Knockmourne.

Co. Kildare:—Rathaspick.

All the above possessions, spiritual as well as temporal, were leased, under letters dated at St. James's, 13th June, 1557, to the Corporation of Waterford, for 21 years, with the proviso that the house and buildings at Kilkellehin were to be maintained by them for the use of the Deputy. In virtue of this and other Crown leases the temporalities and spiritualities became, for the most part, permanently vested in the Mayor, &c., of the city of Waterford, and are their property still.

Not a trace of the Nunnery and its church now remains, all having been cleared away, probably in 1820, when the present Protestant church of Ferrybank was built on their site. In the graveyard are many monuments, but none of old date or special interest. There is no holy well. It may be added that traditional lore in Ferrybank is extremely meagre, and preserves no memory whatever of the existence of the ancient Nunnery within a stone's throw of the town.

Chapels.

Slieverue.—Mass was said in the penal times directly under the Parish Priest's house, at *Aughanafferin*, the Ford of the Mass.

The present chapel, which probably occupies the site of its predecessor, was built in the year 1800, as appears from the following inscription on a mural tablet within it :

"Anno Domini 1800. This chapel was built by subscription; dedicated to the Holy and Undivided Trinity. Committee for superintending the work :—Rev. Thomas Malley, P.P., Rev. John Fitzpatrick, Coadjutor, Mr. Mathew Shee, Mr. Wm. Sinnot, Mr. Wm. Cody, and Mr. Christopher Hill, Treasurer and Architect."

Ferrybank.—The late chapel of Ferrybank, taken down in the beginning of Summer, 1903, was built about 1834. The tower, which was erected by the Messrs. H. P. T. and Eustace Barron, in 1867, has the following inscription over the entrance door :

"This tower has been erected to the honour of God & of the Sacred Heart of Jesus by Henry Page Turner Barron & Eustace Barron of Mexico; also in memory of their relatives deceased. 1867."

Within the tower is a tablet erected by the above Mr. H. P. T. Barron, (of Belmont Ho.) ; it is inscribed :

"Sacred to the memory of Mary Anne Barron, only daughter of Henry Winston, of Fethard and of Margaret Kelly his wife. She was born about 1760; married, about 1788, to Pierse Barron of Ballyneale; died 1 Nov., 1839, in Dublin. Also to the memory of her 4th son, John Barron, late Capt. in H. M. 17th Lancers; born 5 Nov., 1801, at Ballyneale; died 12 Jany., 1864, at Boulogne unmard.; burd. in this vault. Erected by H. P. T. B., their grandson & nephew."

The foundation stone of the new chapel, now in course of erection, at Ferrybank, was laid by the Most Rev. Dr. Brownrigg, April, 1904.

Parish Priests.

Rev. Thomas Woodlock was on the mission here in 1610 or 1611.

Rev. Murtogh Phelan was the P.P. of Glenmore and Slieverue, in Aug., 1669. He is mentioned, with other priests, as follows, in the will of Walter Forstall, of Kilbride, Oct. 3rd. 1668 :—"My will is yt. all debts justly due of me to be faithfully discharged and doe leave unto my reverent father Mortagh Phelan seaven shills. and unto father Stephen Barron and father Theo. Archer 2. 6." (Father Stephen Barron, otherwise Fitzgerald, was, at this time, P.P. of Inistioge, and Father Theobald Archer P.P. of Rosbercon). Father Phelan latinized his christian name *Mauritius*. The date of his death is unknown.

Very Rev. James Ryan, D.D., was P.P. in 1704, was then 55 years of age, and lived in Drumdowny. He is also stated to have lived in Ballinclar, in the Glenmore district. He was still living in 1711 and 1712. He is buried in Kilmokevogue church.

Rev. Thomas Walsh succeeded, and died March 24th, 1727-8. Mr. James Achdekin of Rossroe, in his will, July 14th, 1720, leaves a bequest of five shillings to Father Thomas Welsh.

Rev. William Butler. On Father Walsh's death, Dr. Dulany appointed to this benefice the Rev. Robert Phelan, who already held another parochial church, allowing him a year to decide which of the two parishes he would choose. He preferred his former benefice and, accordingly, retained it. The parochial union of Slieverue and Glenmore thus remained vacant till March 31st. 1729, when it was given in charge to the Rev. William Butler, a priest just returned from France. Father Butler belonged to the Butlers of Old Luffany, Mooncoin, a family of high respectability. He enjoyed but very poor health, and, even after his appointment as P.P., resided always in Waterford, except on a few festival days: the care of the parish he committed, in the meantime, to some young priests, whom he appointed and removed at pleasure. He at length resigned the parish, on the 5th Sept., 1739, and was allowed £15 a year out of its revenues. He died Oct. 6th, 1741, aged 54, and is buried with his relatives in Rathkieran.

Rev. Richard Archdekin, otherwise Cody, was collated to Slieverue and Glenmore on the same day on which Father Butler resigned the pastoral charge, viz., Sept. 5th, 1739. This priest is still affectionately remembered in the traditions of the people. His name is handed down, mostly in its Irish form, as *An thahir Reeshtherd Acodha* (An t-Athair Risteard 'ac Oda). He resigned the parish, Dec. 17th 1764, being allowed like his predecessor, £15 a year out of its revenues for his support. The Register of Slieverue shows that, even after this, he occasionally discharged missionary duty in the parish. The same Register has the following entry of his death:

"A.D. 1772, Oct. 28th. Died, at Ballehubbuck, the Revd. Richard Archdekin."

Father Archdekin is buried in Kilcolumb churchyard.

Very Rev. Denis Deleign, D.D., became next P.P., Jan. 5th, 1765. His appointment was merely titular, however, as he continued on the mission in St. Mary's, Kilkenny, till his translation from Slieverue to St. John's, Kilkenny, Nov. 16th, 1766.

Very Rev. Stephen Lower, D.D., who succeeded, is one of the grandest characters that figure in the ecclesiastical history of our Diocese.

"He was born in Glenmore parish, at a place called Trinaree. His father was commonly called

Shawn Lower. It is said of him that he was an expert ploughman and a great whistler. He was landlord of Trinaree, where he lived, and of the adjoining townland of Ballarourach. He was, however, a Protestant, and from this fact the lane leading from the high road to where he lived, is, up to this day, called Boreen-a-Sassanach. Dr. Lower was, consequently, reared a Protestant. In his youth he was taken from his native place, sent to the Continent, and placed in a Protestant college for his education. Young Lower . . . . soon began to feel scrupulous with regard to the religious tenets inculcated by the superiors of the establishment, and, becoming more uneasy every day, determined to make his escape, and did so after a short time. He made his way to Rome, renounced Protestantism, studied for the priesthood, and in due time became a Priest. Having been ordained, he came back to his native country. His first visit was to his father, who now lived in Waterford," &c. [1]

Dr. Lower's father was not, however, *Shawn*, as Father O'Farrell here writes, but Richard. If he removed from Trinaree to Waterford, he must have again removed from the latter place some time before his death. In his last will, signed Feb. 16th, 1764, and proved the 14th of the following July, he styles himself "Richard Lower of *Rathduff*" [probably Rathduff, near Kells,] "*Co. Kilkenny*, gent;" he leaves his interest in Rathduff to his son Richard, and his interest in Ballyrowra, Kilclogin, the retrenched part of Curraghmore, and all other denominations (after certain bequests), to his said son Richard and grandson, Richard Drapes; the following clause then occurs:—"I leave and bequeath unto my son *Stephen Lower* the sum of five shillings sterl. and no more, in full satisfaction [of any right] he might pretend to or could have to any of my substance;" he appoints his son Richard, and sons-in-law, Samuel Drapes and Saunders Barton, his executors, and the Rev. Mr. Thomas Pack, trustee.

In 1755, Father Lower took out the degree of Doctor of Divinity in Louvain. On the 4th May, 1764, he was appointed P.P. of the newly-formed parish of Rosconnell (or Ballyouskill); and was translated thence to Slieverue and Glenmore, Nov. 16th, 1766. He became Vicar-General of the Diocese in Dec., 1773; Canon of Blackrath, Jan. 5th, 1775; and Archdeacon of Ossory, June 14th, 1778.

"During his missionary career he lived in the village of Slieverue. In the troubled times of 1798, it is said that a party of cavalry passing through, were in their wantonness about to set fire to the place, having, it is well known, liberty at that time, without the least hindrance, to destroy property of every description, and even to take away life. History relates that the cruel Attila, surnamed 'the scourge of God,' when proceeding to sack Rome, was met by the Holy Pontiff, Leo the Great, and was persuaded by him to relinquish his impious designs on the city. The barbarian was so terrified by the Holy Pontiff that he commanded his soldiers to cease hostilities; and thus Rome was saved. In like manner, Father Lower boldly approached the ruthless officer of those ruffians, took his horse by the bridle, and led him and party to a considerable distance from the place. Whether, as Attila was frightened into compliance by seeing two venerable personages guarding the person of St. Leo, this wicked officer was deterred from resisting the good priest by seeing some similar vision, we know not. Certain it is that he allowed himself and party to be led away from the place and saved the little village from conflagration, and the inhabitants from insult if not massacre." [2]

Dr. Lower died, in the odour of sanctity, January 9th, 1800, aged 73, and is

[1] See Paper on the Parish of Ida, by Rev. E. O'Farrell, P.P., *Transactions of the Ossory Archaeol. Soc.*, Vol. I., p. 205.

[2] *Transactions of the Oss. Arch. Soc.*, Vol I., pp. 205-6.

buried in Kilmokevogue church, in the same grave with his predecessor, Dr. Ryan.

His Register of the Births, Marriages, and Deaths, of the Parish, is now in the Museum, St. Kieran's College; it commences in 1766, and is, to a great extent, in his own fine handwriting.

Very Rev. Thomas Millea, D.D., another distinguished priest, was born in Knockanure, parish of Mooncoin, and was baptized by the Rev. James Carroll, the parish priest, Dec. 18th, 1749. "From his earliest years young Millea felt a strong inclination for the ecclesiastical state, but his means were slender, and therefore he could not immediately begin his studies. On this account he had to teach school for some time. By this means he saved some money, which enabled him to go to France, where he intended to prosecute his studies with a view to the priesthood."[1] He studied in Bordeaux, where he received from his superiors, among other distinctions, the degree of Doctor of the Sacred and White Faculty.

After ordination he returned to his native Diocese and was C.C. Upperwoods, in 1783; Rathowney, in 1783 and 1784; and then of Slieverue and Glenmore till July, 1791, when he was appointed P.P. of Callan. At a Thesis held in the Old Academy, he was called upon to open the proceedings with a Latin oration.[2] He became Precentor of the Diocese in 1794; and was translated from Callan to Slieverue, as successor to Dr. Lower, in the beginning of 1800. He died of apoplexy at his house in Rochestown, in Nov. 1805, and is buried in Kilmokevogue church in the same grave with Drs. Ryan and Lower. Dr. Millea is at present represented among the Ossory clergy by his great grand-nephew, Rev. John O'Shea, C.C., Thomastown.

Very Rev. John Fitzpatrick, nephew of the Rev. Edmund Fitzpatrick, P.P., Castletown, was a native of Upper Ossory. He was ordained by Dr. Troy, March 6th, 1784, and was C.C. Upperwoods from 1789 to 1791, and subsequently of Gowran, Thomastown and Slieverue. He became P.P. of this parish early in 1806; was Canon of Tascoffin for many years; and died Nov. 27th, 1835, in the 77th year of his age and 52nd of his priesthood. He is buried in Slieverue parish chapel.

Very Rev. Edward Walsh became next P.P. early in 1836, and was, at the same time, appointed V.F. He was promoted to the Episcopate of Ossory in 1846.

Very Rev. John Walsh.—After his consecration, Dr. Walsh separated Slieverue from Glenmore, and constituted the Very Rev. John Walsh P.P. of the former parish. Father Walsh was born in Kilkeasy, Aghavillar, about 1795; studied in Birchfield, and was ordained in 1821. He was sent to Kilmanagh, his first mission, in 1823, and was subsequently C.C. Danesfort, Castlecomer, and Callan.

[1] Father O'Farrell's Paper in the *Transactions of the Oss. Archaeol. Soc.*, Vol. I., p. 207.
[2] See Vol. I., p. 266.

He became Adm., St. John's, Feb. 4th, 1834, and was appointed P.P. Urlingford, Sept. 22nd, 1840. He was translated to Mullinavat in 1843, and was again translated to Slieverue, and appointed Vicar Forane, in 1846. In 1847 he became Canon of Kilmanagh, and in 1865 Precentor of the Diocese. Owing to the infirmities of old age, he gave up the active administration of the parish during the last eight years of his life. He died at the age of about 88 years, March the 31st, 1883, and is buried in the parish chapel.

Very Rev. John Walsh succeeded his uncle and namesake. He was born in Kilminick, parish of Thomastown; studied in St. Kieran's College; and was afterwards admitted to Maynooth, for Physics, Aug. 25th, 1851. After ordination, in Summer, 1856, he served as C.C. in Tullahought, Callan and Mooncoin, and was appointed P.P., Dunnamaggan, in Sept. or Oct., 1878. He was translated to Slieverue in May, 1883, and was made Treasurer of the Chapter in Nov., 1892. He died January 3rd, 1897, aged about 70, and is buried in Slieverue churchyard.

Very Rev. Patrick Phelan, V.F., was translated from Windgap, Jan. 31st, 1898.

CHAPTER XI.

PARISH OF TEMPLEORUM.

IT comprises the ancient parishes of Fiddown (except the small townland of Toberafauna), Tybroughney, Owning, Whitechurch, and Muckalee (except the townlands of Lisdrolin and Moonaveenawn); and has an area of 20,460 ac. 2 r. 22 p., stat. measure.

FIDDOWN.

In Irish Fiddown is called *Fiddhooin* (Fiod-dúin), *i.e.* the Wood of the doon, or fort, from an old moat beside the Suir, on "the strand" of Fiddown. About 300 yds. south-east of the moat is Fiddown graveyard, within and around which stood a large monastery founded here by the local patron, St. Momhaedhóg (pronounced *Movoogue*), about the close of the 6th century.

St. Momhaedhóg belonged to the Ui Criomhthannain, a Leixian tribe, whose territory, bearing the same name, is now included in the Baronies of East Maryboro' and Stradbally, Queen's Co. His brother Colman, of Culin, and sister, Cucean, are listed among the Irish Saints in the *Book of Leinster*; and his grand-uncle was St. Colum mac Ui Criomhthannain, who founded the abbey of Terryglass, in Lower Ormond, Co. Tipperary, and who died about 552. Our saint's missionary labours extended beyond his native country, to Scotland, and even to Gaul; and his zeal and piety so endeared him to the holy Queen Radegundis (who died in 590), wife of Clothaire the Second, that she cherished him as her own son. His death occurred probably soon after the year 600.

On the 13th August, which was his festival day at Fiddown[1] the *Martyrology*

[1] Bishop Phelan's *List*.

of Tallaght enters "Momedac of Fiodh-duin." The *Feilire of Aengus* on the same day has:

"Hippolitus the martyr—
Miraculous was his company,
With an immense and noble army—
Momoedoc, the diadem of the Gaedhel."

To this the gloss is added:—"Momoedoc, that is, in Fiod-duin, in the South of Ossory." The *Feilire* registers another festival of the saint, on the 18th May, thus:—"Momedoc, great, wealthy," and the scholiast adds:—"Momoedoc, *i.e.*, Momoedoc of Fiodh-duin, in Ossory, *i.e.*, Momoedoc, son of Midgnae, son of Meti [brother of St. Colum mac Ui Criomhthannain], son of Nindid, son of Nazar, son of Crimthann, son of Eochaidh, son of Oengus, son of Criomhthannan, son of Cathair Mor" [Ard-Righ of Erin]. The *Feilire* also gives him a third feast on the 23rd of March, on which day it has:—"Momedoc the diadem of Scotland," and the gloss is attached:—"Momoedoc, *i.e.*, the son of Midgnae," &c.

The *Four Masters* have the following references to Fiddown:

"828. Cailti mac Eirc, Abbot of Fidh-duin, died."
"873. Colman, Bishop and abbot of Fidh-duin, died."
"980. [recte 981]. Donghal, son of Duibhrighe, abbot of Fidh-duin, died.'
"1073. Gillacaissi Osraigheach, coarb of Fidh-duin (comharba Feadha-duin), died."

The old Irish order of monks, at Fiddown, probably did not become extinct till the 12th century.

Half the Rectory of Fiddown was appropriated to the Augustinian Canons of the Congregation of St. Victor, St. Catherine's Priory, Waterford, previous to 1211.[1] About the year 1300, as we learn from the *Red Book of Ossory*, half the Rectory of Fiddown belonged to St. Catherine's, Priory, and the other half to the vicar of the parish itself.

1376. Robert Howlyn, Rector of Inchiolaghan, Raymond Walsh, Vicar of Fydon, and Roger Porpeus, Vicar of Mothyll, were appointed by the King, to collect a tax of 10 marks, to be levied on the clergy of Ossory Diocese.[2]

1540. At the suppression of the religious houses under Henry VIII., the Prior of St. Catherine's was found seised of the Rectories of Kilcolumb, Kilbride and Dungarvan, and half the rectory of Fiddown, all in the Diocese of Ossory.

Of the church, or churches, that stood at Fiddown, previous to the year 1200, the only memorials now remaining are, a holy water stone and a gable cross. The former lies in Fiddown graveyard, and is a large, rough block of reddish hill-stone; it has an oval-shaped artificial bowl, 14 in. long, 11in. wide, and 10 in. deep, the inner surface, at one side, presenting the appearance of polished marble, from constant contact with the hands of the faithful for many centuries. The latter is

[1] Ryland's *Hist. of Waterford*, p. 121.
[2] *Pat. Rolls.*

a plain gritstone cross, of the pattern usually known as the *tau* or St. Anthony's cross, with a semicircle, in the Celtic style, connecting the extremities of the transverse bar. It is still perfect, except that the small portion of the shaft projecting from the middle of the arc of the semi-circle, and which was fixed in the socket of the pedestal, has been broken off. It measures 11 in. across the transverse bar, and, less the missing piece of the shaft just mentioned, is $5\frac{1}{2}$ in. high. This cross was removed from Piltown, some years ago, to the C.C.'s residence, in the Mountain Grove.

About the year 1200 a church, in the Early English style of architecture, was erected at Fiddown. One of the carved stones of the doorway of this church, ornamented with Early English foliage, has been also removed to the C.C.'s place, Mountain Grove. A very beautiful holy water stone, ornamented with the same style of foliage, was found in the "church field" of Fiddown, about 1805, by a man named Norris, and has been inserted in the wall of the old chapel of Piltown, where it may still be seen.

The late church of Fiddown consisted of nave and chancel. It was used as the Protestant church of the district till about 1870. The nave was then taken down, but the chancel was allowed to stand, to serve as a mortuary chapel at Protestant interments, and as a mausoleum of the Bessborough family. The nave does not appear to have been ancient, as during its demolition the gable cross and Early English door-slab, already referred to, were found in the walls, being used as ordinary building stones; it may have been an re-erection, on the site of the older nave, by Sir John Ponsonby or his son. The chancel, however, with its round choir-arch (under which an entrance door has been recently constructed), and strong thick walls, in all probability dates from the beginning of the 13th century. Fixed into the wall over the east window, on the outside, is an ancient stone effigy, in relief, representing the head and neck of a female, with a crown of five points on her brow; the countenance is very well preserved, and is singularly expressive of modesty and sweetness; most likely it represents the Blessed Virgin.

The lid of an altar-tomb, formerly a floor-slab in the nave of the church, and now resting against the west gable of the mortuary chapel, has a plain Latin cross down the centre surmounted by the sacred monogram I. H. S., and round the edge the following Old English inscription, in relief :—

"Hacc . sunt . monumenta . D . Fulci . Den . filii . secundi . D . Den . et Catherinae . Geraldinae . conjugis . quorum . animae . in pace . requiescant . 1618."

Beside this is a long, narrow floor-slab, very much worn, with a plain cross, in relief, in the centre, and the following inscription in raised Roman capitals :—

" HAEC SVNT MONVMENTA EDMVNDI DATON GENEROSI DE CLOINCVNNY ET JOANNAE DEN FILIAE FVLCI DEN CONJVGIS QUORUM " [*rest uncut*].

Close to the foregoing is the front panel of a small altar-tomb, with carvings representing the instruments of our Lord's Passion. The slab which covered this tomb is broken into three pieces, the centre one being missing ; it has a Latin cross in relief, and an I.H.S. The inscription is in raised Roman capitals and consists of six lines ; what now remains of it is :—

" HIC . IACE . . . . . ENNELLUS
QVONDAM . . . . . LORIAE
SVCCESSV . HE . . . . . RINCIPALIS
ET . REGENS . N . . . . . ERTISSIMVS . QVA . . .
ME . FIERI. FEC . . . . . ARGARETA
ET . SVCCESSOR . . . . . IABVS . VT REQVIESCANT IN . . .

This monument dates about 1620. It probably commemorates some gentleman named Fennell.

An end panel of an altar-tomb, lying here, is charged with *a chevron engrailed*, between three birds, apparently eagles, or, possibly, falcons, underneath being the motto :—" PARS. MEA. DE. IN. ÆTERNV[M]. I[N]. DEO." Another end panel of quite a different altar-tomb has the following : *on a chevron, between two lions passant, three mullets ;* impaling, *ermine, a chevron ;* underneath is the motto : " SPES MEA IN DEO EST."

Neither of these escutcheons would seem to belong to any of the families whose names occur on the monuments already mentioned. The coat of arms of the Dens of Grenan and Fiddown are, *ar. three lions ramp. two and one sa. ;* of the Datons of Kildaton and Cloncunny, *per fesse ar. and sa. a lion rampant counter-changed within an orle of fleur-de-lis or ;* of the Fitzgeralds, *erm. a saltire gu. ;* and of the Fennells, *az. on a chev. or. between three pelicans ar. as many mullets gu.* The dexter of the second escutcheon may possibly belong to some member of the Strong family, the head of which emblazoned *ar. two lions passant gu.*, on his shield. The neighbouring castle of Rogerstown, with the townlands of Rogerstown, Balline and Brenar, belonged to the Strongs during the first half of the 17th century.

About the middle of the graveyard is a horizontal slab inscribed :—

" Here Lyeth the body of Edward Briscoe of Crofton in the County of Cumberland in England, who departed this life the 20th day of July anno Dom. 1709 and in the 58th year of his age."

There is a fine tomb to Peter Walsh of Balline, agent to Lord Bessborough, and a zealous antiquary, who died Dec. 25th, 1819, having almost completed his

72nd year ; there is also a monument to his parents, John Walsh, of Piltown, who died in 1792, aged 80, and Catherine Butler, who died in 1760, aged 30.

The oldest of the Bessborough monuments within the mortuary chapel has the inscription :—

"Here lyes ye body of Sir John Ponsonby of Besborough who departed this life anno Dom. 1668 in ye 60th year of his age."

The next oldest has :

"Gulielmi Ponsonby, vice-comitis Duncannon quod mortuum est hic jacet depositum ; obiit die Nov. 17 an. Dom. 1724, aetat. 67. Siste, viator, et memento mori."

The graveyard was walled in about 1775, previous to which it extended considerably beyond its present limits, to both east and west.

Along "the strand" of Fiddown are the following wells :—*Tubberadhawchloch*, or Well of the Two Stones ; *Tubbernagraoun*, Well of the Trees ; and *Tubbernalybe*, Well of the Entrails. There is no holy well here.

The old Doon or Moat of Fiddown is close to the graveyard. It is 12 or 15 ft. high, 30 yds long, and 20 yds. wide. Originally it was circular, but the Suir has been long sapping it on the south, and part of the north side has been carted away by the people for top-dressing.

Fiddown Castle stood between the Moat and the church, but nearer to the former. Its earliest occupant, as far as modern research can discover, was Fulk Den, 2nd son of Patrick Den, lord of Grenan castle, which latter died March 17th, 1564-5. Fulk settled down here about 1580, probably on his marriage with Catherine Fitzgerald, of Gurteen, near Slieverue. In 1618 he erected his monument, as above, in Fiddown church, and was placed beneath it, on closing his last day, Oct. 13th, 1626. He left three sons, Patrick, who was 44 years old, at his father's death, and married ; Theobald ; and Garret.

Theobald, the 2nd son, eventually succeeded to his father's castle and property in Fiddown and Ballynanaerla. He died Jany. 17th, 1637. His son and heir, Fulk Den, then a boy of 13 years of age, subsequently forfeited under Cromwell, in 1653.

In 1659 Fiddown castle was occupied by a Cromwellian named Robert Frispe or Fripps. It was still perfect in the early part of the 19th century, being then inhabited by a family named Norris. It continued to be occupied till about 1835, when it was taken down to the ground.

TURKSTOWN.—Called by Irish speakers, *Bollia-na-dhŭrcăch*. Part of the townland is called *Glanaworth*, also pronounced *Glanavorth* and *Glana-ghorth*, which not improbably represents the Irish Gleanna Gorc (*i.e.*, Gorc an Gleanna)

the Field of the Glen. There is another Glanaworth in the townland of Ballycomey, near Castlecomer.

CORLOGHAN.—This name is pronounced *Cŭrlŭchăn* (accent on *luch*), in English and Irish. Locally it is said to mean "the duck pond," and to have been called after a *corr*, or large pond of water, formerly here, which was drained about 1850. This pond was much used for "swimming" horses. Most probably the correct Irish rendering of Corloghan is Coṙṙ-ḟliuċaine, (pronounced *Curluchănă*), which means the Pond of Lughany or Luffany, *i.e.* of the Wet Land. In a part of the townland known as *Moonvoarachawin*, or Moraghan's Bog, is pointed out the site of a chapel in use in the middle of the 17th century. Corloghan was forfeited by Edmund Daton, of Kildaton, in 1653.

GURTRUSH.—In Irish the people call it *Gurthrish* (Gort-froiṙ), *i.e.*, Field of the Wood or Point. Gurtrush Wood is locally known as *Kyle-a-churrawin*, or *Kyle-a-chrawin*, that is, Carrawn Wood (Coill a' Charráin).

KILMODALLA.

In Irish, *Kyle-modhallă*, that is, the church of St. Modailbh, Bishop, whose feast is entered in the *Martyrology of Donegal*, at the 3rd. Oct. This church, now better known as Kildaton, was a chapel of ease to the parish church of Fiddown. It stood about 100 yds. east of Bessborough Ho. In 1830 the adjoining churchyard was destroyed to make room for Lord Bessborough's stables. Whatever remained of the old church, at the same time, was in part thrown down, and in part incorporated with a new house built as a residence for Lord Bessborough's head groom. Here was the burial place of the Datons of Kildaton. William Daten, by his last will, made Nov. 15th, 1592, commits his "body to the earth to be buryed in the chapple of Kilmoygall." [1]

About 1870, when the new Protestant church was built in Piltown, any inscribed or sculptured stones that remained after the uprooting of Kilmodalla graveyard, were removed thither from Bessborough Ho. Two of these slabs, with another now missing, formed the table of an altar-tomb, or, perhaps, a floor slab, which, according to the original design, consisted of three separate pieces, one laid after the other. The centre piece is missing. The others show portions of a very beautifully carved cross, in relief, running down the centre. The inscription, in raised Old English characters, runs down the whole way along the edge, to the

[1] In a list of churches written into the *Red Book of Ossory* about 1480, Kilmodalla appears as "Kylmethall."

right, and is continued on bands or streamers parallel to the shaft, of the cross; what remains of it is as follows :—

Hic . jacent . Reddemudus . . . . . me[n]sis . Febrii . Et . ellena . Butler . uxor . e⁹ . q^e ob . . . . . q' . tra[n]sieris . sta . p[er]lege . plora . su[m] q[uo]d . . . . er . q[uo]d . es . precor . pro . me . ora . Roricus Otyyne . . . . . hoc.

Freeing this inscription of contractions, and supplying some of the missing words, it may be read :—" Hic jacent Reddemundus [Daton qui obiit A.D. 15. . . die . .] mensis Februarii ; Et Ellena Butler uxor ejus quae obiit . . . . . Quisquis eris qui transieris, sta, perlege, plora : sum quod eris, eram quod es ; precor pro me ora. Roricus Otyyne fecit monumentum hoc." The date is about 1550.

Another slab, believed to have been taken from Jerpoint Abbey to Bessborough Ho., by Peter Walsh of Balline, about 1800, lies with the foregoing. It is exactly similar to those slabs at Jerpoint and Inistioge, formerly used to separate the window lights in the cloister. On each face is a well-carved effigy of a warrior in complete armour, the shield in one instance being charged with *ermine, a chevron*, as on one of the sculptured stones in Fiddown churchyard : the other shield has the ordinary Walsh coat of arms, viz., *a chevron between three pheons*.

In the Glen immediately under Bessborough Ho., there is a holy well, called St. John's Well, from St. John the Baptist, who appears to have been substituted, as titular of Kilmodalla church, in the place of the original patron, after the Norman Invasion. Another well, not holy, to the south-east of Bessborough House, is called *Tubber-na-lybe*, or Well of the entrails. At the southern extremity of Bessborough Demesne there was a rath, 100 yds. in diameter, but now almost obliterated ; it was called Rathmore, a name still preserved in that of the adjacent " Rathmore road."

The Glen river, which flows through the Demesne, and thence, through Piltown, into the Suir, is called in Irish *Shruch na Sharrow*, that is, the river Seapac, or [of the] Foal.[1] The ford, (now bridge), crossing the same river on the Corloghan road, was called *Augh na sharrow*, or the ford over the river Seapac.

[1] See Vol. II., p. 219 *n*.

The Datons of Kildaton.

The name Daton, or D'Autun, now incorrectly written Dalton, appears in Kilkenny records as early as 1382, in which year Walter Daton and others were appointed Keepers of the Peace in said County.[1] John fitz Redmond Daton was appointed to the same office in 1425. On the 20th Dec., 1516, McRedmond Daton, chief captain of his nation, and lord of Cyllecyspine and Athene (Kilclispeen and Ahenny), in the Co. Tipperary, granted John fitz Peter le Botiller all right, &c., which he had in his (Daton's) demesne of Cillcrispyne and Athene,on the west side of the Lyneam (*i.e.*, Lingawn river), in the Co. Tipperary.[2] About 1565 "Daton and his kinsmen's landes houlden of the mannour of the Grannagh" were estimated at 100 marks (£66 13s. 4d.).

At what date the family settled at Kilmodalla, or Kildaton, now Bessborough, is unknown. In a document of 1592, the townland is called "Daton's Kill," which shows that in that year, at least, the Datons were well established here. In the same year died William Daton of Kildaton, chief of his name. His will, dated Nov. 15th, 1592, and proved the 6th of January, 1592-3, is as follows :

"In Dei nomine. Amen. In the yere of our Lord 1592 and the 15 of November, I, Willm. Daten beinge sicke in body and whole in minde and in full memory, doth make my last will and testament in presence of God and holy church. Item. I bequeath my soule to Almightie God and to all the holy company of heaven, and my body to the earth to be buryed in the chapple of Kilmoygall. And I make my wife Margaret Butler and my sonne Edmund Daton my executors of this my last will and testament. Itm. more I will and ordayne all my goods moveable and unmoveable in iii equal porcions that is to saie one parte to my wife, the second parte to my children (?) and the third part to my soule. Itm. all my goods moveable is 6 cables and one kowe and 8 and 20 shepe and the valewe of xvteen. sh[illings] of iron and brasse.

"Sir hugh Murphei.

"The debtes that I owe. Item I owe in Waterford and in Carrige iii li. current of England. Item more I owe to my sonn-in-law John fitz Willm. viii li pound (*sic*) current of England. Item I owe to Murtagh McShane the some of iiii li. and v sh. Itm. more I owe to Peyrse Duff xvteen. sh."

Endorsed "Testm. Gulielmi Daton."

Edmund Daton, son and heir of William, was 25 years old at the time of his father's death, and was, therefore, born in 1567. He died Aug. 1st, 1629, and was buried with his ancestors "in the chapel of Kilmadalie." By his wife, Margaret, daughter of Gerald Blanchville of Blanchvillestown, whom he had married before Nov., 1592, he left the following issue :—Walter, his heir ; John, on whom he settled Whitechurch and New Graig ; Edward ; Oliver ; William ; Theobald ; Margaret ; Catherine ; Elizabeth ; and Allan.

Walter, the eldest son and heir, was of full age at his father's death, and

[1] *Pat. Rolls.*
[2] *Graves's MSS.*

married to Ellice, sister of Richard, 3rd Viscount Mountgarret. He was still living in 1641, but died within the next dozen years.

Edmund Daton, his successor and, presumably, son, forfeited, in 1653, the family estates, which, according to the Down Survey Books, then comprised the townlands of Kildaton (a castle), Curloghan, Tubernabrone and Lisnagenny, Ballaghdowlin, Ballagh[na]metagh, Jamestown, Gorheen and Bannagher.

"William Daton, of Kildaton, Esq.," probably the representative of Edmund, was outlawed and attainted by the Williamites, Ap. 20th, 1691. Other members of the family outlawed on the same day were, Walter Daton, of Kilonasbog, Esq.: Walter Daton, of Garrynerehy, gent.; Redmond Daton, of Kilenasbeg, gent.: and William Daton, of the City of Kilkenny, gent. (afterwards Bishop of Ossory).

Kildaton Castle stood on a low ridge or mound, about 250 yds, east of Bessborough House. It was taken down soon after the erection of the present mansion, which dates from 1744.

In Irish, Daton is pronounced *Dhawthoon*. The Irish of Kildaton or Bessborough is *Kyle-a-Dhawthoona*, *i.e.* Daton's Kill or Church.

Piltown.

Irish speakers sometimes call it *Muillin*, and sometimes *Muillin-vollian-file* (Muileann Baile an Phoill), that is, the Mill of Baile an Phoill. Formerly it was called simply Baile an Phóill, which means the Town of the Glen or Hollow. The present name is a sort of hybrid word, half Irish and half English, the *pill* representing the Irish *powl* or *phoill*. In Government records of the 16th century the place is correctly called Ballifoile and Ballinfoile. There is another Piltown in the Co. Waterford, over against Youghall, the Irish of which is also Baile-an-poill. The earliest reference we have to Piltown in the Co. Kilkenny, is found in an Irish entry in the *Psalter of Cashel*, a work transcribed in the year 1453: the entry was made between 1462 and 1464, and runs as follows in English:

"This was the Psalter of Mac Richard Butler until the defeat of Baile an phoill was given to the Earl of Ormond and Mac Richard, by the Earl of Desmond, when this Book and the Book of Carrick were obtained in the redemption of Mac Richard; and it was this Mac Richard that had these books transcribed for himself, and they remained in his possession until Thomas, Earl of Desmond, wrested them from him."

The battle referred to here was fought in 1462, and is thus described in the quaint *Annals of Ireland* by Duald Mac Firbis:—

"1462. The young Earl of Ormond came to Ireland in this yeare with a greate multitude of Englishmen, then greatt warr was raysed betwixt the Earls of Ormond and Desmond. Gerott son to the Earl of Desmond was taken prisoner by the Butlers. Port Largy [Waterford] was taken by them,

but afterwards they on both sides ordained to deside their variances by sett Battle, and so they haue donne, meeting each other with an odious irefull countenance, neverthelesse, it was against the Earl of Ormond's will Mac-Richard went to fight that day, for Englishmen were accustomed not to give battle on Monday nor after noone any day, but Mac-Richard respected not that their superstitious obseruation, but went on, though he had the worst, he being defeated and taken prisoner also, and after the account of them that knew it, there was the number of 410 of his men buried, besides all that was eaten by doggs and by the foules of the aire; And Gerott tooke Kilkenny and the corporate towns of the Butlers Country, after that slaughter made of them in the said battle."

In his Irish *Book of Pedigrees* in the Royal Irish Academy, Michael O'Clery, when treating of Thomas, the Earl of Desmond, who conquered at Baile an Poill, writes :—

"This Earl Thomas used to subdue and bring down his foes and his enemies whenever he engaged in conflict with them. Now great was the battle he broke upon the Butlers at the Suir, and which was won upon them. Numberless is what was killed and what was drowned of them in the Suir on that occasion. . . . . The fifth day of the month of February the Earl (Thomas) was beheaded, and forty-one years was his age at that time, and in Tralee he was buried."

This fierce battle is well remembered in the traditions of Piltown. It would appear to have begun at the "tower" in Rogerstown; to have continued through Logreeach, over an old roadway crossing the Pill, or Glen, river, into Ardclone; and to have ended at Closh na nAlbanach, the Pit of the Scotch, where the Parish Priest's house is now situate. O'Clery does not seem to be strictly accurate in his statement that the retreating Butlers were drowned in the Suir. It is much more probable that they were drowned some two or three hundred perches east of that river, in their stampede over the Pill. All along the line of battle, as handed down by tradition, human bones have been frequently dug up.

Of the principal warriors engaged in this fight, the Earl of Ormond died on a pilgrimage to the Holy Land; Mac Richard Butler, grandfather of Pierce *Ruadh*, Earl of Ormond, and ancestor of the present Marquis, died in 1464; and Thomas, the brave Earl of Desmond, "a lord wise, learned in Latin, in English, and in the old writings of the Gael," was beheaded at Drogheda, for supposed treason, in 1466.

The town of Piltown is very modern. Its population, in 1837, was 634; and in 1871 it was 436. Although in 1621, Richard, Lord Viscount Mountgarret, was seised, *inter alia*, "of Tibbraghny, and the *land* and mill of Ballifoile, otherwise Piltown, near Fiddown," there is no townland of Piltown now marked on the Ordnance Map. Portions of the town stand on the lands of Kildaton, Ardclone, and Rogerstown; while the greater part of it, including the Mill (now a creamery), the Hotel, Post Office, School, &c., is in Bannagher. The Chapel and Parish Priest's house are situated in Ardclone.

Ardclone, the high Cluain, or lawn, formerly belonged to the Earls of Ormond. There are two subdivisions of this townland, viz., *Bollia-heece* (Baile Síos), or

the Lower Town, and *Bollia-hooce* (Baile Shuas), or the Upper Town. The Castle of Ardclone stood in Bolliaheece, beside the Pill river, on the little elevated plot known as the *Thullawn*. No trace remains of it now. In former centuries a road passed from Tybroughney through Logreeach: thence, by a bridge over the Pill river, into Bolliaheece; and thence to Piltown chapel. This road appears to mark, for the most part, the course of the Battle of Piltown. Fragments of the walls of the old bridge remained till about 1850, when the Pill river was widened, and their removal became necessary.

Bannagher.—This name has the same sound in English and Irish. It means abounding in Beanns, *i.e.*, peaks, or angles. The townland formerly belonged to the Datons. The river flowing through Bannagher, and joining the Glen river, is called the *Braegach* (Breagach), or the Deceptive, because, though sometimes almost a torrent, it is at other times quite dry. For the very same reason the river which flows under Watergate, in Kilkenny city, is also called the Braegach.

Rogerstown.—There was an ancient castle here. Part of its south wall still remains to the height of 16 ft. It is fully 6 ft. thick, and is built of limestone and best grouting. There is one very narrow loop, with a splay very inconsiderable, taking into account the great thickness of the wall. Evidently this castle must have been built many centuries ago. Its old owners were the Strongs. Peter Stronge or Strange, of Dunkit, Irish Papist, forfeited Rogerstown, Balline and Brenar, under Cromwell, in 1653.

Balline.—The Irish sound of the name is *Boll-eyeng* (a dissyllable, the *ll* broad). In an Inquisition of Jan. 17th, 1626-7, the name is written "Ballyfyn otherwise Ballini." Hence its original Irish form is either Baile Ui Fhinn, the Town of O'Finn, or Balla Ui Fhinn, O'Finn's Wall. The latter is probably the correct form. There is a Graig Ua b-Fhinn (Graigavine), or Village of the O'Finns, in Mooncoin parish. The Irish form of Balleen in the parish of Lisdowney is Baile Ui Fhinn. Balline Ho. was built by Peter Walsh about 1800. There is a secluded hollow in Balline called *Glown-a-ryenka* (Gleann a' Roince), Glen of the Dancing.

Brenar.—Pronounced *Brayner* in English and Irish. It means the Stinking Land, from breán, foul or stinking.

Tybroughney.

The Irish form of this name is Tiobraid Fachtna, (pronounced *Thibberaughna*), which signifies the Well of St. Faughna or Fachananus. St. Faughna was the founder and first Bishop of the See of "Ross of the Pilgrims," in the south of Cork, whose feast is celebrated throughout Ireland, as *a double major*, on August

14th. Of his connection with Tybroughney nothing is known beyond the fact that his name became attached to a holy well here, and that the name of the well was subsequently extended to the adjacent church. His death occurred about the year 590.

The patron saint of Tybroughney is St. Modhomhnoc, or Modomnocus, Bishop. St. Modhomhnoc was fifth in descent from the illustrious Niall of the Nine Hostages, and was brother of St. Domnagart, whose virtuous life is duly commemorated in our Irish Martyrologies. He studied for some time at the famous Monastery of St. David, at Menevia, and had for his contemporaries, it is said, in that school of piety, St. Aidan of Ferns, St. Scuithin of Tiscoffin, and several others who were afterwards destined to shed lustre on the early Irish church. He was specially noted for diligence in work, and it is recorded in the *Life of St. David*, that this holy abbot, by a miracle, staid the arm of a slothful religious when raised to murder Modhomhnoc, who had reproved him for his sinful negligence.

St. Modhomhnoc is said to have been the first to introduce bees into Ireland. During his sojourn with St. David, in Menevia, he had charge of the bees of the monastery, and attended them with the greatest care, so much so that they were most fruitful of honey in his hands. When he was returning thence to Ireland, and had bidden farewell to the holy abbot and monks, and had entered the coracle, to set sail, the bees, forming a large swarm, came and settled in the boat along with him. Modhomhnoc, unwilling to deprive the monastery of this treasure, brought them back to their hive. A second time, however, as he again entered the boat, they followed him, and, when he again brought them back, they repeated the same a third time. St. David, hearing of this, told our saint to bring the bees with him to Erin, together with the blessing of all his monks, and that these bees would evermore enrich the country to which he was proceeding. The *Life of St. David*, from which the foregoing narrative is taken, adds that this was verified, for, whereas the Irish soil was hitherto unfavourable to bees, thenceforth "magna mellis et apum fertilitate florebat."

It is further mentioned in the *Life of St. Molagga*, that when St. Modhomhnoc landed with the bees, on the coast of Fingal, Co. Dublin, he was welcomed to his cell by St. Molagga, and this place was in after-times known as Lann-Beachaire, that is, the Church of the Bee-man. His death took place probably about the year 560.

The *Martyrology of Donegal* enters our saint on the 13th Feb., thus :— "Modhomhnog, of Tioprat Fachtna in the west of Osraighe. He was of the race of Eoghan, son of Niall ;" and again, on the 18th of May :—"Domhnog, son of Saran, of Tiprat Fachtna in the west of Osraighe, He is of the race of Eoghan, son

of Niall." In the *Feilire of Aengus*, he is honoured with the following strophe, on Feb. 13th :—

> "In Modomnoc's little boat
> From the east over a pure-coloured sea
> Was brought—vigorous praise—
> The victorious seed of Erin's bees."

And the gloss is added that this is "the feast of Modomnoc's death, *i.e.*, in Tibrait Fachtna in Osraighe." At the 18th May the *Feilire* merely mentions "Modomnoc, a victorious diadem," and the scholiast adds, "*i.e.*, at Tibrait Fachtna in Osraighe." The *Calendar of Cashel*, at Feb. 13th, has :—"Sanctus Dominicus de Tobar-Fachtna inter Ossorios et Decios ad ripam Siuri fluvii : ipse est qui apes primo tulit in Hiberniam ; hic autem est dies obitus ejus, aut dies quo cum apibus appulit."

In Bishop Phelan's *List of Patrons* St. Modhomhnog is styled *Bishop*, and his feast at Tybroughney is assigned to Feb. 13th, thus : —Patronus de Tipperaghny, seu Tibrad Fachtna, S. Modomnocus, seu Dominicus, *Episcopus* et Confessor, 13 Februarii." The pattern of Tybroughney, transferred to Piltown some years ago, and now almost defunct, is held annually on the first Sunday of July, which is presumably the anniversary of the *dies dedicationis* of the church of Tiobrait Fachtna.

The parish and church of Tybroughney were appropriated to the Augustinian Canons of the Abbey of Athassel, near Cashel, Co. Tipperary, and formed parcel of their possessions down to the time of the suppression of the religious houses in 1540. The church, now in ruins, consists of nave and chancel. The former is 50 ft. long, on the inside, and 31 ft. wide ; its west gable and most of the south wall are fallen to the ground; the side-walls are 2 ft. 6 in. thick, and in each of them, 6 ft. from the chancel, is a narrow lancet window 7 ft. high and but slightly splaying on the inside. The quoin stones of the nave were of granite, but they have been nearly all torn down. Date of nave about 1300.

The chancel is much more ancient than the nave, and belongs to the 9th or 10th century, if not to an earlier date. It is most firmly and strongly built of very large pieces of granite, squared and well-chiselled, the masonry presenting a striking resemblance to that of the chancel of Clara church and of the nave of the church of Cloneamery. On the inside it is 28 ft. 10 in. long, and 18 ft. 10 in. wide ; the side walls are 11 ft. high and 3 ft. thick. The east gable, now very ruinous, is fully 3 ft. 4 in. thick ; it was pierced by a narrow window, now almost entirely destroyed. The north side-wall, which is still perfect, has neither door nor window. The eastern half of the south side-wall, together with the wall separating the nave from the chancel, is broken down to the ground.

The chancel *alone* clearly constituted the original church, the nave being an after-thought of much later times.

Among the monuments in the graveyard is one of considerable interest and undoubted antiquity. It is a four-sided, well-cut, uninjured block of freestone, 3 ft. 9 in. high, 1ft. 8 in. wide and 10½ in. thick. It has no inscription, nor had it ever, but on the faces and sides, to a depth of 18 in. from the top, are panels with carvings of animals, &c., in relief. One of the side panels shows a lion, below, and a reindeer, above ; the other, a lion with a human face, below, and some other animal, slightly injured, but probably, also a lion, above. On the panel on one of the faces is represented, below, a lion passant, to whose shoulder is attached something like an uplifted human arm with a plain cross held in the hand ; above, are a cow with a calf sucking her dugs, also another animal resembling a lion or hound. The opposite panel has a beautiful arrangement, *more Celtico,* of five groups of spirals, in relief, all forming bosses and enclosed within a circle ; they are arranged thus : 2, 1, 2. At each side of the middle boss is another boss, sunk or hollow, all three bosses being in a line parallel to the ground, and were intended, perhaps, to represent the transverse bar of a cross, the raised bosses above and below which would take the place of the upright bar, or shaft.

This monument stood erect in its socket till about 1860, when some mischievous person threw it down ; so it remained till it was again set up in 1894. It is to be regretted, however, that, at the re-erection, it was not made to occupy its old position, the original stone pedestal being still *in situ*, beneath the surface of the graveyard, some distance away, a few yards west of the head-stone inscribed to Robert Walsh and bearing the date 1781. Some are of opinion that this curious monument is the base of the shaft of an ancient Celtic cross ; but any one who examines it carefully will see at once that such cannot be the case, as the top of the stone is quite smooth, and shows no trace whatever of a break.

The only other ancient monument here is a piece of an uninscribed, coffin-shaped slab of freestone, with a raised cross down the centre. The holy water font, which lies in the graveyard, is a small, rough block of reddish hill-stone, with a hollow fashioned out, on the upper surface, into the shape of a miniature trough, 15 in. long, 11 in. wide, and 3 in. deep ; it is so very primitive in its design and workmanship that it may be safely assigned to the earliest days of Christianity in this district.

When the railway line was being constructed here, in 1851, the workmen came upon a large number of human skeletons, between 100 and 150 yds. from the graveyard, at the Piltown side. The skeletons lay along, under the surface, in single file, and were placed so close together, side by side, as to exclude the likelihood of coffins having been used in their interment. Was this spot, so rudely disturbed, the burial ground set apart for the brethren of an ancient monastery

here ? or, was it the resting place of warriors slain in some local battle ? In Mount Mellary, at the present day, abbots, priests, and monks are laid to rest, after death, side by side and coffinless, in the Abbey cemetery.

In the same spot the workmen, at the same time, upturned a plain rectangular box [1] or coffer. When found, some feet beneath the surface, it contained human bones well packed within, and was furnished with a lid, or cover, which fitted into a sunken rabbet ; both box and lid were of sandstone. The contents were, unfortunately, scattered at the time, and lost. Were these the relics of saints long venerated at Tybroughney ? The answer must, most likely, be in the affirmative. At least there can be little doubt that, during the wars with the Pagan Danes, and during the religious persecutions of the 16th and 17th centuries, sacred relics were committed to the earth for safety, and that, ere they could be again exposed to the veneration of the people, the knowledge of their places of concealment had died with the faithful few to whom alone such knowledge had been entrusted.

The holy well, called *Thibberaughna*, in Irish, is in the glen under the railway, a short distance south of the church. It changed to its present position from the old one, which is 22 yds. further to the north-west, in consequence of some act of profanation committed long ago. People used to pilgrim here formerly, and make the usual votive offerings of pieces of cloth, &c. A few perches from the holy well a powerful spring gushes forth ; it is believed to be the outlet of the stream which flows from the holy well in Owning and, after a little, disappears in a *sluggizha*, in Fanningstown.

As at Fiddown and very many other places in Ossory, Tybroughney church was built close to a great doon, or tumulus. This the people call " Tybroughney Moat." It is 24 ft. high, and 22 yds. wide at top ; round its base is a deep, wide fosse.

Tybroughney Castle.—Formerly the Suir was fordable at Tybroughney ; and to defend the passage across the river and keep back the Munstermen, Prince John, afterwards King of England, on his landing in Ireland, in 1185, set about the erection of a castle here. But ere the undertaking could have been fully accomplished, Donald O'Brien, King of Limerick, led on his brave Dalcassians to Tybroughney, and, under the very walls of the new castle, defeated the English with great slaughter ; two of his own chieftains, however, O'Grady and O'Conaing, were numbered with the slain; In the *Irish Annals* we have the following references to this battle :—

" The age of Christ 1185. The son of the King of England, that is, John, the son of Henry the

[1] This box is stated to have been removed to the Museum of the R.S.A.I., Kilkenny.

Second, came to Ireland with a fleet of sixty ships, to assume the government of the Kingdom. He took possession of Dublin and Leinster, and erected castles at Tibraid Fachtna and Ardfinan, out of which he plundered Munster; but his people were defeated with great slaughter by Donnell O'Brien. The son of the King of England then returned to England." [1]

"The age of the Lord eighty-five years and a hundred and a thousand. John, son of the King of the Saxons came to assume the sovereignty of Erin, with a fleet of three score ships, (besides what there were of Saxon Foreigners in Erin before them); and they took possession of Ath-cliath and the province of Laighen, and erected castles at Tipraid-Fachtna and Ard-Finain. A victory was gained by Domhnall O'Briain over the people of the son of the King of the Saxons, in which very many Foreigners were slain, along with the foster-brother of the son of the King of the Saxons. Ruaidhri O'Gradha and Ruaidhri O'Conaing were slain by the Foreigners in the slaughter of the castle of Tipraid-Fachtna" (do marbad le Galloib acc ar chaislen Tiprait-Fachtna.) [2]

TYBROUGHNEY CASTLE.

The tradition of the battle of Tybroughney is still very vivid in the locality. The sword blows of the combatants fell thickest, it would seem, in and around Mr. Richard Shea's "church field," where quantities of human bones have been turned up from time to time, also horse-shoes of ancient pattern, old swords, &c.

Probably the present castle of Tybroughney is that commenced by Prince John. It belonged to the Mountgarret family in the 17th century, but was forfeited by them in 1653, when it was handed over by Cromwell to Sir Algernon May. The

[1] *Four Masters.*
[2] *Annals of Loch-Ce.*

Briscoes occupied it in the 18th century, and the Rivers family in the 19th. Not long ago some "improver" removed the battlemented top, replacing it by a course of plain brick masonry entirely out of keeping with the style and antique features of the venerable building.

Archdall, in his *Monasticon*, writes that there was at Tybroughney, in ancient times "a town well inhabited and in high repute, particularly on the arrival of the English;" and that "there is a great stone now standing here which is the boundary between the Counties of Kilkenny and Tipperary." The tradition of the town has not been handed down. The "great stone" is a rock, visible only at low water, in the centre of the River Suir, at the mouth of the Lingawn river: it is the meeting point of the *three* counties of Tipperary, Waterford, and Kilkenny.

Templeorum.

According to Dr. Joyce, Templeorum means the church of St. Otteran or Oran; others derive the word from an Orum Walsh who, they say, lived in Oldcourt and founded Templeorum church; while others again assert that it is nothing more than a corrupt rendering of Teampull an oir, the church of the gold, *i.e.*, of the golden ornaments.

The first of these derivations, the only one worthy of notice, lacks probability for the following reason: In Irish, St. Otteran, or Oran, is called *Ourawn*; gen., *Ourawing*; and his church of Killotteran, in the Co. Waterford, is called *Kyle-Ourawing*. Hence if there was a church of Temple-Otteran, or Temple-Oran, in this part of Ireland, the Irish sound of the name should be *Thoumple-Ourawing*. Now *Thoumple-ōrŭm*, (*l* and *r* broad), the local Irish pronunciation of Templeorum, is so entirely different from *Thoumple-Ourawing*, that it is quite impossible for both to signify the same thing, and to be identical in their derivation. Therefore Templeorum does not signify St. Otteran's church.

The *Red Book of Ossory* mentions Templeorum once and once only. In a list of the churches of the Deanery of Ouerk of about the year 1500, it enters Templeorum church as the Church of "ffothram." From "ffothram," by the loss of the initial consonant in composition we have Temple-othram, now Templeorum. The meaning of the word "ffothram" cannot be gathered from the Irish Dictionaries; but, as, in the neighbouring parish of Clonea, Co. Waterford, a rath is frequently designated a *Fōrŭm* or *Fōr-hŭm* by Irish speakers, it must be concluded that "ffothram," that is, *Fōrŭm* or *Fōr-hŭm*, means a rath, and that, therefore, Templeorum means the Church in, or of, the Rath or Fort.

The ancient church of Templeorum stood within the present graveyard, between the south side-wall of the chapel and the public road. At first it was

probably parochial, but in the centuries immediately preceding the Reformation, it was merely a chapel of ease, or "membrum," of the church of Fiddown. Attached to it at its west end, on the exact spot now occupied by the large altar-tomb of the Quinlans, of Maganstown, there was a lofty presbytery, called in later times Templeorum "castle," which fell about the year 1800, having been used for some years previously as a forge, by a blacksmith named *Reeshtheen Gow*.

About 1720 the Catholics erected a long, low, thatched chapel within the graveyard, along the slope, to the right, between the front entrance gate and the door of the present chapel. In building it, we may be sure that they did not spare whatever ruins then remained of its ancient predecessor. It was the only chapel in the parish for a time, and thus it became the parish chapel, and gave its name to the entire union now known as the Parish of Templeorum. This chapel having been discontinued as such, early in the 19th century, was then converted into a school house. It was taken down about 1827.

The present parish chapel stands partly between the site of the 18th century chapel and that of the ancient church. It was commenced about 1810, but was not covered in, or used for the celebration of Mass, till 1814. It is said to be dedicated to the Blessed Virgin under the title of her Assumption.

About 1800 the road to the south of the chapel was run *through* the old graveyard, leaving a considerable portion of the burial ground, now unused, in the "Church field" opposite. Templeorum well, in the "church field," was removed from its original position about 1830 ; it is not remembered as holy ; its Irish name, too, is not remembered. The pattern of Templeorum, now practically given up, was removed here from St. Canice's church of Muckalee, about 1780. The pattern day is the Sunday after the 11th of October, should the 11th fall on Thursday ; should the 11th not fall on Thursday then the pattern day is a week later. The patron of the old church of Templeorum is quite forgotten.

In the graveyard is a horizontal monument inscribed :

"D. O. M.
Erected by Mr. Edward Hayden in memory
of his uncle the Revd. James Lalor who was
P.P. of this District for 30 years. He died 3rd of
June 1811 aged 83 years.
May he rest in peace. Amen.

Other inscriptions here are :

"I.H.S. Here lieth the body of Mary Quinlan who died December the 3rd, 1769, aged 55 years, also the body of John and Ellen her son and daughter ; as also the body of her father and mother-in-la, (*sic*), Thomas & Ellen Quinlan aged both together 173 years."

"Sacred to the memory of Robert Quinlan of Maganstown who departed this life the 20th of February 1804 aged 96 years ; his wife Mary [Gaul] who died the 17th January 1806 aged 84 years ; his son Thomas who died the 17th September 1788 aged 44 years ; John who died the 14th November 1793 aged 34 years ; Patrick who died on the 27th September 1806 aged 56 years."

The large altar-tomb, above referred to as occupying the site of the ancient tower, or presbytery, has :

"Here are deposited the mortal remains of Mrs. Catherine Daniel of Clonmel who . . . . resigned her soul . . . . on the 15th of June 1846 in the 86th year of her age. Here also repose the remains of her father Mr. Robert Quinlan of Maganstown who departed life on the 20th Feby. 1804 aged 96 years, and of her mother Mrs. Mary Quinlan (alias Gaul) who died on the 17th of January 1806 in the 84th year of her age. Requiescant in pace. Amen."

Dr. James Quinlan, son of the above Mr. Robert Quinlan and Mary Gaul, was for 36 years head Physician to the Royal Hospital in Moscow, where he died, July 19th, 1827.

OLDCOURT.—They call it, in Irish, *Shannachŏhir*, *i.e.*, the Old Cahir or Stone Fort. The cahir occupied a fine position on the brow of the hill overlooking the valley of Glenbower. Tradition asserts that the Walshs erected a Court, or Castle, within the ancient cahir, and made it one of their earliest residences on the Walsh Mountain. The title of Baron of Shancaher, claimed by some of the Lords of the Mountain, had its origin in the connection of the family with this place. Both Cahir and Court have disappeared. The ruined walls of the latter remained, to a height of a few feet, till they were uprooted, about 1825. The site is marked by a circular depression 45 yds. in diameter.

GLOON PHADRAIG.—The deep hole formed by the "Waterfall" in the Glenbower river, was formerly called *Closhnahullaphaeshthia* (Clair na n-Ollpeirte) or the Monster's Pit, from its having been long the haunt of a huge serpent. According to tradition, St. Patrick came here, riding on an ass, and destroyed the monster. Certain marks on the rocky bed of the river, just over the closh, are believed to have been made by the Saint's crozier, his two knees, and the ass's hoofs. The closh is now frequently used for washing sheep, and hence is generally known as *Powlageerach*, or the Sheep Hole.

MULLINBEG.—Mr. Michael Shea's mill now represents the Muileann Beag, or little mill, which gave name to this townland. Formerly the foundations of an old church were to be seen within a few yards of the east gable of the mill, but they were uprooted in 1847, and the site and surrounding graveyard ploughed up and converted into a cabbage garden. The last interment took place here about 1780. The adjoining field is called *Paurkathowmple*. Father Moore states that this church was called *Theample-Illan*, and suggests that its patron was St. Illan, or Illadun. It is probable, however, that he mistook *Theample-Illan* for *Thowmple a' willin*, (or the Church of the Mill) which latter may be presumed to have been the traditional form of the name of the church.

In the townland of Mullinbeg is the well-known hill called *Corrig-thrist*, which rises to a height of 1,034 ft., and is the highest point of elevation in the parish. There is a cavern on its summit, underneath the rocks.

Templeorum, Oldcourt, Garryduff, Mullinbegg, and Corbally were forfeited by the Lord of the Mountain, under Cromwell, and were granted to Sir John Ponsonby, ancestor of the Earl of Bessborough.

KILMOGUE.—In Irish it is called *Killmoog* and *Killvoog*, *i.e.*, the Church of St. Mogue. The church stood in ruins, in the centre of Mr. Grant's *Pawrkathowmple*, till about 1780, when it was taken down, the graveyard, with its enclosing fence, levelled, and a well, within the enclosure, destroyed. Three pieces of limestone, used in the building, now lie in Mr. Grant's haggard. Two of these are well chiselled and chamfered, and evidently belong to a door or window ; the third is a cut-stone cap of a very narrow round-headed window of ancient date.

St. Mogue was Abbot of a Monastery here, and was also Abbot, at the same time, of another Monastery at Ferns, in the Co. Wexford. The saint intended that his remains should rest in Kilmogue, but happening to die in Ferns, he was buried in the latter place.[1] St. Mogue or Aidan, Abbot and first Bishop of Ferns, died in 624.

The pattern of Kilmogue was held in a field called the *Faugha*, close to Pawrkathowmple, but the pattern day is forgotten.

The subdivisions of Kilmogue are Kilmogue Proper, Corragawnroo, Gurthnahyle and Thĕrthawn. In Therthawn (*i.e.*, Toirtán, a small knoll,) there is a holy well formerly much frequented. It is called *Tubberachreen* and *Tubberachryne*, from an old *crann*, or alder tree that grows over it, but which is now almost decayed away. Beside it is a very small circular rath, which, in early times, may have enclosed the cell of some pious anchorite, perhaps of the saint, now forgotten, who left his blessing on the waters of the spring. Similar enclosures, of very small dimensions, are to be found immediately beside other holy wells in our Diocese. About 1850, Tubberachryne was removed to its present position. which is 3 or 4 yards to the north of its original basin. A pattern was formerly held here, but on what day is not remembered.

Kilmogue townland belonged to An Bhreathnach Mór, or the Great Walsh, (*i.e.*, the Lord of the Mountain) ; after him it belonged to Jerpoint Abbey ; and on the suppression of the religious houses, it came into the possession of Tomás Dubh Búiltéar (*i.e.*, Black Thomas, Earl of Ormond). Thus tradition.

ASHTOWN.—Its Irish name is *Bollianafineshóiga i.e.*, Baile na Fuinneóige, the Town of the Ash Tree. There was a castle here in Power's "grove field," but there is no trace of it now. Most probably the proprietorship of this townland descended in the same way as that of Kilmogue. Both townlands belonged to the Earl of Ormond in 1653.[2]

HARRISTOWN.—In Irish the people call it *Bollia-Hounree* (Baile h-Anraí),

[1] *Tradition.*
[2] *Down Survey.*

that is Henry's Town ; and they say that it is so called from one Henry Walsh, whose "mansion house" stood here, in ruins, down to about 1810, on the site now occupied by Farrell's farm-house. The townland was forfeited by the Lord of the Mountain in 1653. The great cromlech of Leac an Scáil, though now in Harristown, properly speaking belongs to Kilmogue, the plot on which the cromlech stands having become part of the former by a squaring of townland boundaries, about 60 years ago.

The Pattern of Harristown is, in reality, the pattern of the church of the Holy Cross, of Killahy. It was held at Killahy church till some years ago, when it was removed to Harristown cross-roads. The pattern day is Sept. 14th, if a Sunday : if not a Sunday, then the pattern is transferred to the Sunday next succeeding.

Miltown.—It is called, in Irish, *Bollawillingaclay* (Baile Muilinn-a' t-Sleibe) or Miltown of the Mountain, to distinguish it from *Den's* Miltown, in the parish of Kilmacow. A creamery now occupies the site of the old mill which gave name to the Miltown of which there is question here. The "Moat of Miltown" is a small earthen mound. Near it is a holy well formerly much resorted to by persons suffering from sore eyes. Its name is *Tubbera-chligeen*, which is said to mean the Well of the little Bell ; as, however, cloigín, a little bell, is a feminine noun, and, therefore, should give na cloigín in the genitive, after Tiobar, the popular explanation of Tubberachligeen appears, at least, doubtful.

The part of Lower Miltown joining Harristown was formerly called *Clōshawn*, *i.e.*, Clóitheán, the stony place. The ford (now bridge) crossing the river here between Closhawn and Harristown, is called *Augh a clōshawn.*

Muckalee.

The graveyard and ruins of the ancient parish church of Muckalee are on the borders of Miltown, but in the townland of Garrygaug. The church has disappeared, except a small portion of the north-west angle, from which it appears that the west gable was 3 ft. 3 in. thick, and the north side-wall 2 ft. 9 in. thick. As the foundations have been uprooted for the most part, it is impossible to give the dimensions of the church, or to say if it was divided into nave and chancel. No door nor window remains. Within the graveyard may be seen a broken baptismal font of granite, with a square bowl ; also the perforated shaft of same. The oldest dated monument here is a horizontal flag with the inscription :

"This monument has been erected by the Revd. Thos. Mallay, Master of Arts, Doctor of the Sacred and White Faculty of Burdeaux, Titular Cannon of the Cathedral Church of St. Canice, Kilkenny, lately Parish Priest of Callen, but now of Mount Ida, in memory of his father and mother, Mr. James O'Malley & Elenor Comerford, the former departed Febry. ye 1st 1754 aged 39 years. The latter May ye 1st 1765 aged 60 years. R.I.P."

The church of Muckalee was appropriated to the Abbess and nuns of the Nunnery of Kilkilliheen. Its patron was St. Canice of Aghaboe, whose holy well, now neglected, is about 100 yds. east of the church, in Pat Maher's "church field." Pilgrimages were made around this well down to about 1830. A pattern was held here in honour of St. Canice, till about 1780, when a publican named Keeravan, of Templeorum, had it removed, for his own wise ends, to Templeorum village. In its new surroundings it was annually celebrated and attended by crowds of people, till about 1835, after which it declined, and is now almost a thing of the past. In 1894 it was held on the 14th of October. The pattern day is determined in the following way :—The "onion fair" of Carrick-on-Suir is held on Oct. 11th, (St. Canice's day), should that day fall on a Thursday ; should it not fall on Thursday, then the onion-fair is held on the Thursday next following : the Sunday following this onion-fair is the pattern day of Templeorum.

About 100 yds. north of Muckalee church, in James Reddy's "church field," there is a fine well, not holy, called *Tubberavella* (Tiobaird a'Bhile) *i.e.*, the well of the *bile* or tree, from an ancient ash that formerly grew over it.

In Irish the Church of Muckalee is called *Thowmple-Vuckalee.* Muckalee is, most probably, in Irish, Magh Coillidhe *i.e.*, Plain of the Woodland.

Garrygaug.—The Irish sound of this name is *Gorrhy-ghawg* (last *g* broad). The word might be taken to signify the field of the cleft (gág), only that there is nothing like a cleft to be found in the townland. Probably the true meaning is the field of Davŏc (or little David), a christian name, not uncommon in Wales at, and subsequent to, the Anglo-Norman Invasion, and similar in formation to the Welsh Christian names Peerŏc and Philibŏc. Ballygaug, in the parish of Aghaboe, appears as "Ballydawoke," in a document of the beginning of the 16th century.

A castle of the Walshs, no trace of which remains, stood here beside the public road, in the small field to the rear of Pat Maher's house. Its latest occupants were the Prendergasts, relatives of the old proprietors. Thomas Prendergast of Garrygaug, in his last will, dated Jany. 12th, 1711-12, mentions his children, Edmund, Richard, Ellen, Thomas and James. The following clause occurs in the will :

"I leave and bequeath to father Denis Kinlan twenty shills., to fa. Mark Shee ten shills., to fa. Edmond Butler ten shills., to fa. John Fitzpatrick ten shills., to fa. Patrick Brohy ten shills., for the charitable uses and intentions which my executors shall name and appoint to them severally."

James Pendergrast of Harristown, Kilkenny, gent., was outlawed and attainted by the Williamite party, April 20th, 1691. In Irish Prendergast is sounded *Prĭng-ăr-ă-dhawce* (accent on first syllable).

Part of Garrygaug is called, in English, Knockbackgilden, and in Irish, *Knockdhrowmgilleen, i.e.*, the Hill of (or resembling) the gelding's back.

CORBALLY.—The people of the place always pronounce this name Currabally, in English. In Irish they call it *Currawŏllia*. According to O'Donovan, the Irish form is Corr-Baile, which he translates Odd Town. The name occurs frequently, as a townland name, in old records relating to Ossory.

In a wild, lonely place, on the road-side here, there stands a massive Celtic cross marking the spot on which a Marquis of Waterford was killed, while hunting, several years ago. The inscription on the base of the cross is :

"Henry, 3rd Marquis of Waterford, killed by a fall from his horse, while hunting, 29th March 1859."

TOBERNABRONE.

Its local Irish sound is *Thibbernabroon*. The meaning of the word is not certain. O'Donovan makes it signify the Well of the Quern (Tobar na Bron). At present the name is used only as the designation of a townland. The fine well anciently called Tobernabrone is now called *Thibberachollikeen*. It is a holy well, and derives its present name from the efficacy of its waters in curing a scorbutic affection of the eyes known in Irish as the Caiticin. The stream flows out from the well through the aperture in a quern, which may account for its old name of Tobernabrone.

There is a village in this townland called Licawn. The name probably signifies a stony or rocky place (Leacán) ; though some of the people here think it is only a corruption for Licawrdh, the high *leac*, or flag. The hill over Tobernabrone School, joining Cashel-Farrell, is called *Laccanavarcelach* (Leac na b-Feargaileach) or "Flag of the O'Farrells."

DOWLING.—This name is interesting, inasmuch as it is identical with that by which Dublin, our capital city, is known to English speakers. In South Kilkenny, *dubh*, black, is sometimes pronounced *dhou* ; and, hence, we have here Dub-linn, the black pool, pronounced *Dhouling*, in Irish, and Douling in English. Similarly, in Ballinaboley, Kilmacow, there is a Dub-Sruth (black streamlet), which the people call *Dhoulas*. Dowling Wood is called *Kyle-Ghouling*, and Dowling Hill is Cnoc na n-Uan, the Hill of the Lambs. The "black pool" of Dowling is, no doubt, in the boggy part of the townland where it borders on Gurtrush.

Tobernabrone and Dowling belonged to the Datons of Kildaton.

BALLYGOWN.—In Irish *Bollia-ghown* (Baile a' Gabhan), Town of the Smith.

RAHEEN.—Formerly *Raheenageerach*, *i.e.*, Raheen of the Sheep.

BALLYNAMEETAGH.—In Irish pronounced *Bollia-na-meeathach*, *i.e.*, Town of the Biathachs, or public victuallers.

BALLYGLASSOON.—Irish sound *Bollee-glassoon*, the Town of O'Glassoon.

TINNAKILLY.—Tig na Coille (pronounced *Thinnakuilla*) House or Church of the Wood. In sinking a drain, or water-course, in one of his fields, in Tinnakilly, Mr. T. O'Donnell cut through what seemed to be an ancient graveyard; the surface, however, presented no indication of a church or burial ground, nor was there a tradition that any church or graveyard had been ever there.

BALLYPATRICK.—*Bolliaphawdraig*, or Patrick's town.

JAMESTOWN.—The Irish sound of this name is *Bollia-heeommish* (Baile Seamuis), the Town of James. Down to 1798 the ruins of a large house, or castle, of the Datons stood near Jamestown cross-roads, in a field called the "Corragawns," to the left of the road to Templeorum chapel. In Nicholas Coughlin's "Crochteens," at the opposite side of the road, the foundations of an ancient town were uprooted about 1887.

OWNING.

Owning is pronounced exactly alike in English and in Irish. The word cannot be satisfactorily explained, though it seems certainly to be formed from the Irish Uaine (pronounced *Ooinia*, a trisyllable) which, as an adjective, signifies *green*, and as a substantive, a *post* or *pillar*. There is a river in Freshford parish called the *Nuenna*, the Irish form of which is An Uaine. In Kilmoganny parish there are an *Ooinia-veg* (now Readesbarn), and an *Ooinia-more*, otherwise Old Rossenarra. Edward le Grace is returned as free tenant of "Owninge," in the Barony of Overke, in 1310.

In all medieval documents the church and parish of Owning appear as Beaulu, Beauly, &c., that is, Beau Lieu (*Locus amoenus*); which shows that, as in the case of Grace Dieu, Co. Waterford, an attempt had been made here, by the early Anglo-Norman settlers, to substitute a French name for the old Irish name of the parish.

About the year 1300, Philip de Hyndeberg, now Henneberry, was lay patron of the church of Beaulu, in the Deanery of Ouerk.[1] At the present day there is a large townland named Ballyhenneberry, beside Owning. About 1460, the rector of Beaule was sent to Rome to procure a dispensation for the marriage of Sir James Butler and Sabina Kavanagh, parents of Pierce *Ruadh*, Earl of Ormond.

The Parish Church of Owning, dedicated to the Assumption of the Blessed Virgin, consists of nave and chancel, both in ruins. The Nave *alone* constituted the original church. It is 47 ft. 3 in. long, externally, and 26 ft. 1 in. in breadth. The side-walls, where perfect, are 8 ft. high and 2 ft. 10 in. thick; the gables are 3 ft. 4 in. thick. In the west gable, 9 ft. from the floor, there is a round-headed

[1] *Red Book of Ossory.*

window framed with light-coloured freestone, 3 ft. high and 8 in. wide, on the outside, and splaying very narrowly on the inside. The same gable was surmounted by a belfry, perforated for two bells, which was blown down in the great storm of 1839. The east gable of the nave, which formed the east gable of the original church, still preserves the upper portion of the internal round-arched splay of the original east window. All the rest of this window was destroyed when a choir-arch, now broken down, was constructed beneath it, at the erection of the new chancel. All the other features of the nave have been effaced, but enough remains to show that

ANCIENT CHURCH, OWNING.—VIEW FROM SOUTH.

it cannot be assigned to any later date than the closing years of the 12th century.

The Chancel was built, according to local tradition—which is strangely confirmed by the *Red Book of Ossory*, as quoted above—by a lady named Henneberry, of Ballyhenneberry Castle. It is, in its way, an architectural gem. Externally it is 28 ft. 6 in. long and 23 ft. 6 in. wide. The side walls are 5 ft. *higher* than those of the nave. There is a beautiful Gothic trefoil-headed door in the south wall, having a hood-moulding, which ends at one side in a carved boss, and at the other in a human head. In the same wall, on the inside, there is a piscina, of the same trefoil-headed pattern, framed, like the door, with freestone. The east window,

on the outside, is 5½ ft. high and 2½ ft. wide ; it was divided by a mullion, which, together with the capstone (or capstones) forming the arch, is now missing. On the inside it appears to be an exact reproduction of the corresponding part of the east window in the nave, or original church ; it splays to a width of 8 ft. and a height of 12 ft., and is round-headed at the top. At some period, at least two or three centuries ago, this fine window was filled up with masonry, and a rectangular loop, 2 ft. 9 in. by 7 in. substituted for it. So it remained till 1894, when the present writer had as much of the unsightly filling stuff removed as sufficed to lay bare, once more, the graceful proportions of the window arch.

The pattern of Owning was held on the Sunday after the 15th August. It ceased about the year 1826. There is an altar-tomb in the graveyard with the inscription :

"Here lies the body of the Reverend Father Mathias Lanigan, who was Parish Priest of Owning, White Church, & Templeorum, and Rector [*recte* Canon] of Moine, 29 years, and departed this life the 4th day of January, anno Domini 1778, in the 60th year of his age. Requiescat in pace. Amen."

Owning holy well is in Mrs. O'Neill's "well field," a little to the north of the church. It is incorrectly called *Toberuna* on the Ordnance Map. The true name is handed down, among the old Irish speaking people of the place, under the various forms *Tubber-namuchthee*, *Tubbernavuchthee* and *Tubbernabuchthee*. In later times, owing to its being surrounded by a cluster of trees, the well got the name of *Tubber-na-graoun* (Tobar na gCrann), Well of the Trees. Pilgrimages used to be performed here on the local pattern day. About 50 yds. south-west of the well there is a very slight elevation, on which, it is said, a church stood very long ago.

There is a "Lady's well," presumably a holy well, in Mrs. O'Neill's "Orchard," in Owning. In a marshy spot in the same field, lies the bell of the old parish church. It was concealed here at the Reformation, by the Catholics, to prevent its being used in the services of the new religion.[1]

The subdivisions of Owning are : *Corrignanang* (Carraig na n-Gág), Rock of the clefts ; *Moondheega* (Móin Díge), Bog of the dyke ; and Potstown, in Irish, Baile an-Corcáin, *i.e.*, Town of the pot.

The Walshs of Owning.

Edmund Walsh, 2nd son of Walter Walsh, of Castlehale, Lord of the Mountain, (died 1619), and of Ellice Butler, his wife, was enfeoffed by his said parents, on the 16th January 1613-14, of the townlands of Owning, Kilmanihin, Ballyfeerock

[1] *Tradition.*

or Springfield, and part of Fanningstown. He died August 22nd, 1637, and was buried in the "Parish church of Beouly" [1] otherwise Owning. He married Ellen daughter of Patrick Fitzgerald, of Gurteen, parish of Slieverue, and by her had the following issue :

(1) Edmund, the eldest son and heir, born in 1628, was dead in 1653 ; (2) James ; (3) William ; (4) Peter, of whom presently ; (5) Margaret ; (6) Onora ; and (7) Mary.

Peter Walsh, the youngest son, was but an infant at his father's death, in 1637. He succeeded to the Owning property, on the death, apparently, of his brothers without issue, and forfeited the estate, as an Irish papist, in 1653. As "Pierce Walsh of Guning (Owning), gent.," he was outlawed by the Williamite party, April 20th, 1691. He died Dec. 24th, 1713, aged about 76 (not 70, as given on his monument below), and is buried in Owning. The last of the family was James Walsh, of Fanningstown (probably Pierce, or Peter's son), who died in 1767, aged 75.

All that now remains of this branch of the Walshs is their monument, in the chancel of Owning church ; it has the inscription :

"Here lieth ye body of Peter Welsh who died ye 24th of Decbr. 1713, aged 70 years ; also his wife, Allice Welsh alias Din, who died ye 4th of Febry. 1725 aged 80 years ; also ye body of Mary Welsh alias Phelan, who died ye 4th of Febry. 1740 aged 35 years ; also ye body of James Welsh who departed this life the 23rd of February 1767 in ye 75th year of his age. Lord have mercy on their souls."

Kilmanihin.

Kilmanihin church stood in Michael Doyle's "church field," beside the public road from Jamestown to Owning. In Irish it is called *Kill-Vonnia-heen*, *i.e.*, St. Mainchin's church. Some faint traces of the ring that formerly enclosed the church and graveyard may still be noticed, but there is nothing else to show that the spot was ever a church-site. A few perches to the south, in the hollow, was the holy well called *Tubber a' teampuill*. A modern fence has been built right over it. The holy water stone was found some years ago, close to the church. It is a hillstone, very rough on all sides, with artificial bowl measuring 6 in. deep and 9 in. in diameter, at top. It has been removed to Mr. Blackmore's yard, in Kilmanihin, where, with a view to its preservation, it has been securely inserted in a stone and mortar wall.

Fanningstown.—They call it in Irish *Bolliănaneena* (Baile an Fhainínis), *i.e.*, the Town of Fanning. It would appear that its older name was *Loch-Bateen*.

[1] Funeral Entry.

SPRINGFIELD.—Its Irish name is Baile-Biaġoc (pronounced *Bollia feerŭck*), that is, the town of Peerŏc, or Little Pierce.

BALLYHENNEBERRY.—That is, Henneberry's town. The ruins of Ballyhenneberry Castle stood in Mrs. Power's orchard, till they were uprooted and removed about 1840. The Henneberrys were connected with this locality from at least the year 1300, when Philip de Hyndeberg appears as lay patron of Owning church. Philip Henneberry of Fanningstown, Irish papist, forfeited the fee-simple of the greater part of Fanningstown, in 1653, and was transplanted to Connaught, in 1654. The family burial place was in the chancel of Owning church, where there is a head-stone inscribed :—" Erected by Patrick Henebry in memory of his grandfather, Patrick Henebry, who departed this life in the year 1712 aged 64 years, also his generation." A blacksmith named Henneberry, living in Carrick-on-Suir, is the present owner of this monument and burial place, and must be presumed to be the lineal descendant of Philip de Hyndeberg of the year 1300. Ballyhenneberry belonged to the Earls of Ormond since before 1526. Part of the townland is now called Cook's Town, from a former Cromwellian occupant.

GARRYNAREA.—Irish pronunciation, *Gorrynaraehă*, *i.e.* field of the flat.

WHITECHURCH.

What is now known as the civil parish of Whitechurch, is made up of the townlands of Ballyhenneberry (part of), Bawngorriv, Castletown, Graigue, Killonerry and Whitechurch. Previous to the Reformation the church of Whitechurch appears to have been but a chapel-of-ease to the parish church of Kilkieran. It is met with only once in the *Red Book of Ossory*, where it is mentioned, in a list of churches of about the year 1500, as " Ecclesia Alba." The ancient Catholic church has been destroyed and its site is occupied by a modern Protestant church. None of the tombs in the graveyard are of interest. The holy well is 100 perches to the west, at Cregg bridge ; it was formerly much frequented by pilgrims; its name, now forgotten, was, according to Father Moore, Tobar-Muire, *i.e.*, the Blessed Virgin's well.

In Irish Whitechurch is called *Thoumple-geŏll* (Teampull Geal) *i.e.*, the white church.

KILLONERRY.—The Irish sound of this name is *Kill-ō-nĕzzha*, which probably represents Cill-Ua-nDoiġre, *i.e.*, the Church of the Ui Doighre. The ancient church stood in the " church field " of Killonerry on the left bank of the Ling-awn. It was obliterated, together with the graveyard, long ago, but its site is well known. Marking the western extremity of the graveyard are two large, rough stones, lying

side by side, and regarded with great veneration by the people. One of these has a wide, shallow depression, resembling a butter dish; the other has two circular bowls on the top surface, each 7 in. deep, and 10 or 12 in. in diameter. They were, most probably, primitive holy water stoups. A little to the west, within a few yards of the Lingawn, there is a well called Friar's Well. It is not accounted holy. A hollow in the north-east corner of the "church field" marks the entrance to a cave, which is said to be 30 yds. long and to run in a zig-zag direction.

ANCIENT CROSSES IN CHURCHYARD, KILKIERAN.—VIEW FROM WEST.

Kilkieran.

Down to the Reformation the church of Kilkieran was the parish church of the parish of Whitechurch. It is situated in the townland of Castletown, in Irish, *Bollia-chushlawin*, *i.e.*, Baile a' Chaisleain (Town of the Castle); and, hence, in the various lists of churches in the *Red Book of Ossory*, it appears as the Church of Castlan, Cassclan, and Cassellan. It was appropriated, together with its entire parish, including Whitechurch, to the Priory of Inistioge, previous to the year 1300. In Irish it is called *Kill-Keerawin*, *i.e.*, the church of St. Kieran, of Ossory.

No trace remains of the ancient church, its ruined walls having been razed to the ground, about 1780, and the materials used in the erection of a school a few yards to the north of where it stood. This school was subsequently converted into a mausoleum by the Osbornes of Annefield and Kilmacoliver, and is now an unsightly ruin. The holy well, called *Tubber-Killkeerawin*, or Kilkieran holy well, is a few perches east of the churchyard. Beside it is the holy water font an exceedingly rough block of stone, with a circular bowl 1 ft. in diameter, at the top, and 6 in. deep.

In the graveyard of Kilkieran there are about a dozen inscribed headstones, all dating from 1750 or later. There are, also, here three Celtic crosses of great antiquity. One of these, consisting of a very tall, slender shaft, with transverse bar projecting but very little beyond the sides, is still almost perfect; it is somewhat ornamented. The second is low and massive, with circle round the arms; it has no ornament except a square border round the edge, and a boss in the centre. The third is of the same size and shape as the second, and is most richly and lavishly ornamented in the usual Celtic style The two latter crosses were maliciously broken long ago, but were restored, in an admirable manner, in 1858, by a *blind mechanic*, from Faugheen, named Paddy Laurence, who had accidentally lost his sight, while engaged in the building of the British House of Parliament. The work was done at the expense of Mrs. John Walsh of Fanningstown House. and under the supervision of the Rev. Mathew Brennan, then C.C., Owning. The massive stone pedestals have never been dis-

THIRD ANCIENT CROSS IN CHURCHYARD, KILKIERAN.— VIEW FROM WEST.

turbed, so that all the crosses are still *in situ*. The following description of these crosses previous to their re-erection, is copied from the Kilkenny Archæological Journal of 1851 :

"The crosses are three in number, one of which alone is perfect. This latter is of a most unusual and peculiar form. The base or pedestal is circular ; and in a socket in the centre is placed a shaft 10 ft. 4 in. high ; at three feet from the top are two short arms only 1 ft. 4 in. across ; these point about north and south, and on the east side are four small semi-circular notches—I know not what else to call them—on each corner, two above and two below the arms. On the corners of the cross are circular projecting mouldings cut, though very faintly, into ropes. There are no other mouldings except shallow panels on the east and west faces of the shaft, only going about 4 ft. from the base ; that on the east face goes some inches higher than that on the west. The shaft is wedged into the base by a small stone on the west side. The dimensions of this cross are—from base to centre between the arms, 7 ft. 4 in. ; from thence to the top, 3 ft. ; the arms, 1 ft. 4 in. across ; circumference of pedestal, 12 ft. ; size of shaft at socket, 11 in. by 6½ in. ; below arms, 7 in. by 6½ in.

"The first broken cross is situated south of the last and south-east of the mortuary chapel ; it is of the usual form, with the circle round the arms. It has no mouldings or sculptured ornaments except a square border all round the edge, and a large boss in the centre. The square pedestal is buried within a few inches of the surface of the ground. In the socket stands about two feet of the shaft, and near it is the head buried up to the centre in the earth. The dimensions are—3 ft. 3 in. across the arms, and 9 in. square at the top of the shaft. The cap which is said to belong to it is placed on the other broken cross, and that belonging to the latter lies by this. Dimensions of cap—1 ft. 1 in. high by 3 ft. 10 in. in circumference. At the socket the shaft is 10½ in. by 1 ft. square, and the angle mouldings are 1½ in. deep.

"The other broken cross is north-west of the mortuary chapel. It is of the same shape as the last mentioned, but with round rope-mouldings on the edges, and a double rope on the two sides. The pedestal has several steps, if I may use the term, and several feet of the shaft stand in the socket. The head stands near, being used as the head-stone to a grave. It has the usual five bosses, one in the centre, one in each arm, one above, and one below, the centre ; these are all plain ; but the rest of the cross is covered with interlaced work, of various patterns. This extends over all the pedestals except the east side which has three or four rows of men on horseback. On the arms the rope mouldings do not come within two inches of the end, a peculiarity I have seen nowhere else. Dimensions—3 ft. 5 in. across the arms ; from top to centre, 2 ft. 10 in. ; shaft at socket. 1 ft. 4 in. square ; pedestal 3 ft. square ; cap, 1 ft. in diameter by 1 ft. 10 in. in height."

Local tradition will have it that the tall cross marks the resting place of a chief named Magrath, or McRaith, who ruled over Castletown and the neighbouring district, in far-off times ; that the plainer of the other two crosses was raised over the grave of a long-departed P.P. ; and that the richly ornamented cross marks the grave of one of the Seven Bishops slain at Lismatigue.

Besides these, there are, also, in the churchyard, two fragments of one or, perhaps, two other Celtic crosses. One is the top of a cross-shaft ornamented with rope mouldings. The other is the under part of a cross-shaft, 4 ft. long, and ornamented with circles, &c. ; it now serves as a lintel over the doorway of the ruined Osborne mausoleum.

Like most other church sites bearing St. Kieran's name, the surroundings of Kilkieran present all the appearance of hoary antiquity.

One Irish mile north of this, beyond the Lingawn river, in a wild district of the Co. Tipperary, is the churchyard of Ahinny, or Kilclispeen, where there were formerly three other exquisitely ornamented Celtic crosses. Two of these may be seen

there still. The third, which was the most beautiful of all, was stolen out of the graveyard about a century ago, and was lost in the sea, at Passage East, by the capsizing of the boat in which it was being conveyed away, probably to England. Its base still remains *in situ*, beside the remaining crosses, but it is sunk beneath the surface.[1]

Father Moore was of opinion that St. Kieran of Clonmacnoise, and not St. Kieran of Saighir, was the patron of Kilkieran church, because the pattern of Sceach, beside Kilkieran, was held in September, in which month the feast of the patron of Clonmacnoise is celebrated. His reasoning, however, is not conclusive. The pattern of Sceach was certainly held on the Sunday preceding the 29th Sept.; but originally it had no connection whatever with Sceach. It was in reality the pattern of the old church of Newtown-Lingawn, and was formerly held at Faugheen chapel; and it was only when it was suppressed at Faugheen, by the priests of Carrick-on-Suir, that it was transferred to Sceach, about the year 1826.

Legend of St. Kieran.—The saint lived in a small house in Mrs. Laurence's corn-haggard, one field south of Kilkieran church. His sister, who lived with him, went one day to gather a *bresnagh* of sprigs, in a field, beside the churchyard, called *Gurtheenafinnoogue* (the field of the pheasants). Ere she could return, however, she was set upon by wild beasts which devoured her all but the bones. On learning what had happened, St. Kieran proceeded to the fatal spot, and, having first given himself up to grief for his loss, gathered the dead woman's bones together, and arranged them according to their proper position in the human body. He then prayed for some time, and before he had ceased his supplications to the Throne of Mercy, the bare bones again became knitted together, and were again covered with flesh as before, and the body assumed its natural shape. Thus restored, the saint committed the remains to rest.[2]

Castletown.

This townland belonged to the Earl of Ormond, in the 17th century. During the first half of the following century it belonged to one Edward Cooke, who, at his death, in 1751, bequeathed it to Dr. Michael Cox, then Protestant Bishop of Ossory, and subsequently Protestant Archbishop of Cashel (1755-79). From Dr. Cox descends the present proprietor, Lieut. Colonel Henry J. R. Villiers-Stuart, of Castletown Ho. There are no remains of the castle from which Castletown is named, nor is there a tradition of any castle having been ever in the townland. The present Castletown Ho. was built by Dr. Cox, about 1760. Its predecessor,

[1] *Tradition.*
[2] See Vol. II., p. 8, *n.* 2.

the residence of Mr. Cooke, stood close to it, in the orchard, till it was taken down about 1840.

SCEACH.—The modern village of Sceach is in the northern extremity of Castletown ; it consists of but a few houses. The older village of Sceach, and that properly so called, stood a furlong farther on to the east, and was partly in the townland of Birchwood and partly in that of Baunfree. Its full name was *Sceach na Countheesha*, *i.e.*, the Bush of the "Countess of Granny," the *Mawzheedh nee Geroadh* of North Kilkenny tradition. It was so called, it is said, because the Countess, when travelling, on one occasion, from Kilkenny to Granny Castle, had a man hanged out of a large whitehorn, or sceach, that grew here, on the Baunfree part of the village. The old sceach rotted away long since. At the opposite side of the road, in the townland of Birchwood, another sceach has been planted, and a *leacht*, or monumental heap of stones has been raised, to mark the spot where a young man, named Quinlan, from this neighbourhood, was hanged for robbery in 1811. Quinlan died protesting his innocence.

BAWNALINGAWN.—The portion of Castletown extending from Sceach to Newtown bridge, and, thence, to about 300 yds. below Barry's mill, is called *Bawnalingawn*, or the Field stretching along by the Ling-awn river. There was an old village here.

BALLYCASTLANE.—"Ballycastlane Ho." has been so called only in recent times, the name being merely a modern revival of Baile a' Chaisleáin, the Irish name of the whole townland of Castletown.

ANNSBOROUGH HO., also in Castletown, is said to have been called after an Anne Osborne. The house was first occupied by a Catholic family named Strahan, from about 1700 to 1750. The Strahans were succeeded by the Osbornes, who, in turn, made way for the Catholic Sausses. Mr. James Sausse, of Annsborough Ho., carried on business as a banker in Carrick-on-Suir. His son, Sir Mathew Richard Sausse, Knight, Chief Justice of Bombay, was baptized Sept. 17th, 1805.[1]

BALLINACRONNY. -This townland belonged of old to a branch of the Datons of Kildaton. James Daton of Ballinecrony, gent., was pardoned Jan. 2nd, 1571-2. His son, Peter Daton fitz James, of Groinstown (*i.e.*, Ballinecrony) was pardoned in 1576. Peter Daton of Ballynecronny died 11th Sept., 1598, and was succeeded by his son, James, who was then of full age and married. Peter Daton, Irish papist, forfeited Ballinacronny, under Cromwell, in 1653, and was transplanted to Connaught the following year.

The Irish sound of Ballinacronny is *Bollia-na-chrunnă*.

BEATIN.—In Irish An Béitin *i.e.*, the burnt land. There is a rock here called

[1] *Cath. Register of Templeorum.*

Cluch-volly-eye-nawn, or Bally-eye-nawn Rock; from which it may be gathered that Ballyeyenawn (Baile Ui Fionáin), or O'Finnane's Town, was the old name of Beatin. The townland is called Cahernane (O'Finnane's caher, or stone fort) in a deed of 1524, or 1525, by which Richard Butler of Polleghore transferred to Pierce *Ruadh* Earl of Ormond, all his right to "Coraghmore et Cahernane, apud Sleywe Dile, in comitatu Kilkennie.[1]

CURRAGHMORE.—That is the Big Marsh. This townland adjoins Beatin, and is the "Coraghmore" mentioned above.

GARRYDUFF.—The Black Field. Part of this townland is called Glenbower (Gleann Bodar) *i.e.*, the Bothered (Echo-less ?) Glen.

PAGAN REMAINS.

This parish is so rich in Pagan remains, that a list of, at least, the principal of these may not be omitted here :

CROMLECHS :

Of the class of stone monuments which writers call cromlechs—a name unheard-of in this part of the country—we have the following :

(1) One a couple of fields north of Owning chapel. It is called *Cluch-bawn*, *i.e.*, the White Stone. The covering flag, now fallen, is 9 ft. long, 7 ft. wide, and 2 ft. thick. It was supported on five upright stones, three in front and two behind.

(2) Another on Corrignanaug, a considerable elevation over Owning village. The covering flag is 13 ft. 6 in. long, 6 ft. 9 in. wide, and 1 ft. 9 in. thick. It is supported, to a height of 5 ft. over the ground, by four stones standing upright, the space between them being filled up with loose stones. They call this *Cluchafooka*, which is locally interpreted to mean the Hawk's Stone.

(3) Another in Ballyhenneberry, also near Owning. The table is an immense block 16 ft. 4 in. long, 10 ft. 4 in. wide, and 3 ft. thick. It rested on four upright stones, but it is now fallen.

(4) Another in Killonerry, in the Owning district. It is situated a couple of fields from Killonnery "church field." Its name is the *Cluch-liach*, *i.e.*, Grey Stone. The covering slab, which is said to have been overthrown by St. Patrick with his crozier, is 12 ft. long, 9 ft. 9 in. wide, and 1 ft. 6 in. thick.

(5) Another in Curraghmore, also in the Owning district. This was destroyed some years ago, and nothing remains of it now but two large thick flags, one on the road-side, the other inside the opposite fence, at Cody's house. The part of Curraghmore (about 8 or 10 acres), in which this Cromlech stood, is called *Cluchărnŭch* (accent on first syllable); there was a village here in former times.

[1] See Vol. I., Introd., p. 16, *n*.

(6) Another in Raheen, over against Templeorum chapel. The covering rock is 12 ft. long, 6 ft. wide, and 2 ft. thick, and rests on 6 or 8 upright stones.

(7) The last and finest of all is the great Leac an Scáil, Rock of the Hero, in Kilmogue, on the bounds of Harristown. "The top or incumbent slab measures 14 ft. in length, 9 ft. in breadth, and is 2 ft. 3 in. in depth. It is supported on three upright stones, each about 11 ft. long, 7 ft. broad, and 2 ft. in thickness. These stones are composed of siliceous breccia. A small enclosure, formed of side stones, appears under the great top stone, which is raised nearly six feet from the

LEAC-AN-SCAIL.—VIEW FROM SOUTH.

ground at one end, and about thirteen feet at the other extremity—the entire measurement of the several stones of which it is constructed being 615 cubic feet." [1]

Leabas:

There was a Leaba na g-Cuin (locally pronounced *Leŏbba na gueeng*), or Grave of the Hounds, *i.e.*, Heroes, in Andrew Phelan's "Acre," in Kilmogue. It was about 15 ft. long and $3\frac{1}{2}$ ft. wide, the sides being formed of flags standing

[1] *Kilk. Archaeol. Journal*, 1863, p. 309.

upright in the ground, with a flag similarly placed at the head and another at the foot. The covering flags had been removed before any one now living could remember. This grave was destroyed in the year 1855 by the owner of the land, who informed the present writer that he had found nothing beneath it but one bone about as large as a clenched hand.

There was another "Leobba na gueeng" in Malone's land in Garryduff. It consisted of four parallel rows of flags, some six feet high, arranged close enough to each other to form three long, parallel graves. The middle grave was 4 ft. wide; the others were slightly narrower. The graves were almost entirely destroyed about 1850. Tradition connects this spot with Finn, Oscar, and Ossian. By some it is also called *Leobbanirfoddha*, or Grave of the Long Man.

LEAC-AN-SCAIL.—VIEW FROM EAST.

A third Leaba remains, still fairly well preserved, in the late Mr. Shirley's land, in Curraghmore. It is 17 ft. long and about 3 ft. wide. Some of the stones are *in situ*, others fallen, but lying as they fell. The place has never been interfered with. It is now generally called the "Giant's Grave."

There is a *Leobbanteidiura*, or Soldier's Grave, in Michael Doyle's land in Kilmanahan, over Glenbower, marking the grave of one of Cromwell's soldiers, who was killed in the old village in Kilmanahin "Church field."

PILLAR STONES:

There is a huge monolith in Garryduff, 10 ft. 8 in. over the surface of the ground, 6 ft. in circumference at the base, and varying in thickness from 2 ft. to 10 in. Its Irish name is *Cluchoddha*, of which the present English name, "the long stone," is a literal translation.

There is another pillar stone on the bounds of Garryduff and Curraghmore. In the distance it has some resemblance to the human figure, and hence is known as *An cloch breuga, i.e.*, the deceptive stone.

Another pillar stone, at William Merry's, in Garrynareha, is 6½ ft. high. It has no name.

Doons or Moats :

Those in Tybroughney, Fiddown and Miltown have been noticed already. There is a fourth moat in the late Mr. Shirley's land in Curraghmore, overlooking the valley of the Suir. It rises several feet over the surrounding land, and is surrounded by a deep fosse ; at the top, where there is a low rampart, it is 30 yds. in diameter. One perch to the north of it is the Giant's Grave described above. A cave is said to connect moat and grave. There is a well close by called *Thubberavoatha*, or the Moat well.

Raths :

Though included here in the list of *Pagan* remains, raths cannot be regarded exclusively as such, inasmuch as they were at all times the residences of the Irish people, from the first colonization of this country down to the 14th or 15th century, if not later. The Owning district, though so rich in pre-historic remains, can show but very few raths. There is a very fine rath in Dowling. There are several raths in Harristown ; two in Ashtown, one of which covers an area of 1 acre ; two in Bessborough, now levelled, one of which, called Rathmore, was 100 yds. in diameter ; one or two others in Tobernabrone ; &c. The rath from which the townland of Raheen (formerly Ráith na gCaorach. Raheen of the Sheep), derived its name, was situated in front of Denis MacCarthy's house : it was destroyed in 1830.

Mass-Stations and Chapels.

Templeorum.—The first chapel erected in this district since the Reformation stood on Raheen hill, at the point of meeting of the townlands of Raheen, Templeorum and Currabally. It consisted of two parallel walls 60 ft. long and 17 ft. apart, built of very large rough stones without any mortar whatever, and covered overhead with furze and fraech ; there were no end walls. Mass may have been said in this chapel as far back as the days of Queen Elizabeth ; it was certainly the "Mass house" of the district down to about 1720. Michael Fitzpatrick of Raheen, born in 1811, informed the writer that his great-great-grandmother, a Mrs. Daton of Tobernabrone, was present, when a young girl, at the last Masses celebrated here. Being open at both ends, this chapel became a favourite haunt of the goats, then numerous along the hills, and from this circumstance it

came to be known by its present name of *Shaypealnangouer*, or the Goats' Chapel. The walls of the building still stand to a height of two feet. A rocky height beside it, commanding a most glorious prospect, is called *Corrigathaypale*, or the Chapel Rock, a name by which the chapel itself was also known.

The succeeding chapels in Templeorum have been already noticed.

Owning.—Mass was celebrated here in a sheltered hollow, high up the southern slope of Moondheega Hill ; the spot is called *Poul an Afferin*, or the Mass Hollow. Mass was also celebrated at *Closh an Afferin*, or the Mass Pit, in Kilmanihin glen, close to the bounds of Oldcourt and Glenbower ; the pit is now filled up, but portion of the living rock on which the Holy Sacrifice was offered up, still appears over the surface, and marks the hallowed place.

The first post-Reformation chapel stood in Ballinacronny, near the bounds of Owning townland, and a few perches west of the road to Sceach. The field in which it was situated is now called the *Currach*, but its former name was *Currachathaypale*, or the chapel marsh. This chapel was, sad to relate, closed against the priest and the people by the owner of the land, a professing Catholic named Daniel. This was about 1797. The present chapel of Owning, its immediate successor, is always stated to have been built in 1798, and mainly by the exertions of the zealous C.C., Father William Byrne, who died at his house, in Fanningstown, June 11th, 1801, at the age of 38 years. It is dedicated to the Blessed Virgin Mary, under the title of her Assumption, like its venerable predecessor adjoining, the ancient parish church of Owning.

Piltown.—The oldest post-Reformation chapel in this district stood in Curloghan, in a field of William Meade's, called the *Crawns*. It was a structure of the same description as *Shaypealnangouer*. It was burned down between 1650 and 1668 by Sir John Ponsonby's footman, not, however, with his master's knowledge or subsequent approval. It does not appear to have been afterwards repaired as tradition points to the site as being an open-air Mass station during the first half of the 18th century. Some traces of the walls remained down to 1825, or later, when they were removed by people named Lucas. It may seem strange that Curloghan, which is on the borders of Mooncoin parish, should ever have been fixed on as the site of a chapel for the parish of Templeorum ; but it must be borne in mind that, after the Reformation, probably in the early part of the 17th century, both these parishes were formed into one parochial union, under one parish priest, and that they were not again separated till about the year 1692.

Having no chapel of their own during the 18th century, the Piltown people attended the chapels in the other districts of the parish. Occasionally, however, when circumstances permitted, Mass used to be offered up for them in their own district, sometimes at a limekiln in the Corrigeens, to the rere of the new church,

and sometimes in the town, in the barns of a liberal Protestant named Hatchet, and of a respectable Catholic named Anthony. At long last, however, the clouds began to break, and, with the dawn of better days, the people determined to have a chapel of their own. Funds were accordingly subscribed, and the late chapel of Piltown was commenced in the year 1798. But the calamities of the times appear to have had a paralyzing effect on the work, and it was only after years of patient waiting that it was at length brought to completion. An old chalice here probably gives the exact year in which the chapel was first thrown open to the people ; it is inscribed :—" Bought by the Parishioners for the Chapel of Piltown, 1804." After a long service of over 90 years the last Sunday's Mass was offered up here on Sept. 24th, 1899.

The present church of Piltown ranks among the most beautiful churches of our Diocese. Its foundation-stone was laid June 23rd, 1889, but the actual work of erection was not commenced till April 30th, 1891. The walls were completed two years and a half after the latter date, and were covered with the roof in Nov., 1893. The dedication of the Church to the Blessed Virgin Mary, under the title of her Assumption, was solemnised by Most Rev. Dr. Brownrigg, Lord Bishop of Ossory, on Sunday, Oct. 1st, 1899.

Parish Priests.

Rev. Hugh Murphy.—As " Sir hugh Murphei " he witnesses the will of William Daton of Kilmodally, otherwise Kildaton, now Bessborough, Nov. 15th, 1592, and was probably the priest then in charge of the parish.

Rev. Thomas Daton.—In 1610 or 1611 it was found that " Sir Thomas Daton, priest, keepeth with Mr. Daton of Kilmodaly, gentleman." Father Daton was, also, presumably, then in charge of the parish.

Rev. John Grant was " Vicar " (here equivalent to P.P.) of Fiddown, in August, 1669. In 1682, and later, he appears as P.P. of both Templeorum and Mooncoin.[1] After his death Templeorum and Mooncoin became separate parishes.

Rev. Denis Quinlan was P.P. in 1704 ; was then 33 years of age ; and lived in Balling (Balline). He is apparently the Donough Quinlan mentioned by Rev. Darby Ryan, in his last will.[2] He was still living Feb. 9th, 1712.[3]

Rev. James Holohan was from the neighbourhood of Kilkenny city, where his relatives rest in St. Canice's churchyard. Whilst P.P. he lived in Jamestown, where Mr. Nicholas Coughlan now lives. He died in 1748 and is buried in the

[1] See pp. 165-66, *supra*.
[2] See Vol. III., p. 448.
[3] See will of Rev. Richard Shortall, Vol. III., p. 449.

chancel of Owning church, opposite the chancel arch. He was great-grand-uncle of Mr. Pat. Ryan, of Oldcourt, Templeorum.

Very Rev. Mathias Lanigan, Father Holohan's immediate successor, was a native of Kilmanagh parish, and most probably uncle of Most Rev. Dr. Lanigan, Bishop of Ossory. He appears as P.P., Templeorum towards the end of 1748. He became Canon of Mayne in 1751. He died at his residence in Owning (where Mr. Thomas Brennan now lives), on the 4th Jan., 1778, aged 60 years, and is buried in Owning churchyard. By his last will, he left his interest in Shortall's Graig (parish of Kilmanagh) to his brother, Nicholas; £5 to his brother, Stephen; and £1 to his sister, Mary, living in Callan.

Rev. Thomas Lalor was appointed P.P. Urlingford, March 1st, 1771, but resigned that pastoral charge in 1774. In 1775 he was again appointed P.P. Kilmacow, and was translated thence to Templeorum, Jany. 7th, 1778. He died Sept. 7th, 1781, and is buried in St. Mary's churchyard, Kilkenny.[1]

Rev. James Lalor received all Orders from Tonsure to Priesthood, both included, at Garrychreen, near Kilkenny, on the 10th, 12th, and 13th June, 1767. He was C.C. Ballyragget in 1780, and was promoted thence to the pastoral charge of Castlecomer *cum annexis*, on the 26th Feb. 1781. On the 6th of October following he was translated to Templeorum and Owning. He lived at first in Owning, and, afterwards, in Ballypatrick. He resigned the administration of the parish in 1802, and died at his residence, in Ballypatrick, June 3rd, 1811, aged 69[2] or 83[3] He rests in Templeorum churchyard.

Father Lalor was profoundly versed in the Irish language, and was the author of the exquisite Irish Marbhna, or Elegy, on the death of his relative and friend, Very Rev. Edmund Kavanagh, P.P., Ballyragget, of which some extracts from the English translation have been already given. In reference to this Elegy, John O'Donovan writes to the Committee of the *Kilkenny Archæological Society*, in the year 1851 :—

"One of the best modern poems in the Irish language, composed in the year 1764 by the Rev. James Lawler, P.P. of Oning and Templeorum, in Iverk, relates in a particular manner to the witches of Sliabh-na-m-ban, and I am most anxious that your Society should preserve it. If you will do so, I shall be most happy, at some future period, to furnish you with a copy of the original and a faithful translation, as the author was related to my family, and as it was from his books and handwriting that I first learned to read the native language."

It was only in 1856 that the original Elegy, with O'Donovan's translation,

[1] See Vol. I., p. 200.
[2] See Vol. I., p. 189.
[3] See p. 231, *supra*.

appeared in the *Journal* of the Society. In the notes accompanying the Elegy, O'Donovan writes :

"The editor" [*i.e.* O'Donovan himself] "saw the autograph original when he was very young but he fears that it is now either lost, or mouldering in the possession of some of his [Father Lalor's] relatives. A very good copy of it was made by the late Mr. James Scurry of Knockhouse, which is now preserved in the British Museum, another by a Mr. Dempsy, about the year 1776, now preserved in the Library of the Royal Irish Academy; and a third by Richard Monck, Esqr., of Banagher, in the King's County.

All the books and MSS. of the author were left to the late Mr. James Höberlin, of Coolnaleen, near Tory Hill, after whose death they passed to his nephew, Mr. Paul Egan, of Curraghmore, who is also dead; and the editor does not know whether or not they are still preserved. He wrote several other short poems of considerable merit, chiefly of a religious character, but they are probably all lost. He also wrote an Irish Grammar, a copy of which, in his own most beautiful handwriting, the editor saw not many years since, but does not know whether it is now to be had."

During the long period of Father Lalor's superannuation the administration of Templeorum parish was entrusted to the Rev. Laurence Morrissey, his former Curate. Father Morrissey was a native of Annestown, Co. Waterford; was adopted into Ossory by Dr. Lanigan; and was ordained in 1797. In June 1801 he was sent as C.C. to Templeorum and in the following year became Adm.

On the death of Father Lalor his collation to the pastoral charge of Templeorum would have followed in the ordinary course. Disputes had, however, arisen between himself and some of the parishioners, which made it very questionable if such an appointment would be for the spiritual welfare and peace of the parish, and which induced Dr. Lanigan to make a different arrangement. The Bishop, accordingly, translated the Rev. Edmund Kenna, P.P., Lisdowney, to Templeorum, as successor to Father Lalor; and then began one of the most protracted and disagreeable controversies on record in the ecclesiastical history of our Diocese. Father Morrissey openly resisted Father Kenna's appointment and prevented him from taking possession of the parish, on the grounds that the collation made to him was an invasion of his own rights, inasmuch as nine years' peaceable possession of the parochial benefice, with the enjoyment of all the rights and privileges of a pastor, had already long since constituted himself full P.P. of Templeorum.

Dr. Lanigan died in Feb. 1812, before any settlement could be effected; and for the next three years, during which Dr. Mansfield was Vicar Capitular, the condition of things was anything but improved, all efforts to remove Father Morrissey from the parish and induce him to submit to the Diocesan authorities being ineffectual. At length Dr. Marum was consecrated Bishop, March 5th, 1815, and during his visitation of Templeorum, on the 20th June following, he issued sentence of suspension against Father Morrissey. Against this sentence Father Morrissey appealed to the Archbishop of Dublin, and, alterwards, to the Supreme

Pontiff; but in both cases without succees. He was never again restored to faculties in this Diocese. He died very old about 1850.

After the suspension of Father Morrissey, the parish was administered by the following :—

Rev. Edmund Cody, July 23rd, 1815-June 15th, 1817 (afterwards P.P. of Thomastown).

Rev. Patrick Walsh, June 15th, 1817-August 10th, 1817 (afterwards P.P. of Kilmanagh).

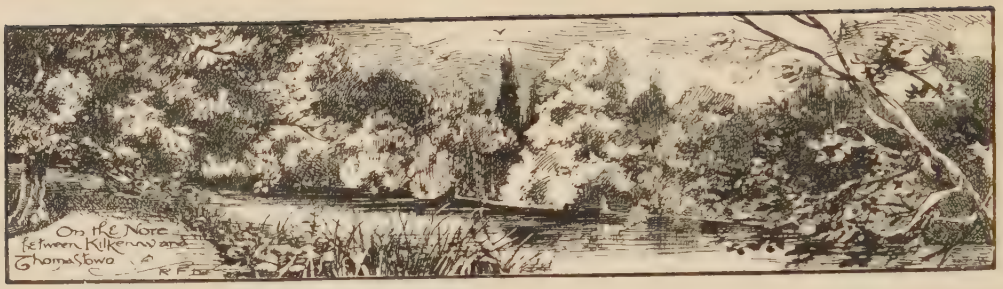
Very Rev. Patrick Magrath was at length appointed P.P., Aug. 10th, 1817, having been translated from the parish of Ballyragget. From Templeorum he was again translated to Inistiogue, in March 1838.

Rev Pierce Marum, born in Newpark, parish of St. Canice's, in 1790, studied in Salamanca, and afterwards in Maynooth, which he entered for Logic, Sept. 2nd, 1809. After ordination in 1813, he was C.C. Aghaboe, Templeorum, Mooncoin, &c., and became first P.P. of Conahy, in May, 1832. He was translated to Templeorum, March 17th, 1838, and he died here, in his house at Ballypatrick, May 28th, 1850, aged 60 years. He rests in Templeorum parish chapel.

Rev. Walter M'Donald, uncle of the late Very Rev. Dean M'Donald, P.P., V.F., St. Canice's, was born in Nicholastown, Mooncoin, and was baptized April 29th, 1796. Having studied in Burrell's Hall and Birchfield he received the Order of Priesthood from Dr. Marum, in Dec. 1826. His first mission was in the Diocese of Killaloe. On his return to Ossory he was C.C. Ballyhale, Templeorum, Gowran and Rosbercon, till the summer of 1848, when he became P.P. of Aghavillar. He was translated to Templeorum, July 26th, 1850, and died in Ballypatrick Ho., Oct. 24th, 1864. He is buried in Templeorum chapel.

Very Rev. James Maher, D.D., born in Lower Conahy ; studied in Burrell's Hall, and Birchfield ; and passed to Maynooth for Physics, Sept. 12th, 1834. After ordination he was C.C. Slieverue from 1840 to 1844, and then of St. Canice's, till Nov. 1864, when he was appointed P.P. Templeorum. In 1873 he was made Canon of Mayne, and, in 1881, Vicar Forane, and, by favour of the Pope, a Doctor of Divinity. After a long illness, during the last year of which he was altogether incapacitated from discharging his priestly functions, he died April 12th, 1885, aged 70 years, and is buried in Templeorum chapel.

Very Rev. John Purcell became next P,P.. June 13th, 1885.



CHAPTER XII.

PARISH OF THOMASTOWN.

IT embraces the civil parishes of Thomastown, Jerpoint Abbey, Columbkille, Ballylinch, Pleberstown, and Famma, together with portions of those of Jerpoint West, Jerpoint Church, Woollengrange, Kilfane, Inistioge and Knocktopher. Previous to 1847 it included, besides, almost all the present Catholic parish of Tullaherin. Its area is 19,500 stat. acres.

THOMASTOWN.

The town derives its Irish name, *Bollacoundhawin* (*i.e.* Baile Mac Antáin, or Mac Anthony's town), as well as its English name, from Thomas Fitz Anthony, its founder. Fitz Anthony was an Anglo-Norman who came to Ireland, probably in the train of the elder William Marshall, and subsequently rose to power and distinction. He was lord of all the country round Thomastown and Inistioge; was Seneschal of Leinster; had the custody of the County of Waterford, and all the King's castles and demesnes there, and half the prisage of wines in the City of Waterford; and was, moreover, Lord of Decies and Desmond, having had a grant of these immense tracts of land from King John, at 250 marcs a year. Close to his new town Fitz Anthony built his manor-house, or castle, of Grenan, one of our finest feudal fortresses. Like many of the Anglo-Norman settlers in this country, he seems to have been imbued with a deeply religious feeling, evidences of which yet remain in the beautiful ruins of St. Mary's parish church, Thomastown, and of the Priory of Inistioge, both of which he founded.

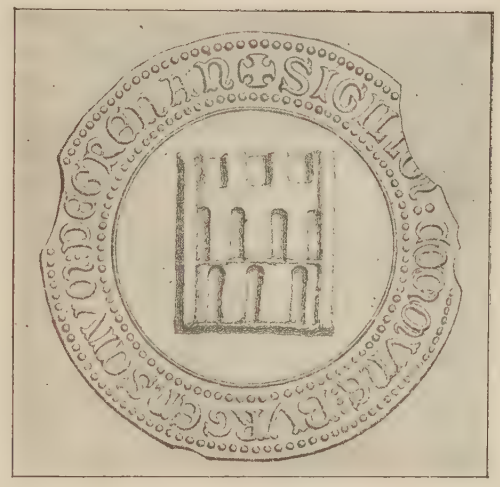
At his death, without surviving male issue, in 1229, his property was partitioned between his five daughters, viz.: Dionysia, who married William de Cantilupe, and died childless; Helen, wife of Gerald de Rupe, or Roche; Isabella,

wife of Geoffry Calfe, Baron of Norragh; Margery, wife of John fitz Thomas, ancestor of the Earls of Desmond; and Dissere, or Desiderata, wife of Sir Stephen L'Ercedekne, from whom descended the L'Ercedeknes or Archdeacons, lords, by coparcenery, with the Dens, of the manor of Grenan, and subsequently lords of the manor of Dangin, after the partition of Grenan manor between both coparceners.

In the charter of incorporation granted by the founder, Thomastown is called Grenan; it also appears under this name in an impression of the ancient seal of the town preserved in the Ormond Evidence Chamber, and inscribed in Lombardic characters:

"SIGILLVM COMMVNE BVRGENSIVM DE GRENAN."

The name Grenan, however, seems to have been gradually laid aside, the town receiving several charters from the Crown, which are of record amongst the national muniments both in London and in Dublin, in most of which Thomastown is the denomination given, while others, as a Charter of Queen Mary, use the *alias* of Grenan.[1]



SEAL OF TOWN OF GRENAN, NOW THOMASTOWN.

"The inhabitants received a charter of incorporation from Thomas Fitz Anthony, which was subsequently confirmed and extended by Edw. III, who, in the 20th year of his reign (1346), granted the 'Provost, Bailiffs, and honest men of Thomastown' certain customs and tolls for the erection and repair of the bridge, and in the 49th of his reign (1375), further customs, for the purpose of surrounding the town with walls. Henry VI., in the 28th of his reign, granted to the burgesses, in consideration of the expenses they had incurred in maintaining the fortifications, an exemption from all tolls and subsidies for ten years, except such as were granted by parliament or great councils; and Queen Mary, in the first of her reign, conferred additional privileges, empowering the corporation to elect officers and hold courts with jurisdiction equal to that of Kilkenny, with markets, fairs, and other grants. This charter was confirmed and extended by James I., in the 13th of his reign; and though a subsequent charter was granted by James II., the former continued to be and is still the governing charter. By it the corporation was to consist of a sovereign, provost, and an indefinite number of burgesses, assisted by a recorder, town-clerk, serjeants-at-mace, and other officers. The sovereign and recorder were to be justices of the peace, and had power to hold a court of record to any amount. The charter also gave power to return two members to the Irish Parliament, which the corporation continued to exercise till the Union, when the borough was disfranchised." [2]

1649. After the capture of Inistioge in the Nov. of this year, the Cromwellians

[1] *Journal of the Kilk. and S. E. of Ireland Archaeol. Society*, for 1856, p. 86.
[2] *Lewis's Topographical Dictionary*, published 1837.

marched on Thomastown. Cromwell in a letter to the Parliament, dated Nov.25th, 1649, writes :

" Our commanders hoped by gaining of this town [*i.e.* Inistioge], to have gained a pass [over the Nore], but indeed there fell so much sudden wet, as made the river unpassable by that time the army was come up : Whereupon, hearing the enemy lay about two miles off upon near Thomastown, a pretty large walled town upon the Noer, on the north side thereof having a bridge over the river ; our army marched thither, but the enemy had broke the bridge, and garrisoned the town, and in the view of our army marched away to Kilkenny, seeming to decline an engagement, although, I believe, they were double our numbers."

1650 (March). Thomastown and Grenan castle were captured by the Cromwellian soldiers :

" Our men attempting to take " [Thomastown], " the enemy made no great resistance, but by the advantage of the bridge quitted the town, and fled to a castle, [that is, Grenan], about half a mile distant off, which they had formerly possessed : That night the President of Munster (Ireton), and myself came up to the party, we summoned the said castle, and after two days it was surrendered to us ; the enemy leaving their arms, drums, colours, and ammunition behinde them, and engaging never to bear arms more against the Parliament of England. We lay still after this about two or three days." [1]

Tighe, in his *Survey of Kilkenny*, published in 1802, writes :

" Thomastown has about 350 houses, and in 1793 had 300 ; it is mentioned by Stanihurst as a town of consideration in his time. . . . . Its trade is increasing ; it has a distillery, brewery, and some large stores."

The area formerly enclosed by the walls of Thomastown is between nine and ten acres.

The following scattered notes on Thomastown were taken down, in 1851, by the late Very Rev. Canon Moore, P.P. Johnstown, a native of Columbkille, in this parish :

" In the reign of Charles II., Lord Masseréne was granted 'part of a long stone house, slated, with half a garden, reaching to ye Corporation orchard in March Street, Thomastown, next to Pipe's gate on ye west side in Pipe's street ; a thatched cabin ; a waste piece of ground from ye stone house joining to ye Castle unto the bridge ; a cabin near Kilkenny gate : all in Thomastown : at the rent of £9 . 7 . 1¼.' Thomas Berrill, Esq., 'was granted a parcel of land in ye liberties of Thomastown, mearing with ye highway leading from Marche's gate in ye north, &c., &c.

" On the north side of Thomastown 'Moonteen,' at Cody's bridge, stood a castle of the McOdos or Codys, *alias* Archdeacons. Its foundations were to be seen standing about 59 years ago. At the gate that led down the Quay, where Byrne, the tailor, lived, stood two castles, one at each side of the gate ; it was formerly the Dublin road. A castle stood on the wall where the Sessions' house is now ; two castles at the Gatha-bwee ; one on the wall at John Loughlin's mill ; one on the corner of the wall at Clifford's garden ; two at the March's Street gate ; one between that and the bridge at the " Filbars," *i.e.* the 'Field-bars.' About 20 yds. at the north or north-east side of the bridge, and about 20 ft. out in the bed of the river, stood another strong castle ; it was about 20 ft. high in 1762, and was then used as a forge by a man named Walsh. There stand, at present, in Thomastown, two castles at either side of the bridge, one formerly called Sweetman's Castle and now used as the Mail Coach stables ; the other in Low Street, formerly called Den Street. I heard Peter Cantwell say that

[1] Cromwell's Letter to the Parliament, April 2nd, 1650.

all the houses from the Sessions' house up along to Gatha bwee, were castles, *i.e.* castellated ; the walls of some of them at present are very thick and strong. P. Lee often said that the walls of Thomastown had 14 castles on them. There is a tradition among the old inhabitants that the first bridge in Thomastown stood about 20 yds. south of the present one.

" The ' Goutha,' *i.e.* the intervening space between the houses in Market Street and the wall at the Filbars was an orchard in P. Lee's memory, the trees very old, the apples large and white ; it was called ' Oulert glegal.' There was another orchard called ' Oulert crowm,' *i.e.* crooked orchard ; it was so called from the bend in the wall ; it was between the Goutha orchard and March Street.

" The Market Cross consisted of 4 grades or steps of stone, about 12 feet square. The upper stone of all was hollowed like an urn or holy water stone, *i.e.* where the cross was fixed or grooved in ; it rested on a square block of polished limestone, or marble, which had an inscription and coat of arms on it. About 45 years ago, over the door of a little house which stood on where the Churchyard wall is now, near March Street, were these words cut on a smooth stone, in relief : ' Owen Fenel, Ellen Tobin. 1640.'

" In 1763, at night, the bridge of Thomastown was thrown down by a flood and 18 persons drowned (?). John Bryan's father was then 10 years old, and lived in the Weavers' lane, between the Goutha and the river. The houses in the Weavers' lane were all thrown down and carried away by the flood, and many of the inhabitants drowned ; the buttresses of the bridge were totally uprooted and carried a great part of the ground with them, leaving in their places a great depth of water. On the 11th Nov., 1787, the bridge was again thrown down by a flood. On the 2nd Sept., 1797, a part of the bridge was carried away by another flood.

" There was an old castle at Gatha bwee called the ' Prison ' ; in 1786 it was 14 feet high, and very strong, with remains of arching and vaulting. Tradition tells that a Nunnery stood a little to the north of the present Court House.

" In 1786 the Market Street (also called High Street and Main Street) had an open sedgy stream running thro' its centre, and weeds and grass grew so rank in it that hens and ducks' nests containing eggs, were very commonly found there. J. McEnery said that the Gathabwee stood where Mrs. (or Miss) Honor Ryan's garden is now, and was so called from the colour of the prison door, for the Court house and prison stood at the *west* of the Kilkenny gate. The Castle where the Mail coach stables are, was, in 1700, called Sweetman's Castle ; the other (*i.e.* the castle in Low Street) was, also in 1700, called Brady's castle, and, with two or three houses adjoining, belonged, as it does at present, to the Corporation of Waterford.

" The ' Crane House ' in 1700 was where J. Grace now lives [in Market Street] opposite the ' Big Tree.' In that house is a stone having engraved on it the arms of Walsh and Tobin, with the inscription ' Porta patens, 1645.' The house was a hotel at that time, and the best between Dublin and Waterford ; it had a stair of brown oak, wide and winding, and 4 large rooms upstairs. It was then kept by a Mrs. Tobin with an only daughter whom Walsh, who commanded the garrison there, married."

A square slab inserted in a wall in March Street, opposite the Church, has carvings of two escutcheons, one showing *a chevron between three arrow-heads* for Walsh ; the other, *a lion rampant, with two hands, palms turned outwards, in chief*, for Brenan ; and, underneath all, the following in relief :

1645

IOHN WAILSH CATREN BRENAN.

This slab was originally inserted in the front wall of the Bank, in Market Street ; it was removed thence, to its present position, a few years ago.

The Ancient Parish Church.

The ancient parish church of Thomastown, dedicated to the Mother of God under the title of her Assumption (Aug. 15th), and, hence, popularly known as

"St. Mary's," was founded, contemporaneously with the town itself, by Thomas fitz Anthony. It was built, as its ruins clearly testify, in the style of architecture called Early English, to which almost all our grand cathedrals and churches of the first half of the 13th century belong.

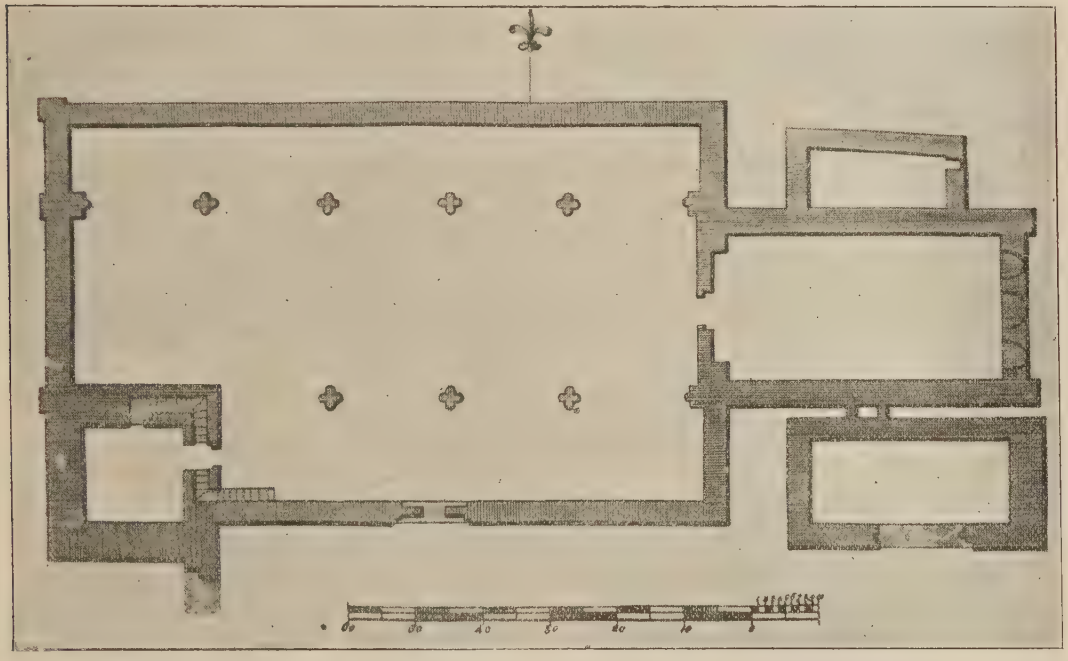
The exact position or *status* occupied by this church previous to the Reformation, has long been a matter of discussion. Some writers maintain that it was an independent parish church ; others, that it was appropriated to Jerpoint Abbey ; while others, and among them Dr. Burke in his *Hibernia Dominicana*, endeavour

ANCIENT PARISH CHURCH, THOMASTOWN.
(From Grose's *Antiquities of Ireland*, 1791.)

to show that it belonged to the illustrious Order of St. Dominick. All these views are, however, incorrect. The true state of the case is that the church and parish of Thomastown belonged of old to the Priory of Inistioge, having been appropriated to that House by its founder, Thomas fitz-Anthony, in virtue of the *jus patronatus* which he enjoyed as temporal lord of the manor of Grenan. We have already seen that Grenan was the original name of Thomastown. And among the grants made by Fitz Anthony to his new Priory of Inistioge, we find that of the

church of Grenan, that is, Thomastown.[1] "Ecclesia de Thomastoun," that is, the Parish Church of Thomastown, also belonged to the Priory of Inistioge, in the beginning of the 14th century, as appears from the *Red Book of Ossory;* and it is entered in the list of possessions of the same Priory, leased by the Crown to Richard Butler, Aug. 1st, 1541.

The church originally consisted of a nave, 96 ft. long, internally and 24 ft. wide, with chancel and aisles. After the Reformation the nave was allowed to go to ruin, the chancel alone being made use of for Protestant service. Thus matters stood till 1809, when the erection of the present Protestant church was decided



GROUND PLAN OF ANCIENT PARISH CHURCH, THOMASTOWN.
(From Grose's *Antiquities of Ireland*, 1791.)

upon. The site selected for the new structure encroached upon the ground occupied by the ancient church, and the removal of the south aisle and the south wall of the nave of the latter, with all its bays, thus became necessary. At this time, also, the chancel was completely destroyed, presumably to provide materials for the building of the new church. At present the only remains of the old church are the following portions of the nave, viz.: about half the west gable; the

[1] Archdall's *Monasticon.*

entire of the west side-wall, with its round-headed, double, clerestory windows, and five gothic bays or arches resting on round, cut-stone pillars with capitals showing the dog-tooth ornament and Early English foliage ; and the east gable, in which is situated the fine gothic chancel arch.

The Blessed Virgin's holy well, called "Lady Well," is on the roadside, a short distance from the church.

A.D. 1416 (Aug. 20). John Prout was appointed perpetual Vicar of the Church of Thomastown, as appears from the following memorandum in the *Red Book of Ossory*, fol. 77 :

"Memorandum est quod anno Domini MCCCCXVI, indictione noua, mense Augusti, die vero vicessima, in loco Consistorii, Venerabilis & Reuerendus in Christo Pater, Dominus Thomas, permissione diuina episcopus Ossoriensis, admisit Johannem Prout [ad] vicariam perpetuam ecclesiae parochialis de Thomastoun : hiis testibus presentibus, Magistro Thoma Cardiff, Domino Johanne Mydiltoun, rectore de Callan, Thoma Brenagh, clerico."

Ancient Monuments in Thomastown Churchyard.

(1). Part of the head, or top, of an ancient Celtic cross.

(2), (3). Two horizontal monuments, each having, in high relief, a full-length effigy of a human figure, probably an ecclesiastic. Though the outlines of the figures are quite distinct, it is now impossible, owing to the wear and tear of centuries, to determine exactly the condition or class of either of the persons they represent. Both these monuments are uninscribed.

(4). A floor-slab, or table of an altar-tomb, badly broken, and some of the pieces missing. In the centre is a raised floriated cross, under the left arm of which is a shield bearing the arms of the Passion, and under the right another shield charged with *three lions passant*. The inscription is in raised Old English characters. It begins at the top, at the right side of the cross-shaft ; runs, thence, all round the edge of the slab ; is continued on two parallel bands towards the base of the cross ; and ends, in three very short lines, on the calvary, or steps, on which the cross is supported. All that remains of it now, with many of the contractions supplied in brackets, is the following :

Ꝟ . . . . . t Joha[nna] Dobi[n] cꝯ uxor q[uo]r[um] a[n]i[m]abꝰ or[aci]one| m] d[omi]nica[m] et salutacione[m] angelica[m] app[osto]lor| um] devote dice[n]tibꝰ xl dies. i[n]d[u]lge[n]cie Oliverꝰ epsꝰ concessit q. obiit A.D. mᵒcccccxxviᵒ die xvii Mai.

Translation.—Here lie . . . . . and Johanna Dobin, his wife, who died May 17th, 1526. Bishop Oliver [Cantwell] has granted an indulgence of forty days to those who devoutly say the Lord's Prayer, the Hail Mary, and the Apostles' [Creed], for their souls."

Were the three lions on the coat of arms on this tomb represented as *rampant*, and not as *passant*, we should, without much hesitation, assign the tomb to the Dens, of Grenan, whose shield bore *gules, three lions rampant sable, a chief of the last.* It is not altogether improbable, however, that the tomb belonged to the Dens. The sculptor may have made a mistake in representing the lions as he has done. That he was not above making mistakes is evident from his having bungled the inscription by the omission of the words **cum Symbolo.** before **applor.;** his rendering, too, of the word, **Oliver⁹,** is not to his credit.

(5). A floor-slab, originally rectangular, but with the top now rounded off with a chisel, has a shield, charged, on the dexter side, with *a chevron between three annulets*, for Dobbin, and, on the sinister, with *ermine, a cross saltire*, for Fitzgerald; underneath are the initials R.D. and E.G. The inscription, in incised Roman capitals, begins at the top and runs round the edge; the verse of poetry occupies the centre of the slab. Including the words and portions of words chiselled off when the upper part of the monument was being rounded, and which are given here in brackets, the entire inscription, with the verse, is as follows:

"[HERE LIE]S THE BODY OF ROB[ERT DOBBIN] OF THOMASTOWNE MARCHANT AND SOMETIME SOVERAIGN WHO DIED THE 8 OF AVGVST 1651, AND HIS WIFE, ELLAN GERRALD, WHO CAVSED THIS MONVMENT TO BE MADE FOR THEM AND THE[IR] POSTERITIE.

A CHRISTIAN FREINDS, IN PASSING BY,
YOVR PRAYERS WEE HVMBLY CRAVE,
THAT HEARE INTEARDE, EXPECTING CHRIST
A RESTING PLACE TO HAVE.
AND AS FOR THEM THAT WENT BEFORE
PRAYERS YOV MAY SVRELY YEALD,
THE LIKE FOR [*recte* FROM] THOS THAT ARE TO COME
EXPECT WHEN YOW HAVE NEEDE."

(6). A floor-slab with a shield sculptured with the Murphy coat of arms, viz., *quarterly, 1st and 4th, gules a lion rampant or, 2nd and 3rd argent a lion rampant gules, over all a fesse sable charged with three garbes or*, impaling the Fitzgerald arms, as above; underneath the shield are the initials I.M. and O.G. The inscription, in incised Roman capitals, is:

"HERE LYE THE BODY OF JAMES MURPHY, WHO DIED 30 AP., 1678, AND OF ONORA GERALDIN, HIS WIFE, WHO DIED 11 JULY, 1686, AND OF THOMAS MURPHY, THEIR SON, WHO DIED 29 MAY, 1688, AND CAUSED THIS STONE TO BE PLACED OVER HIS PARENTES, AND OF THEOBALD MURPHY, WHO DIED 11 JAN. 1691."

James Murphy and Onora Geraldin were, most probably, parents of the Very

Rev. Dr. Edmund Murphy, P.P. St. Mary's, Kilkenny, and V.G., who died in 1706. In his last will, made in 1705, Dr. Murphy directs his remains to be buried either in St. Canice's churchyard, or, with his relatives, in Thomastown; he also mentions his brother Toby, or Theobald, then apparently deceased, and his "cosson," Redmond Gerraldin.

(7). A floor-slab, with shield charged, on the dexter side, with a *swan, wings extended*, standing upon what seems to be a *prostrate goose*, in chief, *three arrows, points turned downwards*; and, on the sinister side, with the Murphy coat of arms, as given already. Under all are the initials, N.K. and A.M. The inscription is as follows:

"HERE LYES THE BODY OF NICHOLAS KNOWLES, OF THOMASTOWN, MARCHANT, WHO DIED YE 25TH OF MARCH, 1715; AND OF ANSTAS MORPHY, HIS WIFE, WHO DIED YE 15TH DAY OF MARCH, 1740. REQUIESCANT IN PACE."

Dr. Murphy, in his will, referred to just now, mentions his sister, "Anstace Nowles."

(8). A floor-slab, with the following inscription:

"HERE LYETH THE BODY OF CATRIN COSTELLY, THE DAUGHTER OF PETER COSTELY & ELIZABETH ARCHDEKEN, WHO DIED 9BER. THE 24TH, 1742, AGED 10 YEARS."

(9). A floor-slab with raised central cross, and inscription, in relief, around the edge as follows:

Hic jacet corpus Gasperi Roth qui obiit 7 die mensis Octobrs. ano Dni. 1625°. et Elane Ragged uoris ei° que obiit [*date uncut.*]

TRANSLATION.—Here lie the bodies of Gasper Roth who died Oct. 7th, 1625, and his wife Ellen Ragged, who died [ ].

Owing to a break in the slab only a part of the G in Gasperi remains.

(10). A floor-slab with shield bearing the arms of the Lincoln family, viz., *a lion rampant*, impaling those of Dobbin, as above. Underneath are the initials P.L. and M.D. The inscription runs round the edge and ends on the inner portion of the slab; it is as follows:

"HERE LIES THE BODY OF PATRICK LINCOLLEN, WHO DIED THE 16 OF DECEMBER, 1666, AND OF MARY DOBBIN, HIS WIF, WHO ORDERED THIS MONUMENT. SHE DIED THE 11TH DAY OF MAY, 1709. DOMINE, MEMENI MEI. CREDO QD. REDEMPTR. MEVS UIUIT & IN NOVISSIO DIE DE TERRA SURRECTURS. SU, [ET] IN CARNE MEA UIDEBO DEU SALUATORE MEUM."

(11). A floor-slab, with raised cross, and following inscription, in raised Old English lettering, on the edge :

Hic jacet Richardus Archdeacon alias Mac otho de Bawnmore, Armiger, sui nominis capetaneus q. obiit [*date uncut*] **et Catherina Shortall filia Nicholai Shortall de Upper Claragh, armigeri, eius uxor q^e obiit 7 die Aprilis 1609.**

Translation.—Here lie Richard Archdeacon, alias Mac otho, of Bawnmore, Esq., chief of his name, who died [ ], and his wife, Catherine Shortall, (daughter of Nicholas Shortall of Upper Claragh, Esq.,) who died Ap. 7th, 1609.

(12). A small head-stone has :

" Here lyeth the Body of Father Thomas Foristal, Parish Priest of Thomastown, who departed this life the 13th of March, 1764, aged 74 years"

Thomple-Thaeghawin.

The church or chapel of Grenan, known to English and Irish speakers as *Thomple-Thaeghawin*, stands in the townland of Grenan, about midway between Grenan Castle and the town of Thomastown. Of its walls little remains but the east gable with its beautiful Gothic window, divided by slender cut-stone mullions into three ogee-headed lights. The east end of the church, where the altar stood, has been appropriated for a burial vault by the Devereux family. The monuments around are all modern and of but little interest. This church belonged to the Priory of Inistioge down to the time of the suppression of the religious houses in 1540. It is mentioned twice in the *Red Book of Ossory*, viz., as the " Capella de Kiltakan," and the " Ecclesia de Kyltahan." It seems to have been regarded as a parochial church in the 16th century, its parish getting frequent mention in the *Fiants* of Henry VIII. and Elizabeth, as the " Rectory " of Taghanschurche, Taghamchurch, Tagh mcChurch, &c.

St. Techán, Teghán, or Teachán, from whom Thomple-Thaeghawin has its name, belonged to the Ui Daimhin, an ancient Ossory tribe, whose territory, known as Ogenti, lay about Thomastown and included the present townland of Grenan. In giving the pedigree of St. Techán, or Teghán, the *Lebor Brecc* expressly states that he was venerated in the tribeland of Ogenti, thus :

" Tegan sanctus m. Beraig m. Senaig m. Nahi m. Doreni [*recte* Daimine] m. Coirpri Daim Argait hitir. h. nGennti."

That is :—St. Teghán, son of Berach, son of Senach, son of Nahe, son of Dorene [*recte* Daimhin], son of Coirpre Dam Argat, in the territory of Ogenti.

Mac Firbis, in his pedigree of the Ossorians [1] mentions the saint as "Techan. i. sanctus mac Beraig," that is, Techan, viz., the Saint, son of Berach ; and then he gives Berach's descent as follows : [Berach] "mac Senaich m. Nathi m. Daimine m. Cairpri daim arcaid."

The *acta* of St. Techán are lost beyond hope of recovery.

Grenan Castle.

Grenan Castle, founded, as already stated, by Fitz Anthony, and for centuries the seat of the Den family, stands in ruins beside the Nore, half a mile south-east of Thomastown. It is rectangular in shape, 66 ft. long on the outside, 44½ ft. wide, and at present about 65 ft. high. The walls are 9 ft. thick, at the ground, whence they batter to a height of 7 or 8 ft. The under portion of the building consists of three lofty parallel chambers, arched overhead with barrel vaultings of stone ; each of these chambers was formerly divided into two storeys, and communicated with the others through doorways on the ground floors. Directly over these arched chambers is the great state-room, more than 50 ft. long ; over the state-room was another storey, supported by corbels, some of which still project from the walls. The doorway, through which alone the castle could be entered, is situated in the south end, at a height of several feet from the ground –an architectural feature not to be met with in any other of our old Kilkenny keeps. A straight stone stairway, in the thickness of the wall, to the left, leads from the entrance door to the state-room, on entering which a great square chasm in the floor marks the place of a trap door.

1650. The castle was surrendered to the Cromwellians.[2]

In the year 1655 Grenan is described as, "One faire castle, in repair, with the walls of certain outhouses thereunto adjoining, also large orchards, a water corn mill in good repair, and a ware in the river." [3] Down to about 1830 the castle was still surrounded by a strong and high courtyard wall, together with a great many ruins of minor appendages. Vandalism then stepped in and played havoc, fast and free with the noble ruin. All the outer walls and buildings were destroyed and the pavement of the great court was rooted up ; doors or breaches were broken out in each of the vaulted chambers, in front and rere, to serve for the convenience of cattle housed therein ; and, worse than all, every single door and

[1] *Book of Lecain.*
[2] See p. 258, *supra.*
[3] *Down Survey.*

window in the building was robbed of its framework, and the cut and chamfered freestone quoins of the gable angles were removed almost to the top.

The spacious courtyard, within which the castle stood, is considerably elevated over the beautiful, low, level, grassy inch which surrounds it. It was enclosed by a fosse, deep and wide, but now partially filled up, and bears such a resemblance to a large dismantled rath or doon, as to leave on one's mind the impression that the Anglo-Norman Fitz Anthony raised this great keep here on the site of the *grenan*, that is, ɡɾʉanán (pronounced *greenawn*), otherwise "Largerath," otherwise palace, of some lately vanquished Ossorian chief, perhaps the chief of the territory of Ogenti.

The Dens of Grenan.

After the death of Thomas Fitz Anthony, without surviving male issue, in 1229, part of his manor of Grenan, otherwise Ogenti, passed to his son-in-law, Sir Stephen L'Ercedekne, (husband of his daughter, Dissere, or Desiderata); the remainder, with Grenan Castle, became the property of another son-in-law (by a second marriage of one of his daughters), or a grandson-in-law, named Den. In 1247 William de Dene, alone, is returned as tenant of Ogenti, there being no mention of L'Ercedekne; but, in 1320 the manor of Ogenti was found to be held jointly by Thomas de Dene and Sir Richard L'Ercedekne. A division of the manor was subsequently made between the descendants and representatives of both these owners; for, in an Inquisition, held at Kilkenny, on the 13th January, 1613, to find the estate of Thomas Archer fitz Walter, the jury found that Thomas Den and the heirs of Richard Archdeacon, otherwise McOdy, were coparceners of the manor of Thomastown, (Grenan, or Ogenti), lately, by partition, called the manor of Grenan and the manor of Dangin. The former manor was held by Den, the latter by Archdeacon.

Passing over occasional references to the Den family in the 13th and 14th centuries, we find John Den of Thomastown, or Grenan, was chief captain of his nation (principalis suae nationis) on the 19th April, 1479. On the 14th July, 1499, the King, Henry VII., issued a decree in a suit instituted by Fulk Den against William and Richard Den, concerning the townland of Lowestoun, or Lavistown, subsequently found to be part of the estate of the lord of Grenan. "Fulc Den" attaches his signature to a manifesto of the freeholders of the Co. Kilkenny, on the 9th August, 1526.[1] Fulk Den, of Grenan, probably identical with the preceding, died 21st Oct., 1554, leaving a son, Patrick, who had livery of the

[1] *Hist. of St. Canice's*, p. 281 *n.*

family estates, Dec. 24th, 1556.[1] Patrick received a pardon, on the 12th Feb., 1548-9; and died, on the 17th March, 1564, leaving two sons, (1) Thomas, his heir, of whom presently; and (2) Fulk, of Fiddown, who married Katherine Geraldine, and died, Oct. 13th, 1626, leaving Patrick Den, his son and heir, then 44 years old and married.

Thomas Den above, elder son of Patrick, held the lordship of Grenan for close on 60 years. His name occurs on the honoured list of those who sheltered the Popish Priests in 1610 or 1611. He was still living Jany. 13th, 1618-19,[2] but died very soon after.

Patrick Den, his son and heir, had livery of his estates, for a fine of £40, on the 5th Dec., 1622. He is the gentleman to whom Ware was indebted for his transcript of Fitz Anthony's charter to the Priory of Inistioge, as Ware himself acknowledges in the following entry prefixed to same :—"18 Nov. 1626, lent by Mr. Den, who is descended from Tho. fitz Anthony." On the 8th August, 1638, he had a grant, in virtue of the Commission for the Remedy of Defective Titles, of the manor, castle, town and lands of Grenan, otherwise Thomastown, otherwise Largerath in Ogenty; the town and lands of Smythstown otherwise Denn's Smithestowne near Thomastown; a parcel of land within the borough of Thomastowne, near Tehan's church or chapel called ye Prior's lands; three parts in four of Newhouse; the fourth part of Forstallstown, Ballywoolgurryin (Ballygurrim), Ballycreany (Ballycroney) and Ballywornine (Ballyvayrneen); the castle, towns and lands of Roestown (Ballyroe), and Lowestown (Lavistown), otherwise Tullaghbreackane, otherwise Symondstown; in Kilblein, 16 acres, small measure, called Balack's Land; the manor town and lands of Kilcroane (Kilcroney, now Greenville); the towns and lands of Ould Haggard, Mollenbrohy, Cloanedaroe, Miltown, Killpipe (now included in Miltown), Ballykeoghane, Derrynemonsagh and Rathlicken, reputed parcels of Kilcroan Manor; the chief rent 5s. out of Kilbride; the chief rent 10s. out of Aylwardstown otherwise Glanesyllin, &c.; out of Ballynlicked (in the parish of Gaulskill) 1s.; out of Ballyfasy 3s. 8d. Created the Manors of Grenan and Killcroane.

Patrick Den died Dec. 20th, 1639.[3] By his wife, Mary, daughter of Nicholas Shortall, of Upper Claragh, and niece of Walter Butler, Earl of Ormond, he had issue, 12 sons and 4 daughters, viz., (1) Thomas, his eldest son and heir, of whom presently; (2) Pierce; (3) Augustine; (4) John; (5) Robert; (6) Foulke; (7) Luke; (8) Gilbert; (9) Arthur; (10) Rowland; (11) and (12) not named. The daughters were (1) Margaret, second wife of Richard Lawless, son of Walter Lawless Esq.,

[1] Father Healy's *Hist. of Kilkenny*, p. 400.
[2] *Inquisitions.*
[3] *Inquis.* 83 Car. I., incorrectly dated Aug. 13th, 1637; it must have been held some years later.

of Talbot's Inch, from whom descends the present Lord Cloncurry; (2) Ellen; (3) Mary; (4) not named.

Thomas Den, son of Patrick, succeeded. He forfeited his castle and estate of Grenan and all the family possessions under Cromwell, and was banished to Connaught, in Dec., 1653. He was still living in 1661. He was married to Elinor Sweetman, but whether he left issue by her or not is unknown. In virtue of a reservation, made under the Acts of Settlement and Explanation, Theobald Den, (probably his nephew), son and heir of Arthur Den, who had obtained a "decree of innocency," dated July 24th, 1663, was declared entitled to any right in law or equity he might be able to sustain, to the entire property of the Grenan family. Little success, it must be presumed, followed any steps he may have taken towards the recovery of his rights. He is probably the "Tobias Den, of Grenan, Esq." outlawed and attainted by the Williamites on the 20th April, 1691.

Modaleen.

This graveyard is situated in the townland of Cloghabrodey, a quarter of a mile from Thomastown, beside the Bennetsbridge road. The church, the Irish name of which is *Thomple-Modaleen*, has been destroyed, even its foundations having been uprooted. An ancient wall, containing a door or archway, stood here on the fence separating the churchyard from the public road, till about 1870, when it was taken down by the contractor employed by the Board of Guardians to build the present enclosing wall. The only inscribed monument was erected by Thomas Hewetson in memory of his wife, —— Neal, who died in 1795, aged 74. During the cholera visitation in this district in 1832, many who succumbed to the epidemic were interred here. There are no traces of the ancient Modaleen, Magdalen, or leper-hospital [1] which formerly stood in the graveyard and from which it has been named.

Killeen.

This ancient churchyard, situated in the townland of Ballylinch, contains the mortuary chapel of the Carrick family, and some head-stones marking the graves of old Catholic families of the neighbourhood. There are no remains of the church. It is probable that Killeen is the "Kilgrellan" mentioned in various documents relating to Jerpoint Abbey. In the same documents there is also mention of the "fishing-weir of Kilgrellan."

[1] See Vol. III., pp. 242-43.

Ballylinch Castle originally consisted of a square keep, erected, no doubt, by the monks of Jerpoint, to whom the townland of Ballylinch belonged. To this keep was added a very large castellated mansion, probably by Gerald Grace, or his father, one or other of whom appears to have transferred the family residence hither from Legan Castle. Gerald Grace was slain in the battle of Kilrush, in 1642. His estate of Ballylinch and Legan, declared forfeited in 1653, was granted to Col. Daniel Redman, a Cromwellian, who then made Ballylinch Castle his headquarters. Col. Redman's daughter and co-heir marrying Lord Ikerrin, ancestor of the Earls of Carrick, handed down the seat to her descendant, the present Earl. About 1780 the Carrick family removed from Ballylinch to Mount Juliet Ho., and the old castle and mansion, having thus become derelict, soon fell to ruin.

Legan.—This townland also belonged to the monks of Jerpoint. Legan Castle, built probably by the same monks, and subsequently the residence of the Graces from the middle of the 16th century to the early part of the 17th, is now a rather insignificant ruin; but its importance in former times may be gauged from the extent of its bawn, or courtyard, defended as it was with flanking turrets, portions of which yet remain. The townland and castle have their name from an ancient Lagán, or pillar-stone, with Ogham inscription, formerly incorporated with the castle wall, but now lying flat on the ground beside its original position. Father Edmond Barry's reading of the inscription on this stone is :

LOBB[I] XOI MAQQI MOCCOI I REI

The Graces of Legan and Ballylinch.

Legan, Ballylinch, and Blackrath, now Rathduff, parcel of the possessions of Jerpoint Abbey, granted at the suppression to James, Earl of Ormond, were leased by his son, Thomas, the Black Earl, to Oliver Grace, on the 2nd of June, 1563. Oliver Grace, who is stated, but incorrectly,[1] to have been a brother of Sir John Grace of Courtstown, and whose exact relationship to the Courtstown family cannot be determined, first appears on the 26th April, 1550, when, as "Oliver Grace, late of Jeryponte, *alias* of the Legan, Co. Kilkenny, gent.," he received a pardon from the crown.[2] He is here described as "of Jeryponte," probably from his having acquired a temporary residence from the Earl of Ormond in part of the Abbey buildings. He must have been fully settled down at Legan, about 1552, when as "Oliver Grace of the Legan, gent." he had a Crown lease of the

[1] See Vol. III., p. 507.
[2] *Fiants* of Hen. VIII.

Abbey of Nenagh and all its possessions, for twenty-one years. On the 27th Nov., 1563, this lease was renewed "to him, his executors, and assigns, for 41 years, remainders to Gerald his son, John his second son, Thomas his third son, Richard, his fourth son, and any other sons of the said Oliver and Mary Fitzgerald, successively, in tail male. To hold by homage and fealty, at a rent of £39 0s. 10d." [1] In the *Memoirs of the Family of Grace* he is styled "Sir," and is said to have been M.P. for Tipperary in 1559. The date of his death is unknown, but it must be previous to 1586. His wife, Mary Fitzgerald, daughter of Sir Gerald Fitzgerald, Lord of Decies, and sister of Sir Maurice Fitzgerald, also Lord of Decies, died at a very advanced age, Dec. 20th, 1615, and is buried in Jerpoint Abbey.

Gerald Grace, son and heir of Oliver, is always described as of Legan, in the documents of his time. He was pardoned in 1581; received a commission, with others, to execute martial law, in the Co. Kilkenny, March 10th, 1584-5; and was again pardoned in 1597.[2] In June 1608, he attended the Kilkenny Assizes as a grand juror. He died March 4th, 1618-19, leaving by his wife, Margaret, daughter of Sir Robert Hartpole, of Shrule, a son, Oliver, who succeeded him.

Oliver Grace, son of Gerald, married Margaret, daughter of Edmund, 2nd Viscount Mountgarret, and dying August 27th, 1626, left three sons, viz., Gerald, his heir, Thomas and John.

Gerald Grace, son of Oliver, being a minor only 13 years of age at his father's death, was granted in ward to Sir Thomas Loftus of Killyon. An ardent supporter of the Catholic Confederate cause, he fell in the battle of Kilrush, Co. Kildare, April 15th, 1642, being then in his 30th year. His caoine or lament, in Irish, is still extant; it bears the title:

"Aiṙ ḃaṙ ṁic Oliṙeiṙ Ġṙaṙ ó Cairṙeaṅ Ḋaiṫe ui Laiṅṙe, aiṙ na maṙḃuḋṫa a ġcaiṫ Cilḟuiṙ a ġConḋae Cilldaṙa an 10ṁu la Ḋaḃṙan, 1642."

His wife was Ellen, daughter of Edmund, 3rd Lord Dunboyne, and by her he had two sons, viz. (*a*) John, who died without issue, and (*b*) William, dead in 1661, ancestor of the old Catholic family of the Graces of Gracefield, now represented by Sir Raymond Grace, of Boley, Monkstown, Dublin, son of the late Sir Percy Raymond Grace.

Gerald Grace's estates in Co. Kilkenny, Co. Tipperary, and other Counties, were declared forfeited under the Cromwellian regime, in 1653. According to the Down Survey, his Kilkenny property consisted of the townlands of Ballylinch, with "a very fair and large house, built English-wise, in good repair;"

[1] *Fiants* of Eliz.
[2] *Fiants* of Eliz.

Legan, with "a castle"; Rathduff; and Killerney, with "a castle in repair." The two former townlands were granted by Cromwell to Colonel Daniel Redman, the latter two, to Robert Mihill.

Columbkille.

The Irish name of the ancient parish of Columbkille, according to O'Donovan, is Paraiste Colaim Cille, or the Parish of St. Columbkille. The churchyard of Columbkille is called by local Irish speakers *Cullum-killa*, which is the exact Irish sound of the name of the great St. Columba or Columbkille, Abbot of Iona, the patron of the church that formerly stood here.

In an Inquisition of Oct. 17th, 1631, the townland of Columbkille, in which the churchyard is situated, is mentioned as "Collumkille otherwise Kilgriffen." From this it must be concluded that Kilgriffen was also another name for Columbkille church. Why the church should have been called Kilgriffen is made clear by the *Martyrology of Donegal*, in which we are told that St. Columbkille's first name was Criomhthann—pronounced *Crihin* or *Criffen* and, by corruption, *Griffen*. Hence Kilgriffen and Church of St. Columbkille, though appearing to differ, in reality have one and the same meaning.

The parish and church of Columbkille were appropriated to the Priory of Inistioge, by Thomas Fitz Anthony, early in the 13th century.

The church was a rectangle, measuring, on the inside, 50 ft. by 17 ft. 8 in., the walls being 3 ft. thick. Portions of the north and south side-walls, and little better than the foundations of the gables, remain. The perforated base of a baptismal font lies sunk in the floor of the church, perhaps in its original position.

St. Columbkille's well, beside the church, to the north, is a great, circular, stone-lined spring. Crowds of people still assemble here, on each recurring 9th of June, to drink of the well and beseech the patron's intercession.

The churchyard occupies the side and top of a rugged hill, a very little distance south of the church. Within it is a monument to the Rev. Thomas Hanrahan, a native of Blessington, who died C.C., The Rower, Dec. 9th, 1828, aged 29 years.

The following townlands make up the parish of Columbkille, viz., Ballyroe, Blessington, Carrickmourna, Columbkille, Dangan, Jackstown, Kilcullen, Kiljames Lower, Kiljames Upper, Kilmurry, Knockanroe, Mungmacody and Ruppa. The area of the parish is 4,473 stat. acres.

Kilmurry.—In Irish it is called *Kilwizzha*, *i.e.* Cill Muire, or the Blessed Virgin Mary's Church. The church has been obliterated, but it must have stood some 30 perches east of Kilmurry Ho., in a piece of land entered on the Ordnance Survey Map as the "Church Field."

KYLEBEG, or the Little Church. The townland of Kylebeg is now merged in Kilmurry, but in the 17th century both townlands were distinct from each other. "Kilbeg," which must be the site of the "Little Church," is marked on the Ordnance Survey Map, about 30 perches north of Kilmurry House. All tradition of a church having ever stood here is, the writer believes, extinct.

KILJAMES.—In Irish *Kill-tee-omish, i.e.* Cill t-Seamuis, or St. James's Church. The church, still traditionally remembered, stood at Kiljames bridge, in the angle between the public road and the river, to the left as one goes from Thomastown to Mung. No trace of it remains.

Adjoining Kiljames is the townland of Jackstown, described in an Inquis. of 20 James I., as "Ballyago als. Ballygiag, in Ogenty." [1] The townland of Kiljames, in ancient times, formed part of Jackstown, or Ballyago; for Kiljames Church is mentioned in the *Red Book of Ossory*, as the "Capella de Villa Yago in Decanatu de Obargoun," in a list of churches and chapels impropriate in the Priory of Inistioge, about the year 1350. The fact of the church of Kiljames being found situated in the townland of Ballyago, or Villa Yago, leads irresistibly to the conclusion that, while the *church* preserves the name of the Apostle St. James under its usual English form, the *townland* partially preserves the same name under its Spanish form, Iago or Diego.

The local Irish sound of Jackstown is *Bollia-yeeagg, i.e.* Baile Giag, or Baile Diag (*g* slender).

By Inquisition of March 28th 1609 it was found that Richard Archdeacon otherwise McOdo, of Bawnmore[2] was seised of several townlands in the Barony of Galmoy, and

"Of the manor and town of Killmurry and the towns and hamlets of Killbegg, Killtheamus otherwise Killsheamus and MoungmacOdo, containing in all 1¼ carucates of land, viz. Killmurry, ½ carucate, Killbegg, ¼ carucate, Killtheamus otherwise Killsheamus, ¼ carucate and MoungmacOdo, ¼ carucate; of the manor of Dangin, within the burgagery of Thomastown, ¼ carucate of land, over which the burgesses of Thomastown have not common pasture nor wood; 1 carucate within the burgagery of Thomastown, of which Cloughbrodey and 17 gardens are parcels; 1 other carucate of fertile mountain, wood and pasture, near Thomastown, within the burgagery of Thomastown, commonly called Carrigmorney, in which the burgesses have common pasture and wood; 1 water mill with a water course, situated over the river called 'the Hamans,' within the said burgagery," &c.[3]

Tradition in this neighbourhood still preserves the memory of a "Cody of Mung, lord of Kiljames and Sovereign of Thomastown."

The large, flattish tract of barren moor, which takes in all the hilly portions of the townlands of Kiljames, Columbkille and Mung, is locally known as "the *Riddizha*." A battle was fought here in ancient times.

[1] See Vol. I., Introd., p. 18.
[2] See Vol. II., p. 286; also p. 265, *supra*.
[3] *Inquis. Lageniae.*

Cloghscregg, in Irish *Clo-scrigga* (*o*, long ; *gg*, slender), probably signifies the stone-building of people named O'Scrigga, or, perhaps, may mean the stone-building of the Scṙeaᵹ, *i.e.* of the crag or rock. Cloghscregg hill rises to a height of 783 ft. over the sea-level ; and on a small plateau, near its highest point, stands a fragment of a castle of the Cantwells, of Cantwellscourt and Kilfane, ancient lords of Cloghscregg townland. In the north-east corner of the field in which the castle was situated, is a most ancient churchyard. There is no trace of the church, nor are there any head-stones ; the graves are, however, still traceable. No one has been buried here for a very long time. The fence, or earthen rampart enclosing the churchyard, has been broken down to a level with the surrounding land.

Blessington—In Irish it is called *Lisnamannaghth*, *i.e.* Lior na m-Deannacᵭ, or the fort of the blessings. In old records Blessington sometimes appears as Lisnamannagh, or fort of the monks ; but though the townland formerly belonged to the religious of the Priory of Inistioge, this form of the name is, nevertheless, incorrect. In 1655 there were, according to the Down Survey Map, in the townland of Lisnemanaght, parish of Collumkill, "the walls of a ruined church."

In Mr. Sheehy's land, in Blessington, is a great "raw," or rath, an acre in area, and surrounded by a double line of circumvallation ; in its centre is a large *caiseal* built of dry stones. East of this, at the base of Saddle Hill, and also in Mr. Sheehy's land, is another very large circular "raw." Immediately beside the latter, to the east, is a piece of land measuring about half an acre, broken up with little hillocks and depressions, and evidently the site of an ancient building. Here, most probably, stood a farm-house belonging to the Priory of Inistioge, and, attached to it, though now cleared away and forgotten "the walls of a ruined church" of the Down Survey Map. The little stream which runs through Blessington, leaving part of the townland in Thomastown parish, and the remainder in the parish of Inistioge, is crossed at this point by a public road, over a modern bridge, the successor of an ancient *ath*, *augh*, or ford. A well directly beside the bridge preserves the name of the ford and apparently, also, that of the ancient building here ; it is called *Augh-eelawn* (*l*, slender).

Saddle Hill is called in Irish Cnoc na Diallaide, that is, the hill of the saddle ; it is in the Inistioge division of Blessington.

Kilcullen.

In Irish *Kyle-chullawing*, that is, Cullawn church. Cullawn, the name of two townlands in South Kilkenny, is written Coillean, in Irish, and, according to O'Donovan, signifies hazel land, or land abounding in hazel. Hence Kilcullen, or

Cill-Choilleáin, means the church in the hazel land. There is another Cill-Choilleáin in the parish of Conahy, but there the name has been anglicised Kilcollan.

The church of Kilcullen is very ancient, dating apparently from long before the Anglo-Norman Invasion. It measures only 25 ft. in length by 10 ft. in breadth. The east gable is pierced by a very small rude window having a flat stone for lintel. The entrance door was in the west gable, but only one side of the frame is now standing. The walls, with the exception of the east gable and about half the west gable, are gone to the foundation. In the churchyard there is but one inscribed head-stone, and that of recent date.

Kilcullen belonged to the Dobbins till the Cromwellian confiscations. Dobbin's Wood and Dobbin's Mill (*Mwillin-a-Yibbeen*), well-known subdivisions of Kilcullen, still hand down the name and memory of the old proprietors. Another subdivision of the townland, frequently mentioned in old records, is Boolianyarra (dairy land of the Gearra or cutting), which appears on the Ordnance Map as "Ballinyarrow."

Brownsbarn.

The parish designated Famma on the Ordnance Map, consists of but one townland, viz., Brownsbarn, and has an area of only 492 acres. How the parish came to be called Famma, no one can tell. It is certain that it was never known by this name to the old people of the neighbourhood; and it is no less certain that it is never met with under this name in any ancient document. The present writer believes that the name Famma, as applied here, is nothing more nor less than an egregious blunder.

In the *Red Book of Ossory* this parish is called "ffossith" and "Fosyt," *i.e.* in Irish, Fásach, or the Waste, or Wilderness. It must have been also known as McCody's Fásach, for it appears, from several 16th century records, that the present townland of Brownsbarn. with which it is co-extensive, is an union of two ancient townlands, viz., Brownsbarn and Foss McCody or Fossa McCody (Fásach Mac Odo).

The parish church of the parish is called by local Irish speakers *Thomple-Sgibool-a-Vroona*, *i.e.* Teampull Sgiobóil a'Bhrúnaig, or the Church of Brown's Barn. According to the Ordnance Survey Letters of 1839, it was also called Damhain, *i.e.* the little church. It is a small structure, in shape a rectangle, and fairly well preserved, taking into account the fact that it has been roofless probably for the last two centuries. There is a round-headed doorway in the south side-wall, the arch of which is turned with undressed stones. Close by is a well

entered on the Ordnance Survey Map as "Tobernagloghlea," *i.e.* well of the grey stones.

In spirituals this parish belonged to Kells Priory till the Suppression of the religious houses in 1540. It was forfeited by Robert Shortall, its temporal lord, in 1653.

Dysart.

The church of Dysart, otherwise Dysartbeg, is situated on the grassy, low, sharp angle formed by the River Nore where it washes the rocky base of the Dysart ridge of hills. The Irish word Oıɾeaɾt (pronounced *Deesharth*) signifies a secluded place; and the site of Dysart church, hemmed in on three sides between the hill and the river, and approached by a gradual slope on the remaining side, is pre-eminently such.

The church stands close to Dysart castle, at the east end of the latter. It formerly adjoined the castle; at present, however, both buildings are separated by about 21 ft., so much of the walls of the west end of the church having been thrown down. Its original internal length, from the east gable to the castle wall, which formed its west end, was 59 ft.; its width is 17½ ft. There was no division into nave and chancel.

The east window, which was wide and high, has been destroyed, and most of the wall containing it has shared its fate. In the same wall at the Gospel side, there is a Gothic statue-niche, 4 ft. 9 in. high, 1½ ft. wide, 10 in. deep, and 3½ ft. from the ground, with framework of cut freestone rounded on the angles. There is, also, in the same wall, at the Epistle side, a Gothic credence, or sacrarium, with freestone frame, cut and chamfered, 2½ ft. high and 1½ ft. wide, the horizontal flag covering the bottom slightly projecting. In the south wall beside the altar, is a ruined window framed with freestone, cut, but not chamfered, and splaying internally to a width of 6 ft.; a breach under it marks the place of a locker. In the same wall, 8 ft. from the east gable, there is a wide recess with its framework destroyed, which, it is evident, formerly contained a sedilia. The entrance door was in the western portion of the building now destroyed. The east gable is 3 ft. 2 in. thick; the side-walls are 2½ ft. thick, and 14 ft. high. As to date, this church belongs to the first half of the 13th century.

The graveyard, which has been uprooted and levelled, lay along the east end of the church, beyond a modern fence, in the field called *Powl-pooă*.

Dysart Castle is small and rudely built. It is divided internally by the usual stone arch. In the second storey, a passage leads to a doorway through which access was had to a gallery in the west end of the church.

The church and parish, the castle and lands, of Dysart, belonged to the Priory

of Kells down to its suppression, in 1540. Dysart was one of the earliest possessions of this Priory, having been granted thereto by its founder, Geoffry fitz Robert, in 1193. In Fitz Robert's charter it is called Dysartmocholmoc, *i.e.*, Diseart Mocholmóg, the Dysart of St. Mo-Colm-óg or Colman. From this it is evident that St. Colman was the patron of the place. The saint is thus commemorated in the *Feilire* of *Aengus*, at Nov. 5th. :

"Colman glinde delmaic."

that is : Colman of Glenn Delmaic. The commentator on this passage in the *Lebor Breac* clearly identifies Glenn Delmaic with Dysart, of which we treat—the only "Disert in Mag Raigne"—thus : [1]

"Colman of Glenn Delmaic, *i.e.* in Disert in Mag Raigne in Ossory, *i.e.*," [here the commentator tries to explain the meaning of Glenn Delmaic—] "a sucking pig was found there. Or *deil muice i.e.* a two year old pig. Or forms of wild pigs arose before him, and in Cell Matia Donerder in Mag Itha he is."

Dr. Berkeley, the famous Protestant Bishop of Cloyne, is generally stated to have been born in Dysart, in 1684. Whether he was born here or not, however, it is certain that his relatives were settled down at Dysart for a considerable time, and that they lived in an old residence that stood beside Dysart Castle, to the south. They are popularly credited with destroying Dysart churchyard and throwing all the tomb-stones they could find here into the Nore.

Pleberstown, which with Dysart makes up the entire parish of Dysart or Pleberstown, (898 stat. acres), and was also parcel of the temporal possessions of Kells Priory, is, in Irish, called *Bollia-flæbartha*, *i.e.*, Baile a' Phléibeartaigh, or Plebert's town. *Ardshinnawn*, a subdivision of Pleberstown, on the bounds of Coolroemore, gets frequent mention in documents relating to Kells Priory.

Killeen, in Powerswood.

This church, locally believed to be the oldest in Ireland, stood in the townland of Powerswood, on a rising ground, at the head of one of the level inches along the left bank of the River Arrigle. Its Irish name is Cillín Liaċ na Cuille, or the grey little church of the flood ; and it was so called from its close proximity to the Arrigle, which, in rainy seasons, overflows its banks and converts the whole valley along under Killeen into a lake. According to Father Moore, P.P., Johnstown, its original Irish name was Kill-Cornawn, or St. Cornan's church ; but this name is not now remembered.

The church, which has entirely disappeared, was situated within an oval enclosure 25 perches in area, overgrown with bushes, covered all over with rough boulders, and surrounded by a now much injured *caiseal* built of dry stones. There is no inscribed monument. There is, about the centre of the graveyard,

[1] See Vol. I. Introd. p. 15.

a square holy water stone, with chiselled sides, 9½ in. across, on the outside, the bowl being 6½ in. in diameter and 4 in. deep; beside this is a large, rough stone, with a bowl 10 in. in diameter and 7 in. deep, and having on the same face another circular depression—not easy to say whether natural or artificial—measuring 11 in. in diameter and 3 in. in depth. The last interment took place here in 1886; and it is not considered likely that the churchyard will be again made use of for the burial of adults.

About half a mile to the north, in Coolroemore, is a well called *Tubber-anourawing i.e.*, Tiobar an Uaráin, or well of the cold, fresh spring.

Powerswood, or Coill a' Phaorais, is so called from a family named Power, who owned the townland in the 16th and 17th centuries, and whose residence stood close to the roadside over Killeen churchyard. Part of the wide avenue leading to the house remains. In a document giving the "names of all the gentlemen inhabitinge the county of Kilkeni" about 1560, is mentioned "Poer of Porers Wod" (Powerswood). John Power of Powerswood, gentleman, was pardoned May 29th, 1601.[1] Richard Power, as an Irish Papist, forfeited the townland, under Crowmell, in 1653.

Though part of the civil parish of Inistioge, Powerswood has belonged to the Catholic parish of Thomastown from time immemorial.

Kilmynick.—In Irish it is called *Kilveenoogue*, which most probably represents Cill Mo-Ṡenóg, that is, the church of St. Mo-Senóg or Senán. The same saint who gave name to Kilmynick also gave name to Killaveenoge, a churchyard in the parish of Templemore, Co. Tipperary. The townland of Kilmynick forms a detached portion of the parish of Newtown-Jerpoint; and, hence, the spiritual care of its inhabitants in ancient times was entrusted to the Canons Regular of St. John's Abbey, Kilkenny.

Kilmynick church has been destroyed, except a small piece of the east gable.

The graveyard is still used for interments. It is very contracted in area, since 1826, in which year the present Kilmynick road was run right through it.

Jerpoint Abbey.

Date of Foundation.—The Abbey of Mellifont, founded in 1142, was the mother-house of the Cistercian Order in Ireland. Among its "daughters" was the Abbey of Baltinglass, founded in 1148 or 1151; and of the daughters of Baltinglass was Jerpoint. Writers always assign the foundation of Jerpoint Abbey to the year 1180, but in so doing they post-date it by at least twenty years. Jerpoint itself was not barren; and, hence, we find it, early in its career, establishing two

[1] *Fiants* of Eliz.

branch houses, or daughters, of its own, viz., the Abbey of Killenny or De Valle Dei, and the Abbey of Kilcooley. In fixing the date of the former of these Abbeys, the first-born of Jerpoint, we can, with a fair share of accuracy, fix that of Jerpoint itself.

The Abbey of Killenny, the situation of which has been hitherto sought for in vain by modern writers stood in the townland of Old Abbey, now Barrowmount,[1] parish of Paulstown, in the ancient territory of the O'Ryans of Idrone. It was founded and endowed by Dermod O'Ryan, Chief of Idrone, and was colonized by

JERPOINT ABBEY.—VIEW FROM NORTH-EAST.

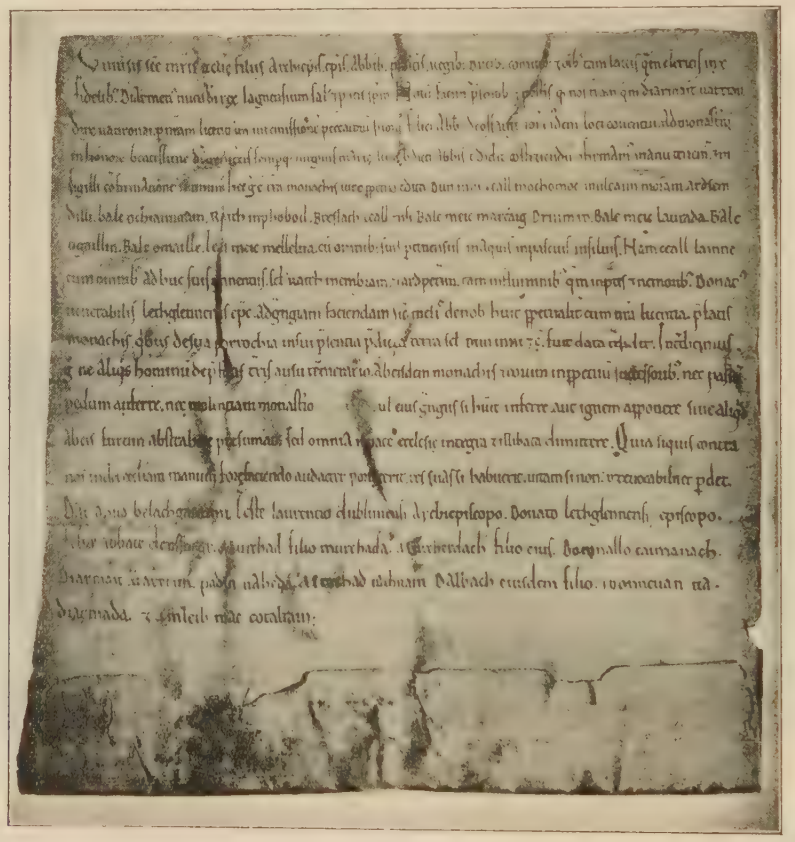
[1] A careful examination of the published documents connected with the Abbey of Graiguenamanagh, to which Killenny Abbey, with all its possessions, was definitively annexed, towards the end of the 13th century, shows quite clearly the identity of Old Abbey, otherwise Shanvanister, (Sean Mainistir), now Barrowmount, with the site of the Abbey of Killenny, (Ceall Lainne), otherwise de Valle Dei. The matter, however, is placed beyond all doubt by the following entry in Dowling's *Annals*:

"1526. Carolus Cavenagh, filius Mauritii juvenis, et Mevina, hibernice Meav, mater ejus, cum aliis, in Castro de Droymreagh" (now the Castle of Drumro, at Mount Loftus), "juxta *Killanna, modo vocata Oldabbey*, cremabantur per Cahir McArte de Polmevaty" (Polmonty).

Additional proof, if needed, is given by Ware in his Abstract of the Register of Duiske (Lansdowne MSS. 418, H. 61. Brit. Museum), where he quotes Mac Murrough's charter to Killenny, as above, and identifies the Abbey to which the charter was granted, in the following note, *in margine*: "Charta de Killyne: hodie voc. antiq. mon.," that is: Charter of Killyne (Killenny), now called Old Abbey (antiquum monasterium).

monks sent thither from Jerpoint, by its Abbot, Felix O'Dulany. The original charter of Dermod Mac Murrough, King of Leinster, confirming the endowment of Killenny by his liegeman, O'Ryan, is preserved in Kilkenny Castle ; it dates from between the years 1162 and 1165, as appears from internal evidence ; freed from contractions it reads as follows :—

" Universis sancte matris ecclesie filiis, archiepiscopis, episcopis, abbatibus, presbyteris, regibus,



DERMOD MACMURROUGH'S CHARTER, CONFIRMING O'RYAN'S ENDOWMENT OF THE ABBEY OF KILLENNY.

(From Gilbert's *Facsimiles of National MSS*, with permission of the Controller H.M. Stationery Office.)

ducibus, comitibus, et omnibus tam laicis quam clericis in Christo fidelibus, Diarmetius nutu Dei rex Lagnensium salutem et pacis spiritum. Notum facimus presentibus et posteris quod nos terram quam Diarmait Uarrian (Dermod O'Ryan), dux Uanronai (Idrone), per nostram licentiam in remissionem peccatorum suorum, Felici, Abbati de Ossarge et omni ejusdem loci conventui ad monasterium in honorem beatissime Dei genitricis semperque virginis Marie, Sanctique Benedicti, Abbatis, tradidit

construendum, confirmamus, manutenemus et nostri sigilli confirmatione munimus. Hec igitur est terra monachis jure perpetuo tradita: Dun inni, Ceall mo chomoc, Muleann morain, Ardseindilli, Bale Ochianugain, Raith inphoboil, Breslach, Ceall nisi, Bale meic Marcaig, Drum ro, Bale meic laurada, Bale Ogaillin, Bale omaille, Leas meic mellelua, cum omnibus suis pertinensiis in aquis, in pascuis, in silvis. Nam, Ceal lainne, cum omnibus adhuc suis pertinenciis, scilicet Raith membrain et Ardpetrann, tam in fluminibus quam in pratis et nemoribus, Donatus, venerabilis Lethglennensis episcopus, ad grangiam faciendam, sicut melius de nobis habuit, perpetualiter, cum nostra licentia, prefatis monachis quibus de sua parochia in sui presentia, predicta terra, scilicet Dun inni &c. fuit data, tradidit. Interdicimus ergo ne aliquis hominum de prefatis terris ausu temerario ab eisdem monachis et eorum inperpetuum successoribus nec passum pedum auferre, nec violentiam monasterio, [nec] ullis ejus grangiis, si habuerint, inferre, aut ignem apponere, sive aliquid ab eis furtim abstrahere presumat; sed omnia in pace ecclesie integra et illibata dimittere. Quia si quis contra nos in Dei ecclesiam manum forefaciendo audacter porrexerit, res suas si habuerit, vitam si non, irrevocabiliter perdet. Datum apud Belachgaurain.

"Teste, Laurentio, Dubliniensi Archiepiscopo,
Donato, Lethglennensi episcopo,
Felice, Abbate de Ossarge,
Murchad filio Murchada,
Murcherdach filio ejus,
Domnallo Caemanach
Diarmait Uarrizn
Padin Uaheda,
Murchad Uabrain,
Dalbach eiusdem filio, et
Uonncuan Ua Diarmada, et
Amleib Mac Cotaltain."

The date of this charter, as already stated, lies between 1162 and 1165; for, of the subscribing witnesses thereto, Laurence, that is, St. Laurence O'Toole, was not appointed Archbishop of Dublin till the former year, and Paidin Uaheda, (*i.e.* O'Hea or Hughes), "the candle of all Ui-Ceinnsealaigh," had his light extinguished for ever on the field of battle, in the latter year.[1] As to the other subscribing witnesses, who are nearly all historical personages, Donatus, or Donnough, was Bishop of Leighlin from 1152 to 1185; Murchad filius Murchada was Murrough Mac Murrough, brother of King Dermod Mac Murrough; Murcherdach, or Muirchertach, his son, died in 1193; Donnell Caemanach or Kavanagh, son of King Dermod Mac Murrough, was slain in 1175; Dermod Uarrian, or O'Ryan, Chief of Idrone, was slain in 1171; Murchad Uabrain, or O'Breen, Chief of the Duffry, and his son, were put to death, at Ferns, by Strongbow. Mac Cotaltain, the name of the last witness, is now anglicized Colletan.

The fact of Jerpoint Abbey being chosen, at the date of the charter, to be the mother of, that is, to found and colonize, the Abbey of Killenny, proves that not only had it then itself an existence, but that it had also been fully established and been in full working order, for at least a few years. In fixing, therefore, as we do, the foundation of Jerpoint Abbey in the year 1158—which holds the middle place between 1151, the latest date assigned for the foundation of its mother-Abbey of Baltinglass, and 1165, the latest date at which the foundation charter of its

[1] See Vol. I., Introd. p. 58.

daughter-Abbey of Killenny can have been drawn up—there cannot be an error of more than a year or two.

Further evidence that Jerpoint Abbey dates several years before 1180, is found in the charter of John, Lord of Ireland, by which he confirmed all the grants made to "*Jerpoint Abbey* by the Irish *before the arrival of Earl Richard*," *i.e.* Strongbow, in 1170.[1]

THE FOUNDER.—Ware, in his *Coenobia Cisterciensia Hiberniae*, compiled in 1626, has the following :

"1180 JERIPONT.

"Jeripont perpulchrum olim monasterium (ut reliquiae jam testantur) a *Donato O'Donogho, regulo*, extructum est & magnis redditibus locupletatum. In hoc coenobio conduntur praeter alios melioris notae quorum sepulchrales imagines ibi jacent, ipse conditor *Donatus*, & Felix O'Dullany, Episcopus Ossoriensis, ad cujus tumulum, miracula nescio quae, olim patrata dicuntur. Sedet ad dextram Neori ripam, in Comitatu Kilkenniensi. Abbas hujus Monasterii ante suppressionem, locum suffragiumque habuit inter proceres in comitiis Parliamentariis." [2]

In his second edition of the same work, compiled in 1658, the author writes :

JERIPONT AL^S. GERIPONT, MONASTERIUM BEATAE MARIAE.

"Hoc coenobium Monachis Cistertiensibus posuit, vel ab alio loco in Ossoria, huc transtulit *Donaldus, regulus Ossoriae*, anno Dom. 1180. Inter sepulchra Ecclesiae ibidem memoranda imprimis sunt ea *Donaldi conditoris* & Felicis O'Dullani, Episcopi Ossoriensis, qui, Aghavoa relicta, cathedram Episcopalem Kilkenniam transtulit, circa finem saeculi 12." [3]

Duald Mac Firbis, in his pedigree of the Mac Gillapatricks, has the following note, in Irish, after the name of Domhnall or Donnell Mac Gillapatrick, King of Ossory, who died in 1185 :—"Tug Seipiopún do Mhanchaib," that is : He gave Jerpoint to the monks.[4]

In Archdall's *Monasticon* we read :

"A.D. 1180. *Donogh O'Donoghoe, King of Ossory*, founded an Abbey [*i.e.* Jerpoint] here to the honour of the Virgin Mary, for Cistercian Monks, whom he removed hither from a distant part of Ossory.

"A.D. 1185. *King Donogh*, the founder, who had richly endowed this Abbey, died in this year, and was interred here." [5]

All other writers who treat of Jerpoint Abbey attribute its foundation to one or other of the above mentioned Kings or princes of Ossory, viz., Donogh O'Donoghue or Donnell Mac Gillapatrick. Let us see if any light may be thrown on the subject.

[1] *Monasticon Hibernicum*, by Archdall, who, by a strange oversight, states, in the paragraph immediately preceding, that Jerpoint was not founded till 1180.

[2] *St. Mary's Abbey, Dublin*, by Sir John Gilbert.

[3] *Ibid.*

[4] See Vol. I., Introd. pp. 76-7.

[5] For this statement the author quotes *Ware*.

We have shown already, we think, conclusively, that Jerpoint Abbey was founded about the year 1158. All authorities are agreed that its founder was the King or chief ruler of Ossory. Whoever, then, was King or chief ruler of Ossory about 1158 must be regarded as the founder of Jerpoint. Now Donnough, or Donnchadh, Mac Gillapatrick was King of Ossory in and before the year just mentioned and, thence, to 1162 or 1164, when he died [1]; and, therefore, to him must the honour of the foundation of this noble abbey be unhesitatingly assigned.

But who was "Donogh O'Donoghoe," or rather—in Ossory—O'Dunphy, the founder, according to Ware, (in the first edition of his *Coenobia*), and Archdall? The answer is that he was one and the same with Donnough Mac Gillapatrick, who, though his true patronymic was Mac Gillapatrick, could still, according to ancient Irish custom, be correctly styled Ua Donnchadha, that is, O'Donoghue or O'Dunphy, inasmuch as he was the Ua, or *descendant*, in the third degree, of another Donnchadh Mac Gillapatrick. The O'Dunphys, however, cannot claim the founder of Jerpoint Abbey as one of their immediate family, as their tribe branched off from the parent stem of the Mac Gillapatricks more than a century and a half before ever there was question of the erection of the Abbey of Jerpoint.

It may also be asked, On what grounds do Ware, in the second edition of his *Coenobia*, and Mac Firbis, make King Domhnall, or Donnell, Mac Gillapatrick the founder of the abbey? The answer is not difficult. Donnell was the son of the founder, King Donnough. He became King of Ossory in 1165; fought bravely for the independence of his principality against Mac Murrough and the Anglo-Norman Invaders; and died in 1185.[2] He was a religious prince, and among his pious benefactions is recorded the gift of the land of Kilfechra, in Ossory, to John Comyn, Archbishop of Dublin.[3] When he came to the throne, Jerpoint Abbey had been already founded, but not yet was it complete in all its details. In him, there can be no doubt, it found a most generous benefactor; and to his munificence may, especially, be assigned the beautiful Abbey church, which dates from the closing years of his reign. Hence, though Donnell was not really the founder of the Abbey, he must have contributed very largely to its perfect equipment as a great religious House; and it is only in this sense that he can, or is entitled to be called its founder by Ware and Mac Firbis.

Ware's alternative assertion that the Cistercians were transferred to Jerpoint from some other part of Ossory[4]—an assertion which Archdall converts into a positive statement, with the gratuitous addition that the transference was effected from

[1] See Vol. I., Introd. pp. 56-7.
[2] *Ibid.*, pp. 59-66.
[3] *Ibid.*, p. 66.
[4] See preceding page.

"a distant part of Ossory"—seems altogether devoid of foundation. Certain it is, at all events, that Killenny, founded so soon after the settlement of the Cistercians in Ossory, is invariably mentioned in ancient records as the daughter of *Jerpoint* and not of any other abbey in Ossory or elsewhere.

THE NAME.—In medieval documents Jerpoint appears as Jeriponte (1204), Jeripunt, Geripons, Geriponde, &c. The name, under all its forms, is decidedly un-Irish. It would seem to have been imported from the Continent, perhaps from some House of the Cistercian Order in France. The Cistercians in Ireland and England certainly had a liking for such imported names, as their abbeys of "Mellifont," "Beaubec" (at the meeting of the Boyne and Blackwater), "Bective" (Co. Meath), "Mellaray," and "Beau-lieu" (in England), bear witness. Jerpoint is written Seμιορún, in Irish, by Mac Firbis. Local Irish speakers pronounce the name *Shezhipoon;* they call Jerpoint Abbey, *Monashthir Hezhipoon* (Mainirtir Seμιορúin). O'Donovan makes Jerpoint signify "Jerry's Bridge;" but such an explanation of the name is not to be taken seriously.

In Mac Murrough's charter, given above, confirmatory of O'Ryan's grant "Felici, abbati de Ossarge, et omni ejusdem loci conventui," it will be noticed that Felix O'Dulany, the abbot of whom there is question, is styled Abbot, not of Jerpoint, but of "Ossarge," that is, of Ossory; and that he attaches his signature, as a witness, to the same document, with the very same title, thus: "Felice, abbate de Ossarge." Abbot of Ossory can have here but one meaning, viz., Abbot of the convent of the Cistercians in Ossory, that is, of their convent of Jerpoint. Other abbots at this period, even such as could have no claim to quasi-episcopal jurisdiction, are also occasionally mentioned as abbots of the Dioceses in which their convents were situate. The abbess of the Nunnery of Kilkiliheen (Slieverue) is even styled "Abbess of all Ireland" in a document of about the year 1190.

ANNALS OF JERPOINT ABBEY.

Circa 1158. The abbey was founded in honour of the Blessed Virgin, for Cistercian monks.

1162. Death of the founder, Donnough Mac Gillapatrick, King of Ossory.

Circa 1164. Foundation of the Abbey of Killenny, otherwise de Valle Dei, a daughter of Jerpoint.

1178. Felix O'Dulany, first abbot of Jerpoint, became Bishop of Ossory.

1185. Death of Donnell Mac Gillapatrick, King of Ossory, son of King Donnough, the founder.

Circa 1200. Foundation of the Abbey of Kilcooley, otherwise de Arvi Campo, in Co. Tipperary, another daughter of Jerpoint.

1202. Death of Bishop Felix O'Dulany, and his interment in Jerpoint Abbey.

1204 (June 6). Gregory, abbot of Jerpoint, and Imar, abbot of Killenny, assisted at the consecration of the abbey graveyard of Duiske, Graiguenamanagh.

1227. "Abbatia Geripontis huc usque filia Vallis Salutis [*i.e.* Baltinglass] datur in perpetuam filiam abbatiae de Fontanis [*i.e.* Fountains], in Anglia, ob Ordinis reformationem." [1]

1227-8. The amalgamation of the abbey of Killenny with that of Duiske, decreed by the General Chapter this year, received the confirmation of the younger William Marshall, by his charter, which is as follows :—

"Omnibus presens scriptum visuris vel audituris, W. Marescallus, Comes Penbrochie salutem. Noveritis universitas vestra nos d . . . . . ietatis intuitu confirmasse unionem abbatie de Killenny cum omni jure suo et omnibus rebus ad ipsum pertinentibus, cum abbatia de Valle Sancti Salvatoris quam dominus Pater noster fundavit, sicut continetur in statuto & sanccione domini abbatis & capituli generalis Cistertiensis celebrati anno Verbi incarnati millessimo ducentessimo vicessimo septimo. Et ut ista confirmacio imperpetuum firma perseveret, eam presenti scripto & sigilli nostri appositione roboravimus. Testibus, Johanne de Erleg; Stephano de Hereford; Godescalcho fratre ipsius; Hamone le Gras; Willhelmo de Rugdon; ffrancisco le Tyeis; magistris Hugone & Roberto clericis; et multis aliis. Datum apud Caverisham xiiii°. Kal. ffebruarii." [3]

This amalgamation, which meant the extinction of Killenny as an abbey, seems to have been long and strenuously opposed by the monks of the mother house of Jerpoint.

1228 (Sept. 7). Philip, abbot of Jerpoint, witnessed a charter of Peter, Bishop of Ossory.[4]

1229 (July 13). The King (Henry III) directed letters of protection, to the justiciary of Ireland, for the abbot and monks of Jeripunt.[5]

1266. William, a monk of Jerpoint, having been elected Bishop of Cork, James, Cardinal Bishop "Portuensis and St. Ruffina," confirmed the election on the 28th of November this year. Bishop William held the See but a very short time, as on the 8th July, 1267, the Chapter of Cork, having announced to the King the death of their Bishop, receive licence to elect his successor.

1270. About this year John, the abbot, was deposed from his office.

1273. Gregory was abbot.

1274. In this year, a petition was presented in the General Chapter of the Cistercian Order, on the part of David Mac Carwill, Archbishop of Cashel, praying that an anniversary office for his deceased father and mother should be celebrated in the abbeys of Jerpoint and the Rock of Cashel, "as he and his family were the

[1] See Vol. I., p. 2.
[2] Martene's *Thesaurus*.
[3] Ormond MSS.
[4] *Ex Chartis Jacobi, Com. Ormoniae.*
[5] *Pat.* 13 Hen. III., m. 7.

founders of these houses." The prayer was granted, with the proviso, that it was in accordance with the desires of the abbots and communities of said houses.[1]

1276. Under this year the following important decree of the General Chapter of the Cistercians is inserted by Martene in his *Thesaurus :*

"Auctoritate Capituli Generalis, de Buellio [Boyle], de Beatitudine [Bective], de Samaria [Ballyshannon], de albo Tractu [Tracton], abbatibus districte precipitur ut ad locum ubi quondam abbatia de Valle Dei in Hibernia, filia Geripontis fuerit situata, infra Purificationem B.M.V. proxime venturam absque dilatione aliqua per se vel per alium accedentes inquirant diligenter et respiciant utrum terrae pertinentes ad abbatiam Vallis Dei possint secundum statum illius terrae competenter sufficere ad conventum ibidem sustinendum. Quod si possint sufficere illas grangias et terras in abbatiam nomine Vallis Dei filiam Geripontis cum rebus, aedificiis ibidem inventis redigant, cum ibi corpora multorum et magnorum principum et multorum aliorum sint sepulta, et Abbas Geripontis ibidem conventum mittere non retardet, et sit filia ipsius, prout definitum est quod tales abbatiae ad proprias matres revertantur. Si autem dictae terrae non sufficiunt ad conventum ibidem sustinendum tunc dictae terrae ad dictam abbatiam Vallis Dei quondam pertinentes ad domum Geripontis tanquam ad matrem propriam cum aedificiis absque contradictione aliqua convertantur. Si Abbas S. Salvatoris [*i.e.* Duiske] vel quicumque alius contravenerit, vel si opposuerit, vel aliquo modo impedierit, vel per se vel per alium contradicere praesumpserit praedicti quatuor abbates, vel duo eorum, si alii interesse nequiverint, ipsum et alios contradicentes vel impedientes per suspensionis seu excommunicationis, vel si aliter non potuerint, per depositionis sententiam compellant auctoritate Capituli Generalis, conventum similiter si contradictorem invenerint interdicto et suspensioni supponentes, et quid super hoc fecerint per suas patentes litteras anno sequenti renuncient Capitulo Generali."

Again, under the same year, the *Thesaurus* has the entry ·

"Cum Frater Johannes quondam abbas Jeripontis quamdam summam pecuniae a dicta abbatia repetat per judicem saecularem contra juris ordinem et Ordinis instituta, de Voto [Tintern] et de S. Cruce [Holy Cross] abbatibus praecipitur auctoritate Capituli Generalis ut dictum monachum moneant firmiter et efficaciter inducant ut ab instantia saecularis judicii contra dictam abbatiam Jeripontis cesset penitus, et desistat. Si vero monitioni ipsorum parere noluerit monachus, ipsum excommunicatum denuncient auctoritate Cap. Gen. et denunciari faciant in omnibus abbatiis Ordinis nostri dioecesis Dublinensis in qua dioecessi dictus monachus facit residentiam personalem." [2]

1288. Peter, abbot of Jerpoint, by his charter, dated from Tullachtirim (Tullaherin) on the Saturday after Trinity Sunday in this year, resigns all claim whatsoever that he may have to Killenny.[3]

1300. Laurence the abbot was sued by William Schouldam for three carucates of the land of Kilrue (Kilree), near Dunfert (Danesfort), granted to the said William by Peter, who had lately been abbot of this house.[4]

1356. This year the abbot Philip was accused of having, by force and violence, expelled Thomas, abbot of Tintern, from his said abbey, and also imprisoned Walter de Weysford, prior, and Thomas Scurlog, sub-prior of the same, together with divers other monks of the said house ; and, at the same time of having robbed the said prior of three horses, valued eight marcs. The said abbot

[1] Archdall's *Monasticon*, New Edition, Vol. II., p. 312.
[2] *Ibid.*, pp. 312-13.
[3] *E Regesto Duiskensi* &c. Lansdowne MSS., 418. H. 61. Brit. Museum.
[4] Archdall's *Monasticon.*

was also accused and tried in the following year for repeating his insults and felonious outrages upon the abbot of Tintern; but of this he was acquitted by the jury.[1]

1361. The same abbot Philip, in this year, obtained an exemplification and confirmation of the charter granted to Jerpoint Abbey by John, Lord of Ireland (1189-99). According to this charter, as recited in the exemplification,

"John, Lord of Ireland, confirmed all the grants that had been made to this abbey by the Irish before the arrival of Earl Richard, and particularly those of the royal founder, who granted as follows, viz., the lands of Bataoch-ellam, whereon the abbey was built; Cassell, Corbrin, Tigeglassan, Baly-narich, Baly-checbani, Bally-elleba, Bally-longsin, Ivary, Machogvaill, and Eoda, with all their appurtenances; Burbili, Raichosalich, Mulianmobruoch, Tritiri-adoir, Raichellela, Keldersadub, Ardehen, and Raichada, with Serigurtha, which belongs to Raichada; also Kaichamackellich, Caffliereмaich, Magleth, and Baleithnai Mieig Arath. He farther confirmed the town of Kell-Rudi, which Felix, Bishop of Qssory, had granted, and every other gift which had been lawfully and properly granted to the abbey since the first arrival of the said Earl, and particularly those of the English, to wit, the grant of Manasser Affic," [*recte* Arsic], "who gave the land of Dadurtes in Uthoh" [*i.e.* Odogh]; "and from the same and Richard, the son of Falcon, the lands of Ballemacgillcreneig, in Arewey; and from the said Falcon, the lands near the Grange of Raichellela, with all their appurtenances; from John, the son of Robert, the entire town called Clohan, otherwise Duncrohi, in Congtella; and from John de Lenhal, the land of Raithdoni-nail. King Edward III., in the 34th year of his reign, at the requisition of Philip, then abbot, granted to him an exemplification and confirmation of this charter." [2]

1361-2 (March 18). The abbot Philip, by his charter, gives up all claim to the Abbey de Valle Dei, commonly called Killenny, Leighlin Diocese.[3] This resignation appears to have finally settled the question regarding Killenny, which henceforward, with its possessions, was sunk in the Abbey of Duiske.

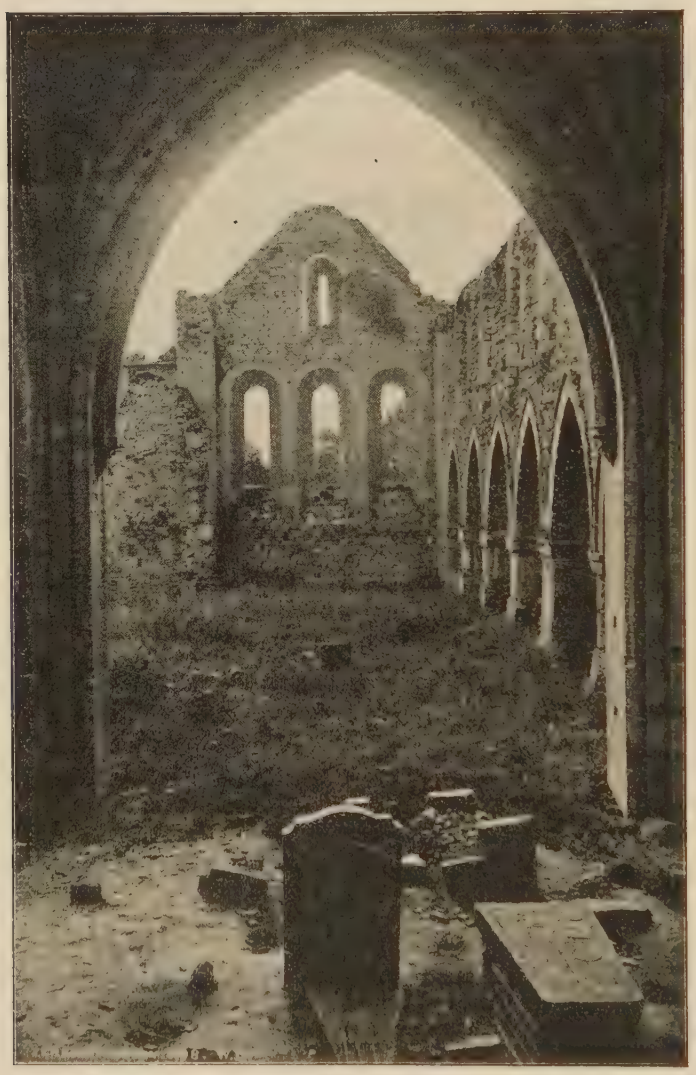
1374. The abbot was summoned, by royal mandate, to attend the Parliament in Dublin.[4]

1375. This year the abbot, by petition to King Edward III, set forth that his house was a dependent upon the abbot of Baltinglass, who did use to attend parliaments, and make answer for those abbots dependent on him; nevertheless, the abbot of Jerpoint was often compelled, by writ, to appear in parliament, to his particular loss and distress, and to the great expenditure and costs of his house; he, therefore, prayed to be exempt for the future from this his inconvenient attendance; the King did thereupon, by writ dated at Kilkenny, October 28th (where a parliament was then held), exonerate him from all and every such attendance.[5]

1380 (Nov. 24). The King issues a mandate to the abbot of Jerpoint,

[1] Archdall's *Monasticon.*
[2] *Ibid.*
[3] *E Regesto Duiskensi.*
[4] *Pat. Rolls*, 48. Ed. III.
[5] Archdall's *Monasticon.*

reminding him of the Statutes of the Parliament of Kilkenny held in 1366, and prohibiting the profession of any mere Irishman in his abbey.[1]



From photo by] [*W. Lawrence, Dublin.*

INTERIOR OF NAVE OF JERPOINT ABBEY CHURCH. VIEW FROM CHANCEL.

1382 (Ap. 29). The abbot was summoned to Parliament by royal mandate.[2]

1387 (Jan. 17). On a fine of 40s. being paid by Thomas, abbot of Jerpoint, a royal grant was made to him "quod ipse liberi sit status et condicionis et ab omni servitute Hibernicali liber et quietus, et quod respondeat et respondeatur tanquam Anglicus in omnibus curiis, et gaudeat lege et usibus Anglicanis in omnibus, condicione Hibernicali non obstante; et pardonavit ei transgressionem creandi in abbatem et temporalia percipiendi absque licentia: concessit insuper quod temporalia dicte abbatie que capta sunt in manu sua rehabeat et teneat ac si Anglicus esset.[3]

1391 (July 16). The King commits to Thomas, abbot of the house of the

[1] *Pat. Rolls*, 5 Rich. II.
[2] *Ibid.*
[3] *Ibid.*

Blessed Mary of Jeriponte, custody of the lands which formerly belonged to Robert fitz John Dobyn in " le Moretoun " near Kylleryn (Kilkieran) in the Co. Kilkenny.[1]

1396. In this year the abbot of Jerpoint acquired the parishes of The Rowyr and Blanchvileston ; he had already held the parish of Rathelc de Grangia, *i.e.* Grangemacomb.[2]

1425 (June 21). The abbot was appointed one of the Keepers of the Peace for the County Kilkenny.[3]

1501. Nicholas Baron, probably a relative of Milo Baron, prior of Inistioge, became abbot this year. " In 1518 he granted to Robert Roth of Kilkenny, an acre of land, together with his fishery, &c., in Dunville, for the term of thirty-one years, at the yearly rent of ten shillings " ; and in 1523 he further demised the town of Kilrey to the same Robert Roth, for the term of sixty years, at the annual rent of thirty shillings.[4] Abbot Baron died in 1523, according to the inscription on his monument in Jerpoint, having governed the abbey twenty-two years.

1523. Oliver Grace next became abbot. He is stated to have been uncle of Sir John Grace of Courtstown,[5] who with his wife, Honour Brenagh or Walsh, is commemorated on a fine monument in St. Canice's Cathedral.

1529. Maurice, son of Thomas, Earl of Desmond, was interred here.[6]

1530. The abbot, Oliver Grace, did, on the 18th of May, demise to Nicholas Moting, Chancellor of the Cathedral Church of St. Canice, Kilkenny, all the tithes and altarages of the churches (*sic*, church ?) of Cloghran and Gauran [*recte* Garran], for the term of twenty-five years at the yearly rent of twenty-six shillings and eightpence ; the 14th July same year, he granted to Master Adam Walsh, laic, and his assigns, during the life of the said Adam, the mill of Dunbille, as a compensation for his good advice, and for the money advanced and expended by him for the abbot ; and on the 30th of October, also in the same year, he demised to Simon Cradock and Edward Grace, the townlands of Smithstown and Gibbonsheep-house, for the term of thirty-one years.[7]

1540. The decree for the suppression of the religious houses having gone forth, Oliver Grace surrendered his abbey and all its possessions, into the hands of the King's Commissioners on the 14th of March this year. On the 28th April following a grant was made to " Oliver Grace late abbot of the B.V.M. of Jeripount, of a pension of £10 issuing out of the lands of Jerepounte, Ballylynch, Kilgrellan,

[1] *Pat. Rolls.*
[2] *Red Book of Ossory.*
[3] *Pat. Rolls.*
[4] *Archdall.*
[5] See *Statistical Account of Tullaroan.*
[6] *Archdall.*
[7] *Ibid.*

and Dounbill, and out of the churches of Jerepont and Blanchelleston, in the County of Kilkenny;" on the same date James Grace, conventual person of the late Abbey of the B.V.M. of Jerepount, was granted a pension of 40s. issuing out of Jerepount &c. County Kilkenny; and on the same date grants were also made to conventual persons, of the same abbey, of the pensions following:—Patrick Brenane, 40s.; Nicholas Fynne, 40s.; Richard Croke, 40s.; Thomas Croke, 40s.; payable out of the hereditaments in Woldgrange and Bawon and the church of the Rowyr, in the Co. Kilkenny.[1]

1611. In this year Father Paul Ragget was Lord Abbot of the Cistercian Houses of St. Mary's (Dublin), Duiske or Graiguenamanagh, Dunbrody and Jerpoint. His connection with Jerpoint was, however, scarcely more than titular, as there is no account of any community having been established here by him. After his death, which occurred in 1633, no other abbot appears to have been appointed to Jerpoint.[2]

Possessions of Jerpoint Abbey.

On the 18th March, 1540, the abbot, Oliver Grace, surrendered the abbey, being then seised of a

"Church, belfry, and cemetery, a hall, six chambers, a kitchen, dormitory, granary, two stables, two gardens, a park, and sundry other closes, containing three acres, within the precincts of the abbey, and of fifteen messuages, eight cottages, one hundred acres of arable land, one hundred of pasture and twenty-four of wood; two weirs and a water-mill, with the appurtenances, in the vill of Jerpoint, of the yearly value, besides all reprises, of £10; four messuages, forty acres of arable land, and twenty-four of pasture, with the appurtenances, in Ballylinchy, of the yearly value, besides all reprises, of £6 13s. 4d.; five messuages, one hundred acres of arable land, forty of pasture, one weir and fishery with the appurtenances in Kilgrellan, of the yearly value, besides all reprises, of £3 3s. 4d.; two messuages, forty acres of arable land, and forty of pasture, with the appurtenances, in Baun, of the annual value, besides all reprises, of 40s.; ten acres of pasture and wood, with the appurtenances in Feroughmore, of the annual value, besides all reprises, of 6s. 8d.; two messuages, two hundred acres of land, with the appurtenances, in Carrick Shrowley *alias* Shrowleysued, Ballindullan, and Ardshinnan, of the yearly value, besides all reprises, of £6 13s. 3d.; two messuages, forty acres of arable land, forty of pasture and wood, with the appurtenances, in Grangemokgene and Rathfelen, of the annual value, besides all reprises, of 47s. 8d.; two messuages, forty acres of arable land, and forty of pasture, with the appurtenances, in the Grange of Lackan of the yearly value, besides all reprises, of 26s. 8d.; one messuage, forty acres of arable, and twenty of pasture, with the appurtenances, in Blackrathe, of the annual value, besides all reprises, of 23s. 4d.; six messuages, one hundred and sixty acres of arable land, sixty of pasture, a water-mill and fishery, with the appurtenances, in Dunbille, *alias* Bunville, of the yearly value, besides all reprises, of £6; three messuages, sixty acres of arable, ten of pasture, a rabbit-borough and water-mill, with the appurtenances, in Wolgrange, of the yearly value, besides all reprises, of 73s. 4d.; twenty acres of land in Stanesland and Moor-house, with the appurtenances, of the yearly value, besides all reprises, of 13s. 4d.; a castle, four messuages, twenty acres of arable land, and forty of pasture, with the appurtenances, in the Grange of Killrye, of the annual value, besides all reprises, of £3 6s. 8d.; a watermill, with the appurtenances, in Madockeston, of the annual value, besides all reprises, of 40s. 4d.; two messuages, forty acres of arable land, and forty of pasture with the appurtenances, in the Grange of Cloghran, of the yearly value, besides all reprises, of 20s.;

[1] *Fiants* of Henry VIII., 133-5.
[2] See Vol. III., pp. 122-23.

four messuages and four gardens, with the appurtenances, in Thomastown, of the annual value, besides all reprises, of 13s. 4d.; one messuage, forty acres of arable land, and twenty of pasture, with the appurtenances in Smithstown and Gibbonsheephouse, of the yearly value, besides all reprises, of 10s. 4d.; one messuage, twenty acres of arable land, and twenty of pasture, with the appurtenances in Jackiston, of the annual value, besides all reprises, of 13s. 4d.; one messuage in Kilkenny, of the annual value, besides all reprises, of 2s.; and one messuage, five gardens, one weir, in Newtown de Jerpoint; and twenty acres of land, with the appurtenances, in Crosciok, of the yearly value, besides all reprises, of 10s.; the rectory of Jerpoint, of the yearly value, besides all reprises, of £6 13s. 4d.; the rectory of the Rower, of the yearly value, besides all reprises, of 8s.; and the advowson of the same; the rectory of Blanchelistown; and all the tithes and altarages of Jerpoint, Ballylinchi, Baun, Forraghmore, Shrowleswood, Ballyadullin, Ardshinan, Grangmokhane, Grange of Lechan, Blackrath, Dunbille, Wolgrange, Grange of Cloghran and the Grange of Killrye, with the appurtenances, the whole of the yearly value, besides all reprises, of £3 6s. 8d.; the said rectories, tithes, &c. being appropriated to the said abbot and his successors, and the said lands, &c., are situate and lying in the County of Kilkenny. The Abbot, Oliver Grace, was also seised of a messuage and a garden in Ross, in the County of Wexford, of the yearly value, besides all reprises, of 4s. 6d." [1]

All these possessions were leased by the Crown to James, Earl of Ormond, on the 11th August 1541, for twenty-one years, at a yearly rent of £86; and, except the rectories, were subsequently granted to his son and successor, Thomas, the Black Earl.

From the above "surrender" of Oliver Grace, and various other records dealing with the property of the Abbey, we obtain the following general summary of the possessions of Jerpoint at the time of its suppression:

Rectories appropriated to the abbey, over which the abbot had only spiritual jurisdiction:

The Rower,

Blanchvillestown, now Blanchvilleskill.

Rectories over which the abbot had spiritual jurisdiction, and which, besides, formed parcel of the temporal possessions of the abbey:

Jerpoint Abbey,

Jerpoint West (except the detached townlands of Coolnahaw, Glenpipe, Mullinakill, Curraghmore and Garrandaragh, over which the abbey had probably no temporal control,)

Ballylinch,

Woollengrange,

Grangekilree,

Dunbell,

Grangemacomb (except the detached townland of Ardaloo, which belonged to Kells Priory),

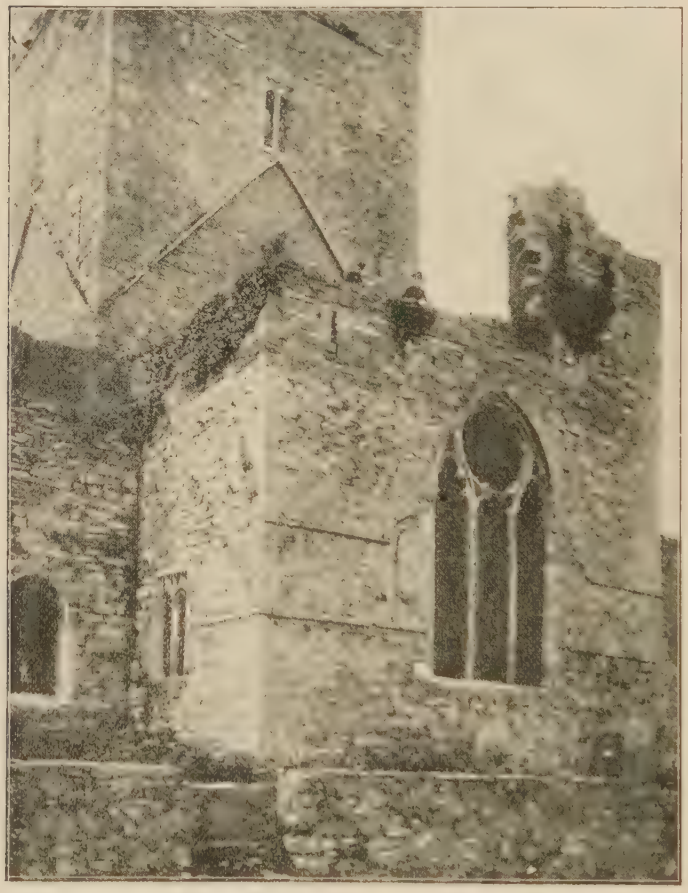
Garranamanagh,

Borrismore.

Add to these latter rectories the townland of Jackstown, in the civil parish

[1] *Archdall.*

of Columbkille, a plot in Madockstown, and a few small plots in the Newtown of Jerpoint and elsewhere, and we shall find the landed possessions of Jerpoint, according to present English statute measurement, amounting to something between 14,000 and 15,000 acres, in other words, to the area of the present Catholic parish of Ballyragget.



JERPOINT ABBEY.—EAST WINDOW.

Ruins of Jerpoint Abbey.

Founded by the munificence of an Ossory King before the Anglo-Norman set foot upon our shores, watched over during its erection by an Ossory abbot, and endowed with many a grant of fertile Ossory lands, Jerpoint Abbey, though second in point of extent to Kells, is Ossory's noblest, grandest, and most interesting ruin.

The Bernardine or Cistercian monks usually selected for their Houses remote situations—generally in a valley, and in the narrowest part of the valley—with a view, no doubt, to complete retirement and seclusion; and hence the distich :

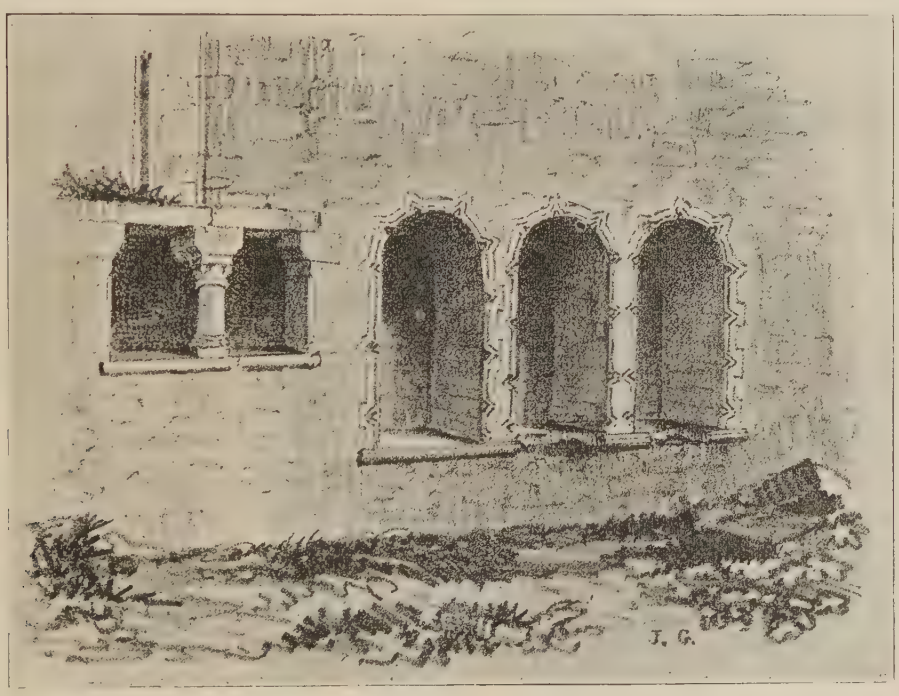
"Oppida Franciscus, magnas Ignatius urbes,
Bernardus valles, montes Benedictus amabat."

Jerpoint was no exception to the rule. It stands on a narrow level plot, lying be ween the base of the Jerpoint range of hills and a stream called the Little Arrigle, which, rising beyond Aghavillar, flows by Knocktopher and Derrynahinch

and, thence, by Jerpoint Abbey, emptying itself, about half a mile further north, into the Nore.

The ruins at Jerpoint comprise the Abbey-church with its square tower, the sacristy, chapter-house, fratry, kitchen, &c.—all, except, perhaps, the church tower, in a more or less ruinous condition.

The church, consisting of chancel, side chapels, transepts, nave with side aisles, and lofty square tower raised over the space between nave and chancel, is, internally, 162 ft. long. The length of the nave is 108 ft. ; of the chancel, 27 ft. ; and of the



SEDILIA AND CREDENCE, JERPOINT ABBEY.
(From *Journal of R.S.A.*)

space between both, 27 ft. The total internal width across the transepts is 80 ft. on the clear.

The chancel and transepts afford a fine example of the late Hiberno-Romanesque style of ecclesiastical architecture. The sedilia, with chevron ornament, and the adjoining credence, will not fail to attract notice. The grand east window is in the Decorated style in use in the time of the Edwards ; but, on close inspection, it will be seen that it is merely a substitution for, or an improvement on, the original Romanesque window, which, from its remains, must have consisted of

three or four round-headed, chevron-ornamented lights, each about 6 ft. high, on the outside. The plain, stone barrel-vaulting of the chancel is still perfect. In the transepts, inclining window frames—the distinctive peculiarity of purely Celtic buildings—are strongly in evidence. The side chapels are four in number, according to the Cistercian custom.

The nave is a mixture of the Romanesque and Early English styles, and is of slightly later date than the chancel and transepts. The north side, with its aisle, is still perfect. The bays, six in number, are curvilineally pointed. Of the pillars, some are square, others round, but all rest on very high, massive, unornamented square bases. Some of the capitals are most richly and beautifully decorated with carvings of the dog-tooth and other ornamental designs. The windows of the north aisle are round-headed on the inside, Gothic on the outside. The clerestory windows are round-headed, inside and outside. In the west gable is a lofty round-headed triplet window. The south side-aisle, with five of the bays that connected it with the nave, is destroyed. The only entrance to the church, from the outside, was through a door, with a rude defensive structure overhead, in the north wall; the original framework of this door no longer remains.

The tower, built in the Perpendicular style (which succeeded the Decorated), probably dates only from the beginning of the 16th century, when, as we know, the towers of the Black Abbey and Inistioge Priory were also erected. It is raised on four arches, all Gothic, except the one adjoining the chancel, which is *round* to be in keeping with the chancel vaulting. The original arch at the intersection of the nave and transepts, as well as the original chancel arch, had to be removed to make room for the east and west arches of the tower.

The ruins were entirely neglected till about 1850, when the members of the then newly-founded Kilkenny Archæological Society took them in charge and effected some much needed repairs. They are now vested in the Board of Works.

There is a tradition in the neighbourhood of Jerpoint, which may be worth recording; it is to the effect that, as soon as the tradesmen *had finished* their work at Jerpoint abbey, they set out for Graiguenamanagh *to commence* the erection of the abbey there.

Ancient Monuments, Jerpoint Abbey.

(1). The uninscribed effigial altar-tomb of Felix O'Dulany, Bishop of Ossory, occupying its original position in the chancel, in the most easterly of the three Early English sepulchral niches at the north side of the high altar. For a description and illustration of this tomb, see Vol. I., pp. 25-7. See also illustration on next page. The inner tomb and effigy are those of Bishop O'Dulany.

(2). Another uninscribed effigial altar-tomb on the north side of, and joined to, the preceding.[1] It does not appear to occupy its original position; and it is very probable that as it stands at present it is but a re-erection of about half a century ago. The effigy on this tomb is that of a Bishop robed in vestments; there is no mitre on the head, the crown of which is shaven; the feet are covered only with hose, underneath which all the toes are represented; there is in the left hand a crozier, damaged at the top or crook, which is turned *out* and is ornamented with Early English foliage; the end of the crozier is being gnawed by a dog supporting the Bishop's feet.[2] A panel belonging to the cloister arcade, now resting against a wall close by, has, on one side, a reproduction of the effigy on this tomb, and, on the other side the effigy of an abbot. With the exception of Felix O'Dulany, the only member of the Jerpoint community elevated to the Episcopal dignity, was the monk, William, who became Bishop of Cork in the end of 1266 and was dead before July 8th, 1267.[3] There can be scarcely a doubt that this William is the Bishop of whose tomb there is question here.

BISHOPS' TOMBS IN CHANCEL OF JERPOINT ABBEY CHURCH. THE INNER TOMB IS THAT OF FELIX O'DULANY; THE OUTER, PROBABLY THAT OF WILLIAM, BISHOP OF CORK, 1266-67.

(3). A coffin-shaped slab, broken at the end, and placed, only in recent years, in its present position in the central sepulchral niche to the north of the high altar. In the centre is a carving, in relief, of a layman represented in the costume of the time of the Edwards, and holding in

[1] See outer tomb in illustration above.

[2] An exact replica of this crozier may be seen on Bishop de Ledrede's tomb in St. Canice's Cathedral. See Vol. III., p. 148.

[3] See p. 285, *supra*.

his right hand a spear or long staff.[1] An inscription, rudely executed in incised Lombardic characters, begins over the head of the effigy; is continued down its left side, where it is all obliterated except the first letter, a capital S; is continued then up the opposite side; and ends in two short lines close to the head of the effigy; all that remains of it now is:·

HIC IACET THOMAS
S . . . . . .
. . . P[RO]PICIETUR[5] DEUS. A. MCCCC.
PAT. N. AC
[AVE].

TRANSLATION.—Here lies Thomas S. . . . . [On whose soul] God have mercy. A.[D.] 1300. Pater Noster and [Ave].

(4). A coffin-shaped slab occupying the most westerly of the three sepulchral niches in the chancel, to which it was removed by the Board of Works' employees, from its original position beside the Walsh altar-tomb underneath the tower. It has a raised eight-pointed cross in the centre, a shield bearing the arms of the Passion, and another the arms of the Walsh family, and is richly ornamented with Tudor foliage. The inscription, in Old English characters, has lost a few letters, owing to a slight break in one of the lower corners of the slab; it has also lost a couple of letters of the date, owing to obliteration: with the missing letters supplied in brackets, it reads as follows:

Hic iacet edmu[n]dus uaullshe & iohana le boteller uror eius q[uorum a]nimarum p[ro]picietur deus. Anno dni M°[c]cc[c]lxxvi.

TRANSLATION.—Here lie Edmund Walsh and Johanna le Boteller (Butler) his wife. On whose souls God have mercy. A.D. 1476.

(5). A floor-slab in south side of chancel has the following in raised Old English letters:

Hic iacet Petrus filius Jacob[i] Butler de Oihyll & Esabella Blanchfeld eius uror q[uorum] a[n]i[m]ab[9] p[ro]picietur d[eu]s anno dni M°cccc°xc s[e]c[un]do. Credo quod redemptor . . . [*worn away*] . . . . .rus su[m] et in carne mea videbo Deum salvatorem.

TRANSLATION.—Here lie Peter fitz James Butler of Oihyll and Isabella Blanchfield his wife. On whose souls God have mercy. A.D. 1492. I believe that my Redeemer liveth &c.

[1] This tomb has been figured at p. 265 of *Kilkenny Archæological Journal* for 1860, from a drawing by Du Noyer.

[2] See Vol. III., p. 92, *n.*

(6). A coffin-shaped slab with incised thirteenth century cross, lying at north side of chancel near the two Bishops' tombs. It has the following very much worn-away, raised, Old English inscription, beginning about the middle of the left side and running down along to the end of the stone; continued up the opposite side, over the top, up by the left side of the cross-shaft (where part of it is entirely obliterated); and ending with the date, immediately underneath the left arm of the cross:

Hic jacet Nicolaus Baron [Abb]as
quondam p[er] xxii ann[os] istius domus cuius a[n]i[m]e
p[ro]p[icietu]r de[u]s.
Obiit xv . . . . . .
di Mcccccxxiii.
Ave M[a]ria.

Translation.—Here lies Nicholas Baron, Abbot of this House 22 years. On whose soul God have mercy. He died the 15th of . . . . . [A.]D. 1523. Ave Maria.

(7). In one of the side chapels to the south of the chancel, is an uninscribed slab, broken, and one of the pieces missing. This slab has been placed in its present position, on a base of masonry, only within the last few years. On it are represented, by incised lines, two figures clad in chain mail, with surcoats over their armour, swords uplifted in their hands, and their heels armed with prick-spurs. One has the face exposed; the face of the other is concealed by his helmet. The figure on the right side of the slab has his right leg crossed over the other above the knee.

(8). An altar-tomb underneath the tower. The covering-slab is coffin-shaped, has a raised eight-pointed cross down the centre, and is inscribed as follows in Old English characters:

Hic iacent Robertus Walsh q[ui] obiit viii die mens° dece[m]b[ri]s A°.D'. M°cccc°i° Et Katerine Poher uxor ei° Et q[uorum] a[n]i[m]ab° p[ro]pi[cietur] de[u]s. I.H.S. Maria. Amen. Roricus otuyne scripsit hoc.

Translation.—Here lie Robert Walsh, who died Dec. 8th, 1501, and his wife, Katherine Poher (Power). On whose souls God have mercy. Amen. Rory O'Tunny carved this inscription.

(9). The south side-panel of the same tomb has the following in similar lettering :

Hic iacet Walterus brenach sue nac[i]o[n]is capitanius & Kat[er]ina buteller uxor ei⁹ q[uorum] a[n]i[m]ab⁹ p[ro]piciat[ur] de[u]s. Ep[iscopu]s Oss. co[n]cedit o[mn]ib⁹ dice[n]tib⁹ or[aci]o[n]e[m] do[m]i[n]ica[m] & salutac[i]one[m] angelica[m] cu[m] si[m]bolo apostolo[rum] ✠ L dies i[n]d[u]l[g]e[n]t[i]a[rum].

Translation.—Here lie Walter Brenach (Walsh), chief captain of his nation, and Katherine Butler, his wife. On whose souls God have mercy. The Bishop of Ossory grants to all who say [for their souls] the Lord's Prayer, the Hail Mary, and the Apostles' Creed, 40 days' indulgence.

(10). An altar-tomb in the south transept, ornamented on the sides and ends with effigies of the Twelve Apostles and other saints. Two recumbent figures, representing a man and a woman, rest on the tomb ; the upper portions of both effigies are missing ; the man holds a small harp in his right hand. The Tudor flower with which this tomb is ornamented fixes its date at about the year 1500. On the margin at the northern side may be read, in raised Old English characters, what now remains of the inscription, viz. :

Hic iacet Will[el]m[u]s Oho . . . ha . . .

Translation.—Here lies William O'Ho[ula]han . . .

(11). A small mural slab now inserted in the west gable of the nave, and which evidently formed part of a larger monument, has a shield at the top showing *ermine, a cross saltire engrailed*, and under it the following in raised Roman capitals:

STIRP[E] GERALDINA FUIT HAEC EXORTA MARIA,
NOBILIS HOSPITIO, MORIBUS INGENUA,
LARGA PARENS MISERIS, PIETATI DEDITA, SUMMO
PIATA [*sic*, for GRATA] DEO, SUMM[UM] CLAUSERAT ILLA DIEM.
OBIIT 20 DIE DECEMBRIS A°.D°. 1615.

The Mary here commemorated was daughter of Sir Gerald Fitzgerald, Lord of Decies, and wife of Oliver Grace of Legan.

Besides the above, the only ancient monuments at the Abbey are three or four uninscribed coffin-shaped slabs with incised crosses, dating from the 13th century.

Newtown-Jerpoint.

The civil parish of Newtown-Jerpoint, usually, but incorrectly, called Jerpoint-Church and Church-Jerpoint, adjoins the civil parish of Jerpoint Abbey, being separated from the latter only by the Little Arrigle river. Most of it is included in Thomastown parish ; the remainder goes with Aghavillar.

The Parish Church, dedicated to St. Nicholas, (Dec. 6), stands in the townland of Newtown-Jerpoint, about a quarter of a mile west of Jerpoint Abbey. At present it consists of a nave and chancel, together with a lofty, broken, rectangular

CHURCH OF NEWTOWN-JERPOINT. VIEW FROM SOUTH-WEST, SHOWING EAST AND WEST GABLES OF NAVE.

tower at the meeting of both. At first it consisted of a nave and chancel alone. Of the original work only the nave remains. Its walls are still in an excellent state of preservation, though, no doubt, roofless for centuries. Its original internal measurement was 56 ft. from east to west by 28 ft. from north to south, the side-walls being $3\frac{1}{2}$ ft. thick and about 14 ft. high. There is a curvilineally pointed Gothic door about the middle of the north side-wall, with cut grit-stone casing rounded at the outer edge, and with a broken hood-moulding at the top ; it is 4 ft. wide, 5 ft. high to the turn of the arch, and $2\frac{1}{2}$ ft. from the turn of the arch to its apex. Opposite this, in the south side-wall, is a door of similar pattern, 4 ft. wide, and

6 ft. high. In the north side-wall, at the east end, is a Celtic window, somewhat damaged at the top, slightly inclined at the sides, and very much resembling, on the outside, the lower of the two Celtic windows in the north gable of the north transept of Jerpoint Abbey church. A window in the south side-wall, corresponding to this, is much broken and its framework removed. High up in the west gable is another Celtic window about 4 or 5 ft. high, on the outside, and 1 ft. wide. The chancel arch is Gothic, and measures 9 ft. in width by about 12 ft. in height, the wall containing it being 4 ft. thick. This nave, with its Gothic doors and chancel arch, and Celtic windows, may be assigned to about the year 1170, that is, to about a dozen years after the erection of the chancel and transepts of the church of Jerpoint Abbey.

A century or two later, the original church was completely overhauled. Fifteen feet was cut off the east end of the nave for the erection of the present tower, which was to serve the purposes of a presbytery; and the east gable of the nave was raised many feet, and became the east wall of the tower. The west wall of the tower was built within the nave, but it is now fallen to the level of the floor of the second storey. Altogether this tower or presbytery consisted of four storeys. The first or ground storey is groined overhead, and is pierced in the middle with a Gothic arch through which there was full access and a clear view, by the chancel arch, from the nave into the chancel. The second, third, and fourth storeys, which were each 12 ft. by 28 ft., internally, constituted the presbytery proper. The east wall is surmounted by a belfry with round-headed opes for two bells.

It was probably at the same time that the tower was built that the original chancel was thrown down and its present successor erected. This latter is well preserved. It measures internally 29½ ft. in length and 20 ft. in width. There is a narrow, cut-stone, trefoil-headed Gothic window in the north wall, near the west end; another narrow window, corresponding to this, in the south wall, is broken. There were two other windows, now broken, one at each side of where the altar stood. The east window, which is of cut-stone, consisted of two narrow lights, each about 4 ft. high and 1 ft. wide, one round-headed, the other slightly curvilineally pointed, both being separated by a very stout cut-stone mullion. In the south-east angle of the chancel is a fine horizontal slab, with the following inscription in raised Old English characters:

Hic . jacet . Corp⁹ . Guleliumi . Dene . quondam . generosus . ville . de . Gerpont . qu[i] . obiit . 23 . die . Mensis . Octobri . 1623 . Et . Aleas . Dene . uror . ei⁹ . que . obiit . 9 . die . Men . Octobr . 1623.

Translation.—Here lie the body of William Den, gentleman, of [the New] Town of Jerpoint, who died Oct. 23rd, 1623, and Alice Den, his wife, who died Oct. 9th, 1623.

In the graveyard at the north side of the chancel, is another very large horizontal slab, or table of altar-tomb, with a carving thereon, in low relief, of an ecclesiastic arrayed in full priestly vestments ; the hands lie flat, and are not crossed, on the breast ; the head is bare ; the feet, which partially appear below the alb, are covered with shoes or slippers. On the right side of the head of the effigy is a carving in very low relief of a human head on which rests a triangular-shaped mitre ; another similar carving, but without the mitre or other head-gear, may be seen corresponding to this on the left side. This tomb would seem to date from about the year 1200. A few yards to the east stands all that now remains of the Market Cross of the town of Newtown-Jerpoint. The cross itself is missing ; but its square socket remains resting, as at Kells, on a great round stone block. It seems certain that both socket and base were removed to the churchyard, for safety, and only in recent years, from their original situation, which must have been but a short distance beyond the churchyard wall.

Around the church, to the east, north and south, lay the once important Corporate Town of Newtown-Jerpoint or, as it is called in a medieval document, "Nova Villa juxta Geripons." It was probably founded by the elder William Marshall, Earl of Pembroke, about the year 1200, and was called Newtown, in contradistinction to another town of earlier date, that stood close by in the townland now designated Oldtown.

1211. Among the various grants made by Earl Marshall to St. John's Priory, Kilkenny, at its foundation, about this year, are included the Church of Newtown (Jerpoint) with its appurtenances, and the tithes of the neighbouring vill of Oldtown.

1252 (Nov. 1). The justiciary of Ireland has a mandate to take into the King's hand the New and Old Vill, in the Co. Kilkenny, which belonged to Matilda, wife of Anselm le Marshall, Earl of Pembroke, deceased.[1]

1252 (Nov. 3). Another mandate is directed to the justiciary to cause the New and Old Vill, in the Co. Kilkenny, which belonged to Matilda, late wife of Anselm Marshall, deceased, to be extended (that is, valued), in the presence of the co-heirs of Walter Marshall, late Earl of Pembroke, and to divide that vill among them according to their portions and the custom of the realm.[2]

1277 (Easter). Agatha de Mortimer had a decree for the recovery of seisin of 12 librates, 6 solidates, and 10 denariates of land and rent in New Town near Geripons, which had fallen to her as daughter and one of the heirs of Sibil de Ferariis, sister and one of the heirs of Walter and Anselm Marshall, Earls of Pembroke.[3]

[1] *Calendar of Documents relating to Ireland.*
[2] *Ibid.*
[3] *Ibid.*

1307 (May 29). The jury appointed to extend or value the lands and tenements of Joan, Countess of Gloucester and Hertford (a descendant of Earl Marshall), at the Old Vill of Jerpoint, found *inter alia*, that the burgesses of the Vill of New Jerpoint [*i.e.*, of Newtown-Jerpoint], hold their burgages with the land thereunto belonging, render therefrom 22s. 6d. a year, and do suit in their hundreds.[1]

1376 (April 8). King Edward III. granted the Provost and Burgesses of the [New] Town of Jeriponte a charter empowering them, "for the repair of their bridge over the Noer near the said town, and of the tower and gate on the southern end of the said bridge, and for protection and defence against enemies, &c., to receive certain customs from all saleable commodities carried over the said bridge for a term of ten years."[2]

1534. In this year Silken Thomas, having thrown off his allegiance to the English King, Henry VIII., marched an army into Co. Kilkenny ostensibly with the intention of forcing the Ormond family to make common cause with him in his rebellion. He wasted and destroyed the possessions of the Butlers as far as Thomastown. Whereupon the Earl of Ormond (then styled Earl of Ossory) and his son Lord James Butler, "with all the gentlemen of the Countrey of Kilkeny assembled near Jeripon, to determine what order they might take in withstanding the invasion of the Rebelles. And as they were thus in parley, a gentleman of ye Butlers, accompanied with sixteen horsemen, departed secretly from the falkmote, and made towards Thomas Fitzgerald and hys armey, who was then ready to encamp himselfe at Thomastowne. When the challanger was aseried, and the certayne number known, sixteen of Fitzgerald his horsemen did charge him: and presently followed them seven score horsemen with two or three banners displayed, pursuing them until they came to the hill where all the gentlemen were assembled, who, being so suddenly taken, could not stand to bicker, but some fledde this way, some that way—the Earl was scattered from his company, and the Lord Butler unawares was hurte; whom when such of the Rebelles knew as favoured him, they pursued him but coldly, and lett him escape on horsebacke, taking his way to Donmore, neere Kilkenny, where hee lay at chirurgery."[3]

Tradition hands down the following sequel to this episode. When the young Geraldine, flushed with his victory, was passing through the town of Newtown-Jerpoint, in pursuit of the flying Butlers, the inhabitants, wishing to conciliate the conqueror, and in the hope of thereby saving their property from being plundered by his followers, cheered for Silken Thomas, as though they felt gladdened at his triumph. The fiery but ingenuous young Lord, either misconceiving their object,

[1] *Calendar of Documents relating to Ireland.*
[2] *Pat. Rolls.*
[3] *Stanihurst.*

and taking their congratulations as meant to affront, or else struck with the vile ingratitude of the men who could thus stoop for base purposes to welcome and propitiate the bitter foes of their ancient chief and liege lord, ordered the town and property of the burgesses to be immediately given up to pillage and plunder—an order which was readily carried out by his followers.[1]

Whatever truth may be in this tradition, certain it is that about the period in question Newtown-Jerpoint began to decline, and declined so steadily and surely, notwithstanding its corporate privileges, its Provosts (who appear as late as 1608), and its burgesses, that it became entirely deserted in the following century, and its streets and buildings were changed into a mass of shapeless ruins. The present remains of the town are, the Church ; part of a small tower a little distance from it ; some slight mounds and traces of foundations which have so far escaped the industry of the reclaimer ; and the base of the Market Cross. A most verdant sheet of grass now grows over the site of this modern Ilium. Its bridge, too, with its tower, has been swept away, perhaps centuries ago, by the turbulent waters of the Nore, leaving not a trace behind save the foundations of one of the piers, which may still be seen, on the left bank of the Nore, a little to the south of the Railway Viaduct.

It should be noticed that, at the suppression of St. John's Priory, Kilkenny, its possessions were granted to the Corporation of Kilkenny city. In virtue of this grant the Corporation receive up to the present day, out of Newtown-Jerpoint and Oldtown, the annual sum of £84 8s. 10d., tithe-rent charge, representing in modern currency the value of Earl Marshall's original grant to the Priory out of the parish of Newtown-Jerpoint.

Walton's Grove.

Mount Juliet House, the seat of the Earl of Carrick, is situated in Oldtown. It was bequeathed, about 1780, by the owner, a Mr. Kendal, to the Earl's ancestor, who then removed his residence hither from Ballylinch castle. Walton's Grove is all, or for the most part, included in Mount Juliet Demesne. It is named from its old proprietors, the Anglo-Norman Waltons or Watons. "Edward Watoun" was one of the "Gentlemen of the Shyre of Kilkenny, in Oct., 1537. About 1560 "Wadton his landes houlden of the Mannor of Knocktopher" were valued at £20. "Philip Watton of Growe, gent.," was pardoned for a fine of 20s., Dec. 24th, 1571.

"Oliver Waton of Watonsgrow, gent.," received a pardon, 18 Nov., 1602.

[1] *Nooks and Corners of our County.*

He died May 11th., 1620, leaving by his wife, Ellinor Purcell, a son and heir, Edward Waton, then 36 years of age ; and another son, Richard Waton. Where the ancient family burial place was there is nothing to show. Strangely enough, however, the upper half of this Oliver Waton's monument, a floor-slab, may now be seen in Mr. Gorey's garden, at Jerpoint House, having been brought there long ago, perhaps from the church of Nowtown-Jerpoint ; it has portion of a beautifully carved eight-pointed cross, in relief, down the centre, and the following fragmentary Old English inscription, also in relief, around the edge :

Hic jacet corp⁹ Oliveri Waton d[omi]n[u]s de Growe, filius. . . . . et Ellinora Purcell, uxor ei⁹ q. obiit [*date uncut.*]

The date of Ellinor Waton, otherwise Purcell's, death is April 24th, 1625.[1] William Waton, Irish Papist, forfeited the ancestral estates, under Cromwell, in 1653.

Close to Mount Juliet is Johnswell, now Norelands, where there is a holy well named after St. John.

Jerpoint West.

This civil parish consists of three detached portions, of which the first, comprising the single townland of Jerpoint West, and the second, made up of the townlands of Baunskeha and Castlecosker, belong to Thomastown ; and the third, to Rosbercon. It takes its name from the townland of Jerpoint West, or, as it is more correctly written in the old *Parish Register of Thomastown*, Jerpoint *Waste*. In Irish, Jerpoint West townland is called *Shezhipoon an awsa, i.e.* Seapóin an Fáraig, or Jerpoint of the Fárach or Waste. In some Ormond documents of the 16th century this townland appears as "Fosse by Thomastown." The only churchyard in Jerpoint West parish is Mullinakill, which is situated in the part of the parish annexed to Rosbercon.

Chapels.

Thomastown.—All the post-Reformation parish chapels, down to 1867, stood within Thomastown "chapel graveyard." The venerable old chapel of the penal times was taken down, about 1770, after the late parish chapel, in use till 1867, had been built *over and around* it.

[1] *Inquis.*, 45 Jac. I., and 4 Car. I.

A prominent place in both these chapels was held by a beautifully-carved oak statue of the Virgin and Child, said to have been brought from Spain by Patrick Lincoln, a wine merchant of Thomastown, who died in 1666.[1] Mr. Lincoln's widow, Mrs. Mary Lincoln, otherwise Dobbin, who died in 1709, presented the statue with crowns of silver, in 1705. One account says that these crowns were afterwards stolen ; according to another account, they were exchanged by one of the P.P's. of Thomastown for some article of church plate. The statue, which is now stowed away in a room over the sacristy of the new parish church, has lost much of its beauty, in modern times, by being smeared over with an unsightly coat of paint. A silver chalice, presented to her parish chapel by the above Mrs. Lincoln, and which was afterwards stolen, bore the inscription :—

"Orate pro anima Mariae Dobbyn, quae me fieri fecit, 1687."

All that now remains standing of the late parish chapel is the belfry, erected by the Rev. Edmund Cody, P.P. (1817-37).

The present fine parish church was begun in 1859, and was completed in 1867, as appears from this inscription on a slab over the side-entrance door :—

"Pray for the repose of the soul of the Very Revd. Nicholas Kealy, P.P., Thomastown, who died Jan. 15th, 1874, in the 72nd year of his age, the 20th of his pastoral charge. To his exertions the parish is indebted for the erection of this Church of the Assumption, which was opened Oct. 6th, 1867, the foundation stone having been laid March 25th, 1859. May he rest in peace. Amen."

Chapel Hill.—For a few years before 1812, Mass was said here by a Friar from Knocktopher, in a thatched house that stood on the site of the present school-house. The late chapel was built about 1812, and continued in use down to about 1880, when it was replaced by the present chapel.

Mung.—The old chapel of Mung—the first ever erected here—was built about 1790 ; and was re-built almost from the foundations about 1890.

Friar's Hill.—The "Friary chapel" was situated beyond Thomastown bridge, in Mr. Cronyn's garden on Friar's Hill. It was a small thatched chapel, with a gallery, and was in use for several years till about 1830, when it was closed and was soon after thrown down. It was attended by the following Friars of the Dominican Order, who lived in a small house adjoining :—

Rev. Francis Vincent Ennis, a Co. Carlow man, who officiated here from 1788 to his death about 1816. He is buried in Thomastown "chapel graveyard."

Rev. John Gugarty, Gogarty or Goharty, born 1748 ; ordained by the Archbishop of Mechlin, March 14th, 1778 ; was on the mission in Templeorum in 1782,[2] in Mooncoin, in 1783, and in Thomastown from 1788 to 1797.

[1] See p. 264, *supra*.
[2] See Vol. I., p. 189.

Rev. Dominick Quirke, a North of Ireland man, officiated in Slieverue in 1776 and 1782, and was afterwards in Thomastown, where he died in 1805 or after.

Rev. Father McGrath came about 1816 and officiated in Thomastown till about 1830 when he was suspended and his chapel closed for good.

Parish Priests.

Rev. John Murphy was apparently the priest in charge of the parish in 1610 or 1611.

Very Rev. Nicholas Dobbin was P.P. Thomastown, and V.F. of the Deanery of Thomastown in Aug. 1669. This priest is mentioned in the will of James Murphy, of Callan, Sept. 10th, 1662. There is a reference to his own will in the will of Dr. Murphy, P.P. St. Mary's, in 1705.

Rev. Thomas Murphy was also P.P. Thomastown and Tullaherin. As "Thomas Murphy, parish priest," he witnessed the will of Patrick Comerford of Cloghilla, (Cloghala), Dec. 8th, 1686.

Rev. Pierce Forrestall, born 1649, ordained at Kilcash in 1671, was P.P. in 1704. His last will, bearing date Sept. 12th, 1712, but not proved, is in the Public Record Office, Dublin, and runs as follows :

"In noe. Patris et filii et sps. sti. Amen.

"I Pierce Fforstall, Parish Priest of Thomastowne in ye county of Kilkenny being sick of body but of perfect sense and memory blessed be God doe [make] my last will and testamt. in manner ollowing viz :

"In primis—I leave and bequeath my soule to my maker and Redeemer and my body to be buried either with Ffr. Nicholas Dobbin, Ffr. Tho. Murphy or with my mother, tho' my nature may desire to be buried with her, yet I leave it to ye discretion of my Bros. yt will assist my buriall.

"Item, I leave my bigg Challice for ye use of my successors serveing in Thomastowne, and, if my overseers and Exeqrs. thinks fitt, to leave the keepeing of ye said Challice to Mr. Richard Butler son to ye Honble. John Butler of Westcourt untill there be a settled Parish Priest in Thomastowne.

"Item. I leave my books & vestmts. for ye use of my successors in Thomastowne to be in the power of ye ordinary to bring him and ym. (I mean ye Parish Priest or Priests) to an acct. for ye said books and vestments, to see ym. neate and safely kept. If any of ye Parish Priests of ye Diocess be soe poore that he cannot buy books I desire he may have such as he wants giveing his note to ye Parish Priest of Thomastowne to restore ym. when he pleases to call for ym.

"Item. I leave foure vestments to Thomastowne one black & a kind of a violet colour Mrs. Mary Lincolne gave me, ye two other vestmts. were in ye towne before I came there to serve as Parish Priest, one white not silk & a violett, with three silver challices one weighing 19 ounces, another fforty shill. prize, ye other may be valued thirty shills. with two lining towels. If my housekeeper or anybody else thinks or finds any more belonging to Thomastown I desire my overseers & Exeqrs. to give ye towne as faithful as what I name.

"Item. I leave my coussen Thomas Welsh and his brother Mr. Marcus Welsh a green vestmt. with an alb, towels, small silver challice, altar stone, with a missal in folio ; in case any of their children be a priest it's my desire he may have this green vestment with all herein named that belongs to it untill yn. to be equally between ye two bros. and yt. neither can dispose of it without ye consent of ye other.

"Item. I leave Anstace Brenan twelve shillings with what liñing belongs to my table & bed, twelve shills. to Elizabeth Howling, and six oake chaires to my coussen Thomas Walsh, to Cicily Walsh, Tho. Walsh's eldest daughter twentie shills., to coussen Marcus Welsh's daughter twentie shillings.

"Item. I bequeath my neece Mary Forstall half a crowne, to each of her children, thirteene pence, to my neece Mary Fforstall half a crowne, to my neece Bridgett Forstall, ten shillings, to my nephew James Fforstall half a crowne, to each of his children if any he has, sixpence.

"Item. I bequeath Doctr. Shee & his Bror. ffr. Marcus Shee tenn shills. a piece, to Doctr. Ryan, ffr. Edmond Fitzgerald, ffr. Holochane, Fr. Dulany, Mr. Tho. Cantwell, ffr. James Comerford of St. Patrick's, ffr. Symon Cantwell, ffr. Richard Long, ffr. Anthony Fforstall, ffr. Edmond Butler, ffr. Peter Size, ffr. Toby Cody & ffr. John Fitzpatrick a crowne a piece to each, with twenty shills. to ffr. Robt. Phelan.

"And. Lastly I doe hereby constitute, nominate & appt. Mr. James Shee of Derrynehence, Mr. Nicholas Wall of Castlegarden and my coussen Tho. Welsh, gentlemen, overseers & exeqrs. of this my last will & testmt. wch. I publish and declare revoking all former wills heretofore made by me either in writing or word of mouth, this 12th day of 7ber one thousand seven hundred and twelve, as witness my hand & seale.

"Peter Ffforstall.

"Signed, sealed & published in ye presence of us :
"Robt. Phelan
"Anstace + Brenan
"William Brenan."

SEAL.

Rev. Theobald Archdekin.—The next P.P. was either the Rev. Theobald Archdekin, otherwise the Rev. Toby Cody, or the Rev. Robert Phelan.[1]

Very Rev. Thomas Forrestall was P.P. Thomastown and Tullaherin, and Canon of Killamery, in 1748. In 1720 he was a priest in the College of Seville, as appears from the following entry on the title page of a copy of Arsdekin's Theology, in St. Kieran's College Library :—"Ex libris Patris Thomae Forstial Colegii Hispalensis 1720." He died March 13th 1764, aged 74, and is buried in the old churchyard of Thomastown.[2]

Rev. Thomas Quinlan, though not mentioned in the *Diocesan Register*, was the next priest in charge of the parish. In the list of subscribers to the *Hibernia Dominicana*, 1762, his name appears as "Rev. Thomas Quinlean, Vicarius de Thomastown." He gave marriage certificates to parishioners of Thomastown in Feb. 1770, and July, 1771.[3] By his will, dated Aug. 10th, 1772, he directs his remains to be interred in Thomastown Parish Church ; leaves his watch to his brother Daniel's son ; three guineas each to his nephews, William, Thomas and Patrick Gantly ; his best vestments to his cousins, John and James Lanigan [the latter afterwards Bishop of Ossory] ; and the rest of his property to his brothers, James and Daniel Quinlan, and sisters, Catherine Ware and Elizabeth Kelsey. He signs the will thus : "Thomas Quianlane." Probate was taken out Sept. 1st, 1772.

Very Rev. Patrick Murphy, Archdeacon and Vicar General of Ossory, became P.P. of Ballyhale and Hugginstown about 1739. He was Canon of Tascoffin

[1] See p. 130, *supra*.
[2] See *p*. 265, *supra*.
[3] See *Slieverue Parish Register*.

in 1748, in which year a petition was forwarded to the Holy See, by the priests of Ossory, praying that either he or the Very Rev. Edmund Kavanagh, P.P. Ballyragget, might be appointed Bishop of their Diocese, then vacant by the death of Dr. O'Shaghnussy.[1] In 1753 Father Murphy was made Archdeacon of Ossory; he was V.G. in 1762.

On the 12th May, 1764, according to the *Diocesan Register*, he was translated to Thomastown and Tullaherin, vacant by the death of the Very Rev. Thomas Forrestall, the 13th of the preceding March. This translation, however, did not then take effect, owing, probably, to some claim which Father Quinlan had to the parish; nor did it take effect afterwards till Father Quinlan's death, as Father Murphy's successor in Ballyhale and Hugginstown was not appointed till Aug. 24th, 1772, the month in which Father Quinlan died.

Father Murphy survived his translation to Thomastown little better than a year, and died at an advanced age, Dec. 16th 1773. He was buried, at his own request, near the town, in Thomple-Thaeghawin; but his remains were removed thence, secretly, two nights after, by his old parishioners of Ballyhale, and were re-interred by them in one of their own old churchyards, most probably that of Knocktopher.

The tradition[2] of Thomastown, which hands him down as *An thahar Paudrigeen O'Murraghoo*, represents him as an old man when he came to the parish, and as disliking the English language to such an extent that he never used it where he could use Irish in its stead.

Rev. Richard Hart became P.P. Inistioge, Dec. 10th, 1769, and was translated thence to Thomastown, Dec. 17th 1772. He resigned this parish in 1783, and was allowed his support out of its revenues. He died, it is said, at Rothe's, in Kilcullen, but his place of burial is unknown.

Very Rev. William Phelan, D.D., born at Kilmaeshane, Inistioge, about 1741, studied in Rome, was ordained there in 1767, and about the same date became a D.D. and Prothonotary Apostolic. He was appointed P.P. St. Patrick's, Dec. 6th, 1769; was translated thence to Dunnamaggan and Windgap, July 19th 1772; and was again translated to Thomastown and Tullaherin, November 10th 1783. He was promoted to the Canonry of Aghoure, in 1774, and became Chancellor of the Diocese, Aug. 26th 1777. In 1787 he resigned the charge of Thomastown, and returned to Windgap, where he lived in retirement, for some time, in Coolhill. He afterwards left Ireland, but nothing further has been handed down regarding him.

[1] See Vol. I. p. 155.

[2] Communicated to the writer, in 1900, by John Walsh, of Mung, a fine Irish speaker, then 95 years of age.

Very Rev. James Butler, born about 1724, was ordained by Dr. Coleman O'Shaghnussy, Aug. 2nd, 1747, and was C.C. Gowran, in 1762. On the 16th June 1763 he became P.P. Rathdowney; was translated to Mooncoin, Sept. 10th, 1783, and again, to Thomastown, in succession to Dr. Phelan, Sept. 7th, 1787. He was promoted to the Canonry of Blackrath, in 1778. He died Aug. 22nd, 1809, and is buried in Thomastown "chapel graveyard."

Very Rev. Laurence Reynolds was born in Irishtown, Kilkenny, where his parents carried on business as printers and stationers. He is said to have made his ecclesiastical studies in the Irish College, Paris; and he was the first priest ordained by Dr. Lanigan after his consecration in 1789. He was C.C. St. Mary's from June 1795 to April 1800; Professor of Classics in Maynooth College from 1800 to Sept. 1802; and again C.C. St. Mary's from Oct. 1802 to Feb. 21st 1810, when he was collated to the parish of Thomastown. He became a Canon soon after. On the re-opening of Burrell's Hall Seminary, Jan. 13th, 1817, he was appointed its first President, while still retaining his parish. He died a little later on, from the bursting of a blood vessel, April 7th, 1817, at the age of about 50 years, and is buried in the "chapel graveyard."

Very Rev. Edmund Cody was born in the parish, in the townland of Earlsgrove, in 1773. He made his ecclesiastical studies in the Dominican College at Lisbon, and remained there several years, till his ordination, April 22nd 1804. From Kilmacow, which seems to have been his only curacy, he was appointed Adm., Templeorum, July 23rd, 1815, and was promoted thence to the pastoral charge of Thomastown, in June 1817. He subsequently became Canon of Blackrath. He died Aug. 30th 1837, and is buried in the chapel graveyard.

Very Rev. Laurence Murphy, who succeeded, was brother of Dr. Myles Murphy, Bishop of Ferns, and nephew of Father Michael Murphy of 1798 fame; and was born at Ballin, Oulart, in the parish of Litter, Co. Wexford, in 1784. He made his ecclesiastical studies in Kilkenny; was adopted into this Diocese by Dr. Lanigan; and was ordained in 1809. Having served on the mission in St. Mary's for nineteen years, he was sent as Adm. to Castlecomer in Jan. 1831, and became full P.P. of that parish six months later. He was translated to Thomastown and Tullaherin, in Feb. 1838, and died August 11th 1847. He is buried in the chapel graveyard.

After his death Thomastown and Tullaherin became separate parishes.

Rev. William Butler succeeded as first P.P. of the new parish of Thomastown. Father Butler was born in Killaloe, parish of Kilmanagh, and made his advanced studies in Birchfield, where he began Logic in Sept. 1826. Having been C.C. in Slieverue (1831-2), Danesfort and Inistioge, he became Vice-President of St. Kieran's College in Summer 1843, and was promoted thence to Thomas-

town in 1847. He died May 2nd 1848, aged 45, and is buried in the chapel graveyard.

Rev. Philip Darcy, a native of Dairy Hill, Kilmanagh, entered Maynooth for Logic, Aug. 25th 1823, being then not more that fifteen or sixteen years of age. After ordination he was sent as C.C. to Clough in 1832, and subsequently served in Lisdowney, Ballyragget and Ballyhale, till Sept. 1847, when he was appointed first P.P. of Hugginstown. He was translated to Thomastown, in 1848, and dying here, Feb. 8th, 1854, aged about 47 years, is buried in the chapel graveyard. He figured in his time as a sharp and witty writer of both prose and verse, his literary productions being directed, for the most part, against the soupers and proselytizers of the Famine period.

Very Rev. Nicholas Kealy was born in Tinnescarty, Lisdowney, in 1802. He entered Maynooth for Humanity, Aug. 29th 1826, and was ordained Dec. 1832. He served as C.C. St. John's till 1836; Professor of Theology in St. Kieran's College, till 1843; and then as Adm., St. John's, till 1854, when he became P.P. Thomastown. During the term of his pastoral charge he built the beautiful parish church here. In 1870 he was raised to the Canonry of Tascoffin. He died after a lingering illness, Jan. 15th 1874, and is buried in the new parish church.[1]

Very Rev. Edward Delahunty, born in Luffany, Mooncoin, and baptized May 19th 1824, studied in St. Kieran's College, and was admitted to Maynooth, for Rhetoric, Nov. 14th 1846. He was ordained in 1852. He served as C.C. Mooncoin for five years, till 1857, and then of Mullinavat till 1873, when he became Adm. of Skirke. In May 1874 he became P.P. Thomastown, was appointed Canon of Mayne, in 1885, and Archdeacon of the Diocese, in 1892. He died after a long illness, November 12th, 1903, and is buried in the chapel graveyard.

Rev. John Bowe, present P.P., was translated from Urlingford, Jany. 9th, 1904.

[1] See p. 305, *supra*.

CHAPTER XIII.

THE PARISH OF WINDGAP.

WINDGAP, made a distinct parish in 1826, when it was separated from Dunnamaggan, includes the civil parishes of Killamery and Tullahought ; less than one-third of the civil parish of Kilmoganny ; and the townland of Booliafliugh, in the civil parish of Cooliaghmore. Its area is about 12,918 stat. acres.

Killamery.

The old civil parish of Killamery lies in the extreme west of the Co. Kilkenny, along the borders of Co. Tipperary, and has an area of 6,525 stat. acres. In Irish it is always called *Killoorüch*, which represents the sound of its ancient name, Cill-Lamhraighe, *i.e.*, the church of the [tribe or family of] Lamhraigh.

St. Gobbawn Finn founded a monastery at Killamery, early in the 7th century. This holy man belonged to the Ui Laine, a tribe located somewhere in the south of Ireland. His first monastic foundation was at Leighlin, which he afterwards resigned to St. Laserian, the first Bishop and patron of Leighlin Diocese. Removing thence to Killamery, he here established another great religious house ; and such was the fame of his sanctity that ere long, his new community is said to have numbered a thousand monks. Towards the end of his life he withdrew from Killamery to the monastery of Clonenagh, and there, with Fintan and countless other saints, he awaits the resurrection. His festival was celebrated

on the 6th Dec., on which day he is commemorated in the *Martyrology of Donegal*, thus :

"Gobbán Fionn of Cill Lamhraidhe, in Ui-Caithrenn, in the west of Osraighe. He was an abbot of monks. Or, he was of Tigh-da-ghobha, in Ui-Eachdhach, of Uladh. A thousand monks was the number of his convent ; and it is at Cluain-eidhneach his relics are [preserved]. He was of the race of Eoghan Mor, son of Oilioll Olum."

KILLAMERY CROSS.—VIEW FROM WEST.
(From O'Neill's *Irish Crosses*),

The death of one of the saint's successors in the abbacy of Killamery, is entered as follows, in the *Annals of the Four Masters :*

"A.D. 1004. Domhnall, son of Niall, Abbot of Cill-Lamhraighe, died."

It is very probable that, at this period, Killamery was an episcopal See. The townland of Killamery was See-lands from an early date, and continued as such till some of our Bishops exchanged it for Stone-carty with the elder or younger Earl William Marshall, between 1192 and 1231.

The church of Killamery became Prebendal on the establishment of a chapter in Ossory. It formed the corps of the Diocesan Chancellor till the 15th century, since which time it has always given a separate title to one of our Canons.

The original Church and ancient Monastery of Killamery have left no trace

behind. The graveyard in which the former stood has several interesting monuments; among them are:

(1) An ancient and very fine Irish cross, in perfect preservation. "It measures 9 ft. 3 in. in height, of which a mitre at the top makes one foot. The arms are 3 ft. 10 in. across; the shaft 18 in. by 14 at bottom, 15 in. by 12½ under the arms, and 12 in. by 8 at top. It is strongly and firmly set in a pedestal 3 ft. 3 in. high and 3 ft. 10 in. by 3 ft. solid. The cross is ornamented in somewhat the same manner as the cross at Kilree. There are stations performed here on Good Friday. The cross is frequently visited by persons afflicted with headache. On these occasions the mitre, which is loose, is taken off the cross and put three times on the patient's head; at the same time certain prayers are recited; after which a cure may be expected to follow. There must have been a mitre on the cross at Kilree, too, as a square pyramidical tenon projects from the top upwards, for which we could not account, until we saw the other." [1]

KILLAMERY CROSS.—VIEW FROM EAST.
(From O'Neill's *Irish Crosses*).

This cross is popularly believed to mark the grave of one of the Seven Bishops murdered at Ath na gCeann, in Lismatigue.

[1] O'Curry's *Ordnance Survey Letter*, Sept. 23rd, 1839.

(2) A mountain stone, a little to the north of the cross, with smooth surface, sides rough and untrimmed, and measuring 5 ft. 1 in. long, 1 ft. 9½ in. wide, and about 6 in. thick. This slab is engraved in Miss Stokes's "Christian Inscriptions," Part IV, Plate XVII., and is described in same at p. 23. On the smooth surface of the monument there is an irregularly shaped panel in two incised lines embracing a Latin cross, which terminates in a triangular-shaped base enclosing a triquetra. It has two incised Irish inscriptions, one of which, under the left arm of the cross, commences towards the base, continues upwards parallel to the shaft, and is as follows :

MONUMENT WITH IRISH INSCRIPTIONS, AT KILLAMERY.

✠ Óṙ. ar anmainn aeḋain.

that is : A prayer for the soul of Aedhán. The other inscription runs across the top of the slab, over the cross, and is :

✠ Oṙ ar anmin aeḋaen.

that is : A prayer for the soul of Aedhán.

In reference to this latter inscription O'Curry writes that it is inferior to the former in execution, and different in the form of the letters, and "is certainly more like the attempt of some busybody to imitate the original inscription, than an original inscription itself. The name of the person is the same, but spelled wrongly in the second place, where *e* is put for *i* ; and, also, in the word anmainn, or soul, the second *a* and the final *n* are left out." Miss Stokes considered the second inscription to be much older than the first ; but O'Curry's opinion on this point is more probably the correct one.

(3) A slab hoary with age, standing at the head of a modern grave, and having on the face a plain Latin cross ; there is no inscription.

(4) A fragment of a large circular stone, about 4 in. thick, in the centre of

which was a circular bore 8 in. in diameter ; though now marking a grave, it was probably part of the base of a baptismal font.

(5) A fragment of a sculptured tomb of about the year 1600, with raised inscription, of which nothing remains but,

[HIC J]ACET THOMAS COMOFORD . . .

(6) A head-stone, resting against the western side of the base of the Irish cross, and inscribed :

" Hic jacet Reudus. D. Thom[a]s
Knaresbrough, Sacro Sanctae
Teologiae Doctor, qui obiit
vndesimo die Jan[ua]ri[i] Anno
Domini, 1741. Requiescat
in Pace. Amen."

(7) Another head-stone beside preceding, with the inscription :

" D.O.M. Hic jacet Rdus. Thos. Quirk hujusce Parochiae Killemurae bene meritus pastor. Obiit Oct. 6, Ann. Dom. 1769 & aetatis suae 72. Requiescat in pace."

(8) An altar-tomb at the east side of the Irish cross has :

" Here lie the mortal remains of the Rev. Edmond Feehan, who departed this life, Feb. 2nd, A.D. 1838, in the 42nd year of his age, and 17th of his missionary labours to the people of Owning and Templeorum, diocess of Ossory. . . . . Requiescat in pace."

(9) Outside the graveyard, a few perches to the south, is a very small freestone flag, thin and rough, and bearing the Irish inscription :

✠ Or. ag Tuathal.

that is : A prayer for Tuathal. The wonder is that such a fragile slab could ever have survived unbroken, during all the centuries that must have gone by since it was first inscribed with Tuathal's name.

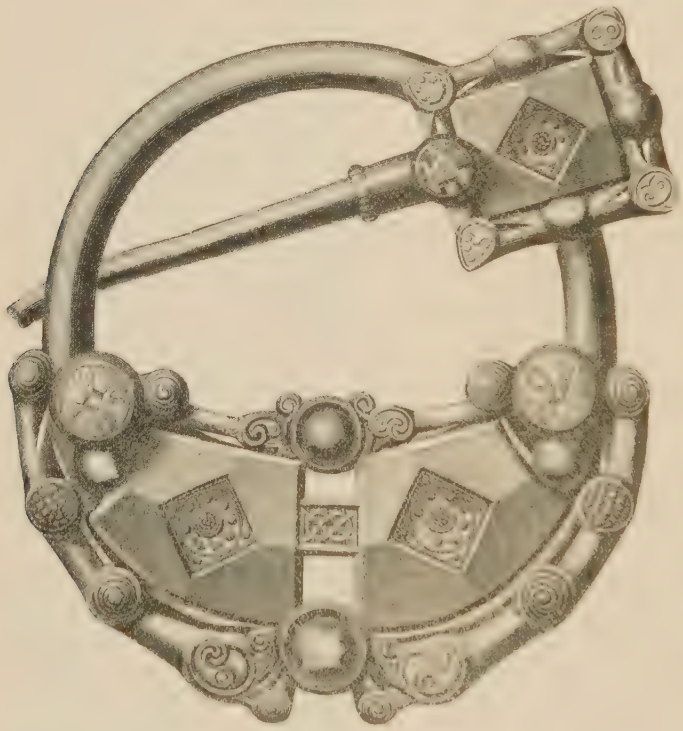
The holy water font, which, to all appearance, dates from the time of St. Gobbawn himself, lies in Mrs. Carroll's field, about 250 yds. south of the graveyard ; it is a large rough boulder, with a nicely chiselled circular bowl.

Thubber-naev-Niclaush, the holy well of St. Nicholas (Dec. 6th), patron saint of Killamery, is beside the churchyard to the south. It is partly covered over by an immense rock, which formerly served, or was intended to serve, as the pedestal of a cross, its under surface showing a square cavity 1 ft. in depth, length and width, round which have been chiselled out the steps to represent the Calvary.

North-east of the churchyard, at a distance of 150 yds. is a very handsome green moat, round in shape, about 20 ft. high, and 15 yds, in diameter at the top.

It is remarkable how often such earthen mounds are found in the immediate vicinity of our churches.

Medieval, or Less Ancient, Parish Church.—It stood about 70 yds. south of the ancient churchyard, being separated from the latter by the marshy hollow containing St. Nicholas's Well. The date of its erection is unknown, but probably it was long before the Anglo-Norman invasion. Though become a ruin at the Reformation, the walls of this church stood perfect till 1814, when the Protestant Rector, a Mr. Ellison, had them thrown down and the materials used in the erection of the adjoining, and now deserted, Protestant church. So complete was the work of vandalism that not a trace of the foundations of the nave may now be discerned; the walls of the chancel still remain to a height of from 1 to 4 ft., and show it to have been, externally, 28 ft. 4 in. long and 24½ ft. wide, the walls being 2 ft. 10 in. thick. Within this chancel are the monuments of the Lees of Springmount, a Catholic family of consequence in the 18th century. The monuments in the nave were removed thence by the people, at its demolition, in 1814, and placed for safety in the ancient churchyard; among them were the slabs to Fathers Knaresbrough and Quirke, and, it is said on excellent authority, the monument with the two Irish inscriptions described above.



ANCIENT BROOCH FOUND AT KILLAMERY.—FRONT VIEW.

Although the Parish and townland of Killamery are always called "Kilooruch" by Irish speakers, it is remarkable that when they mention the churchyard of Killamery they call it both Killooruch and *Killbronach*. As there were two churches here,—viz., that in the old churchyard, of which there is now no trace whatever;

and the medieval, or less ancient, one that succeeded it and stood, as stated above, about 70 yds, distant from it, to the south—the probability is that, while one of them is properly called Killooruch, the true name of the other is Killbronach. The local explanation of Killbronach is Church of Grief (Cill-bhronach).

The townland of Killamery having been acquired by the Earls Marshall, about the beginning of the 13th century, was granted by them, as a feudal tenancy, to the Tobins, or De St. Albin's, Lords of Kaemshinagh. On the 30th April, 1247, it was held by Thomas de St. Albin from Richard de Clare, Earl of Gloucester and Hertford, one of the heirs of the last of the Marshalls. More than four hundred years later it was forfeited under Cromwell, by one of Thomas's descendants, James Tobin.

ANCIENT BROOCH FOUND AT KILLAMERY.—BACK VIEW.

KILLTALLAGHAN. The Irish form of this name would appear to be Cill t-Sealbhachán, *i.e.*, Sealbhachan's Church. No saint named Sealbhachan occurs, however, in Irish Martyrologies. The castle of Killtallaghan stood at the extremity of the townland, on the bounds of Co. Tipperary. It was situated within a circular rath, 60 yds. in diameter, with a deep fosse, through part of which, the "county" stream, called *Aughatharra*, winds its course. The remains of the castle consist of a ruined building 13 ft. wide and, at present, 14 ft. long, with an entrance door facing east and measuring 8 ft. in width and 12 ft. in height; the walls are 6 ft. thick. In Irish these ruins are known as the *Shannachlugh* (Seán Clóc) or Old Building. David Butler, Irish Papist, forfeited Killtallaghan in 1653.

The neighbouring townland of Garranmachenry has been incorrectly so called on the Ordnance Survey Maps. The true form of the name is Garranmacandrock, *i.e.*, the Grove of the son of Androck or little Andrew. There is a townland of Rahandrick, or Androck's Rath, in the parish of Aghaboe.

Butlerswood, in Irish, Coill a' Bhuitéaraigh, *i.e.*, the Wood of a man named Butler. In a field here called *Bawnacresha* (field of the Cross), there is a partially dismantled rath, within which were discovered two stone-roofed apartments now destroyed. Beside the Butlerswood road, on James Landy's bounds, there is a small mound called Leacht na Meur, or the Monument of the Fingers. The tradition connected with it is, that a richly apparelled lady was attacked here by robbers, who, being unable otherwise to remove the rings from her fingers, cut off the fingers themselves, and thus attained their object: the Leacht marks the spot where the fingers were afterwards found. The lady's death must have resulted from the injuries she received, as the *De Profundis* is always said here at funerals.

There is also a well in this townland called *Thubberachilling*, *i.e.*, Well of the Holly.

The Butlers of Garryricken.

On the 24th June, 1639, Richard Butler,[1] Esq., of Kilcash, grandson of Walter of the Rosary Beads, Earl or Ormond, and brother of James, 1st Duke of Ormond, had a confirmation, by virtue of the Commission of Grace, of Garryrickin,[2] Garranevockanrock, Butlerswood and Coyllaghnoe, in the Barony of Kells,—these townlands to be created the Manor of Garryrickin. Mr. Butler died at Kilcash, at a very advanced age, in 1701.

Walter Butler, his eldest son and heir, was the first of the family to live in Garryricken. He built the old Garryricken Ho., and made it his residence, about the year 1660. Previous to this he had lived, for a little time, at the *Shanooloorth*, or Old Orchard, in Poulacapple. He was a very fervent Catholic, and ever gave the shelter of his mansion at Garryricken to the persecuted Bishops and clergy of his Church. Dr. Phelan, Bishop of Ossory (1669-95), was, in a very special manner, the object of his friendship and protection; and there can be no doubt that it was through him and through his father, Richard Butler of Kilcash, that the worthy Bishop was enabled to remain with his flock, as he did, during the entire of his Episcopate. As evidence of the favour extended to Dr. Phelan, at Garryricken Ho., we find that he held ordinations here in 1675, 1677, 1680, 1681, 1683-4-5-6-7-8,

[1] See Vol. III., p. 55.

[2] Garryricken, called in Irish *Gorryrickeen*, *i.e.* Garraidhe Ricín, means the Field of little Rickard.

and Dec. 24th, 1694. Ordinations were also held by him at Kilcash in 1670 and 1671.[1] Mr. Butler married the Lady Mary Plunket, daughter to Christopher, 2nd Earl of Fingal, and dying at Garryricken, in 1700, one year before his father, was buried in the church of Kilcash. He had, by his said wife, nine children, among them being :

(1) Thomas, a Colonel in King James's army, who succeeded his grandfather at Kilcash ; married, 1696, Margaret, Viscountess of Iveagh ; and died in 1738, leaving three sons who all died without issue.

(2) John, of Garryricken, of whom presently.

(3) Christopher, born at Garryricken, January 18th, 1673. Having a vocation for the ecclesiastical state, he pursued his studies on the Continent, and completed his Theological course in the Sorbonne. He was ordained a priest for his native Diocese of Ossory, but it does not appear that he ever entered on the mission here. The clergy of Cashel postulated to have him for their Archbishop, Aug. 1st, 1710. He was then in Paris ; and in Aug. 1711, was at Rome, in the house of the Missions at Monte Citorio. The Propaganda nominated him to the See of Cashel, Aug. 9th, 1711, and the Pope approved in audience of Sept. 1st, 1711. The brief bears date Aug. 20th, 1711. He was consecrated at Rome very soon after. He governed his Archdiocese for the long term of 46 years, with eminent success, and dying at Westcourt, Callan, Sept. 4th, 1757, in his 85th year, was buried in the family vault at Kilcash.

(4) Mary, married James Tobin of Kaemshinagh, Co. Tipperary.

(5) Frances, married a Mr. Gould.

(6) Lucy (died 1703), married, April, 1697, Sir Walter Butler, 3rd Bart., of Polestown.

(7) Helen, married Maurice Fitzgerald of Castle Ishen, Co. Cork.

Colonel John Butler of Garryricken, son of Walter, and brother of the Archbishop, married 18th Sept., 1702, Frances, daughter of the Hon. Edward Butler of Ballyragget. She survived her husband and died at Frankford Castle, Windgap, March 2nd, 1764. They had issue two daughters ; and an only son and heir, viz. :

Walter Butler of Garryricken, born in 1703, married Eleanor, daughter of Nicholas Morres, of the Court, Co. Dublin, (nephew of Harvey Morres of Castlemorres). He succeeded to the Kilcash and Ormond estates and to Kilkenny Castle, on the death of his cousin, John Butler, of Kilcash, in 1766. He built the old chapel of St. Patrick's, Kilkenny, in 1782, and died, in Kilkenny Castle, in 1783. His wife survived him and died in 1793. They had two daughters, one of whom, Susanna, born Sept. 8th, 1733, married Thomas Kavanagh, of Borris ; and a son and heir,

[2] *List of Registered Priests*, 1704.

John Butler of Kilkenny Castle. He was born, at Garryricken, Dec. 10th, 1740. On Sunday, Dec. 16th, 1764, he conformed to the Established Church, in the church of Golden, near Cashel, and was thus the first Protestant of his branch of the Butler family. In 1791 he was restored to the title of Earl of Ormond, which was supposed to have been extinguished since 1715. He died at Kilkenny Castle, on Christmas Day, 1795, and is buried at Kilcash. On the 14th Feb. 1769, he had married the Lady Anne Wandesford, only daughter and heiress of John, Earl Wandesford, and by her had, with other issue,

Walter, 18th Earl of Ormond, who died childless, in 1820; and

James Wandesford, the 19th Earl, created Marquis in 1825, died 1838, leaving a son

John, 2nd Marquis, born 1808, died 1854, father of

James Edward the present Marquis, born in 1844.

The present Garryricken Ho. was built, about 1818, by Walter, 18th Earl of Ormond, to replace the old Ho. which was taken down about the same time. The former stands about 10 yards west of the site of the latter.

Cooliaghnoo

The Church of Cooliaghnoo stands in ruins in the townland of Garryricken. It has no name in Irish but Cuaillеаċ Nuаδ, *i.e.*, Cooliagh New, the *nuadh* being added to distinguish it from the neighbouring Cuailleach *mor*, or Cooliagh Big. It was strongly built, and is evidently very old. The door and windows are destroyed, as are also the walls, except the south side-wall, which is 3½ ft. in thickness and still 10 ft. high. As most of the foundations have been removed, it is impossible to take measurements of this ancient temple. There is no head-stone in the surrounding graveyard; and no interment has taken place here as long as any one can remember. No holy well, nor memory of the patron saint. In a list of churches, entered in the *Red Book of Ossory*, about the year 1500, the church of Cooliaghnoo appears as the "Capella de Colat," in the parish "de Kyllamery."

Rossoneany.

By Irish speakers this townland is called *Russ-ō-nhcc-à-nà* (accent on third syllable, first *n* slender). The church of Rossoneany is a quadrangle, measuring internally 50½ ft. in length and 20 ft. 10 in. in width; the walls are 2 ft. 9 in. thick. Both gables are destroyed, but the side-walls are fairly perfect. There is a doorway in the middle of the south side-wall. In the graveyard there are but one or two

inscribed stones ; they date from about the beginning of the 19th century. No holy well ; no tradition of the patron or of the pattern day. In Pender's land in Rossoneany there is a fine well with the curious name of *Thubberaveearachawn*, or Well of the Thimble.

A very respectable family of the Shees lived in Rossoneany in the 17th and 18th centuries. Their residence, which has been long cleared away, stood here in a field called "the priest's meadow."

Currahill.

The Irish form of this name, according to O'Donovan, is Cuipṁoċal, that is, the marshy land. The local Irish pronunciation is *Cuzzhăhĕl* (*l* broad). The castle of Currahill is still in fair preservation, though long uninhabited. It belonged to a branch of the Butler family. David fitz Walter Butler, of Kerhill, (Currahill), was pardoned, for a fine of 20s, Dec. 24th, 1576.

Richard Butler, of Kirrehill, died May 8th, 1612, being then seised of the townlands of Kirrehill (Currahill), Kildrome (Kildrummy), Kilmogane (Kilmoganny) and Bolliflogh (Bouliafliugh), together with the reversion of Awnebege (otherwise Owneybeg or *Ooniaveg*, now Readesbarn) after the death of Ellen Howling, otherwise Butler. Walter Butler, his son and heir, then a minor, had livery of the estate July 11th, 1629, and was in possession of same in 1641. He died before 1653, when the estate was forfeited under Cromwell, in the name of David Butler. Margaret Butler of Currihill, probably widow of Walter, had a certificate for transplantation to Connaught, in Feb., 1654. A Walter Butler, of Curryhill, was outlawed and attainted by the Williamite party, on the 20th April, 1691.

On the 26th Nov., 1677, Harvey Morres, afterwards of Castlemorres, had a grant of the "castle, towne, and part of the lands of Kerrihill, 200 acres, at a rent of £4 15s. 0d." He had settled down in Currahill on the eviction of the Butlers. He paid 6s. hearth-money for his house (*i.e.*, the castle) here, in 1664.

Kildrummy.

In Irish it is called *Kildhrumma* (Cill-ḋṙoma), which means the Church of the Hill-ridge. The church, from which the name is taken, stood in Patrick Keeffe's "Faugheen," at the south side of the field. It must have belonged to the earliest times. Not a trace of it has been visible as long as any one can remember. The graveyard, too, has been obliterated, but human bones are still found on the site. In the same field there is a well called *Tubberavawsheen*, or the Basin Well.

Meallaghmore.

This is a large townland of about 535 stat. acres, and is partly in the civil parish of Killamery and partly in that of Tullahought. The manor of Melagh, or Meallaghmore, with the lands appertaining thereto, was sold to James le Botiller, Earl of Ormond, in the year 1374, by Geoffry fitz Thomas fitz Nicholas fitz Howel Walsh, lord of the Walsh Mountain. On the 4th April, 1608, Walter Lawless was found by Inquisition, to have been seized of "Meallaghmore, Tullehaght, Lommog and Ballenasagart in Slieave Dylye," in the Co. Kilkenny, "contayning of barraine mountaine ground 30 acres: Kellmacolyver 7 acres arrable land, wodd and pasture, barraine soyle and montain; 1 castle, 6 messuages and 9 acres of arrable land and pasture of like country measure, in the town and lands of Pollroan; all of which are held from the King in cheefe."[1] In the year 1641, another member of the Lawless family is returned as tenant of the King in capite, of the "*manor* of Mullaghmore (Meallaghmore), the town and lands of Lamnagh (Lamooge), the town and lands of Ballinasagard in Slewdely, the town and lands of Killincoliver, a castle and 9 acres in Pollroan."

The Lawless family, however, held the above lands only in trust, in the carrying out of some family arrangements of the house of Ormonde. In the year 1653, the Earl of Ormond is returned as the proprietor of Lamamoge (Lamooge), Ballinelinch (Ballinalinagh), Killmoheran (Killmacoliver), Tullaght (Tullahought), and Meallaghmore, in the parish of Kilmoganny (now Tullahought): and in the same year, the Countess of Ormond held Seskin, Garrythomas, Rossinane (Rossoneany) and ½ Mullaghmore (Meallaghmore), in the parish of Killamery.

The old manorial castle of Meallaghmore was situated in the part of the townland within Tullahought parish. A high, but narrow, fragment of one of the side walls is all of it now remaining. This castle was built, according to tradition, by one Dan de Lacy, but his history and the period in which he lived, are alike unknown. Nearly opposite the castle, at the other side of the public road, there is a tall pillar stone, 8 ft. high, in a field called *Pairkaclogh*, *i.e.*, field of the (pillar) stone.

Part of the village of Windgap, or Deapna-na-Gaoithe (Gap of the Wind), including the chapel and graveyard, stands in the townland of Meallaghmore; the remainder is in Rossoneany.

Frankford.—Irish speakers call it *Măclecàră* (accent on *ee*). On the 4th Jan., 1387, William, son of Richard de Sancto Albino (Tobin), granted to James, Earl of Ormond, one messuage, with two carucates and 20 acres of arable land in

[1] *Inquis. Lageniae.*

"Moyclere," in the Barony of Erley "cum dominio et servitio Walteri Candelan pro terris et tenementis suis ibidem." The Countess of Ormond held "Muckleary," in the parish of Killamery, in 1653. The castle of Frankford (*Cushlawn Macleeara*), now in ruins, was inhabited down to about 1800. Frances, wife of John Butler, of Garryricken, died here March 2nd, 1764. After her came the Lanigans, ancestors of the Stannard-Lanigan family of Grange. On their departure the castle fell into decay.

Part of this townland is called Turkstown, in Irish, *Bollianadhurcach.*

Kiltrassy.

The ruins of Kiltrassy church stand, not in the townland of Kiltrassy, but in the adjoining townland of Oldcastle. The church measures about 50 ft. by 30 ft. None of the original work remains but a small part of the east gable about 3 ft. high. All the other walls have been destroyed, but have been modernly built up all round, with dry stones, to a height of 3 ft. The piece of the original work remaining is only $2\frac{1}{2}$ ft. thick. There are some rough, uninscribed head-stones in the graveyard. No interments have taken place here for many years.

In a list of Ossory churches entered in the *Red Book of Ossory*, about 1500, Kiltrassy church appears as the "Capella de Kylldrasse" in the parish of Kyllamery; and, in another list, of about the same date, in the same volume, it appears as "Kyldresse." In Irish it is now called indifferently *Kilthrassă* and *Kyle-throssă.*

Beside the graveyard there is a holy well called "the church well," and, in Irish, *Tobaratiampuill.* On William Neill's land in Kiltrassy, there is a well called *Thubberagliggăn*, ("Tobernagloghin," on the Ordnance Map), or the well of the tinkling or purling. Near this is a high, conical sepulchral mound or tumulus, called "Kiltrassy Moat."

Oldcastle was formerly one townland with Kiltrassy. The castle from which it is called stood in Michael Davis's land. Its ruins were uprooted in 1847.

One field from Kiltrassy, which here forms the western boundary of Kilkenny County, stands the old Tobin castle of Castle-John (in Irish, *Cushlawnteawin*), in the Co. Tipperary. Kiltrassy and Oldcastle belonged to the Tobins, lords of Kaemshinagh, till the Cromwellian Confiscations. Tradition states that one Sheppard got the former townland from Cromwell; and that he purchased Castle-John, for a white horse, from the Cromwellian soldier to whom it had been given. The last of Sheppard's descendants died in Kiltrassy about 1870.

Lamooge.

Though now merged in the civil parish of Tullahought, Lamooge itself was

in ancient times a distinct parish. The church and parish of Lamooge were appropriated to the Priory of Kells, by its founder, Geoffry fitz Robert; and, in the time of Hugh de Rous, Bishop of Ossory (1202-18), the land of "Lomock," was granted to the same Priory by William de Sancto Albino or Tobin.

Lamooge is mentioned in five out of the seven lists of parochial churches written into the *Red Book of Ossory* between 1300 and 1500, and in all these it appears either as "Lomok" or "Lomoc." O'Donovan writes the name, in Irish, Leamóg, and makes it signify the elm-producing land. But in this he is undoubtedly wrong. Lămooge is pronounced exactly alike in English and in Irish; whereas, if its Irish form were Leamóg, its Irish sound should be *Lavoogc* or *Loogc*. Probably the original Irish form of the name is Lomóg, *i.e.*, the *bare* little place.

The church of Lamooge has been destroyed, scarcely a trace of the foundations remaining. There are three modern head-stones, with inscriptions, in the graveyard. Besides these there are here two Ogham monuments, the inscriptions on which have been thus deciphered by Father Edmund Barry, P.P., Rathcormac, Co. Cork:

(*a*) DOFATUCI [AF]FI TULOTANAGI
(*b*) SEFERRIT[RO]TTAIS

The first Father Barry translates: [The monument] "of Dubthach, grandson of Toltanach"; the second: "Siabrad, [grandson] of Rottas."

A little to the north of the churchyard, in "the church field," the site of a holy well, now dried up, is shown. It is thought by some to have been dedicated to St. Bridget.

About 50 or 60 acres of Lamooge, where it joins Ballygown, is called *Bollianasoggarth* (townland of the priest); this is the "Ballenasagart in Slieave Dylye," mentioned above at p. 322.

In Garryhaloo,[1] on the borders of Lamooge "church field," there is a square rath, a half an acre in extent and surrounded by a fosse.

Knockroe Cashel.

Knockroe Cashel, or, as it is locally called "the Coshel," consists of a circular enclosure, 20 yds in diameter, the ring being formed of large rough flags or blocks of stone standing on end. A lane has been run through the centre of the coshel, thus leaving a gap at the east side of the enclosing fence, and another at the west side; but, otherwise, the ring is fairly perfect. In the segment of the enclosure at the south side of the lane there are remains of three cromlechs. One of these consists of six large stones fixed upright in the ground, and enclosing a space 4 ft.

[1] Irish pronunciation, *Gorry-cholloo* (the *ll* broad).

by 3 ft., within which much black earth has been found. At least three out of the six stones that enclose it are marked with numerous incised scorings of concentric circles, such as are frequently to be met with in the cemeteries of the Pagan Irish. This cromlech is perfect except that the covering slab has slipped off. As to the other two cromlechs, the enclosing stones of one and some traces of the other remain, but their covering slabs have fallen.

The field adjoining the south side of the coshel is called *Lŏg-lushkina*, or the Hollow of the Burned Land. It consists, to a great extent, of black earth, as if once used as a graveyard. In the centre of it was discovered a deep stone-lined well, with stone steps leading down into it. The well is now covered over and is no longer visible.

The coshel and its immediate surroundings evidently served as a Pagan cemetery in far distant ages. A little to the north, in a field called "the Raheen," there is a well called *Thubbernarawha* or the Rath-well.

Tullahought.

In the *Red Book of Ossory* this parish appears as Euilhauth, Iuilhachte, Iuylhaght and Euylhart (*i.e.*, Euylhact). From this it must be inferred that the letter *T*, with which the present name of the parish begins, did not enter into the original name, and that it is merely part of the masculine article formerly prefixed thereto.[1] As the present Irish sound of the name is *Thullach-ŏchth* (the *ll* broad), by omitting the initial *T*, we arrive at the ancient pronunciation, viz., *Ullachochth*, which possibly represents the Irish Oll Ċacc, that is, the broad strait or passage.

1346 (March 28th). Henry Draylace, clerk, has letters of presentation from the King to the Church of Inelhaght [*recte* Iuelhaght], in the Diocese of Ossory.[2]

Later on Tullahought became impropriate in the Priory of Kells. As Lamooge also belonged to the same Priory, it is easy to understand how both parishes, being small, and adjoining, became amalgamated even before the Reformation.

The Church of Tullahought, traditionally called "the Abbey," from its connection with Kells Priory, stood in the village of Tullahought, on the very spot now occupied by Mrs. Power's public house! There was an interment here as late as the year 1830 or thereabouts, and yet, most strange to say, the public house just mentioned was built right over graves and church-site, within the next few years. Portion of the churchyard had been already destroyed about the year 1800, when the present public road of Tullahought was run through it.

[1] See Joyce's *Names of Places*, Vol. I., pp. 29-30.
[2] *Pat. Rolls.*

The Blessed Virgin must have been the patron of Tullahought church, as her holy well, called "Lady Well," and *Thubbera Muire*, is close beside it, three or four perches south-west of the present chapel gate. The well, though uninjured, is now no longer visible. A house was built over it, and its mouth covered with a large flag, in 1845. A Mrs. Ryan now occupies this house.

Fifty yards north of the site of the church is a handsome green mound, much resembling that at Killamery. It is 20 ft. high, and flat at the top, where it measures 20 ft. in diameter.

KILMACOLIVER.—Irish speakers call it *Kyle-ic-Liffeeără*, *i.e.*, Mac Oliver's Wood. The castle of Kilmacoliver stood on the north-east edge of the high rocky peak facing the Slatequarry Police Barrack. The site was well chosen for an old feudal keep, consisting, as it does, of an acre of land, rising to a considerable height, with sides almost perpendicular, except on the south-east. This castle belonged to the Walshs, Lords of the Mountain, till 1374, when it passed on to the Ormond family. It was destroyed long ago, and even the tradition of its existence has almost died out. A kennel subsequently occupied its site.

A little to the south are the remains of Kilmacoliver Ho., formerly the residence of the Hayden family. The Haydens were an old Milesian stock, of the Co. Tipperary, and were of some consequence in the 15th century, when one of them, Richard O'Hayden, was Archbishop of Cashel, another, John O'Hayden, or O'Hedian, Bishop of Ossory, and a third, William O'Hedian, Bishop of Emly. A branch of the family passed into Co. Kilkenny, probably about the middle of the 17th century, and, proving false to the old faith, qualified themselves for advancement under favour of the powers that then were. William Hayden was a staunch Protestant in the reign of William of Orange. He lived in Kilmacoliver, and held the fee simple, or middle interest of Kilmacoliver, Ballinacronny, Castletown, and Ahinny and other townlands in the Co. Tipperary. Being anxious to build a suitable family residence at Kilmacoliver, he commenced a fine mansion here, and had almost brought it to completion when it was accidentally destroyed by fire. It was subsequently re-built by himself or his son, and was inhabited by his descendants till the beginning of the 19th century, when it ceased to be occupied and became a ruin.

The above William Hayden married Catherine Mandeville, of Ballydine, and had, with other children, a daughter, Mrs. Rebecca Fitzgerald, who died in 1729, aged 54, and a son, William Hayden of Kilmacoliver. Later on Kilmacoliver passed, by marriage with a Miss Hayden, to one Simon Osborne, and from him, in turn, to his son-in-law, John Blunden. One of the Blundens occupied Kilmacoliver Ho. in 1802; he is now represented by his descendants, the Blundens of Barnathassona.

Baunfree.

On the summit of Baunfree hill, which rises to a height of 874 ft., and commands a most extensive prospect, there is a very curious enclosure, nearly circular in shape and about 20 yds in diameter, the surface being rough and uneven, and rising irregularly from 1 to 3 ft. over the surrounding field. There is no trace of any wall or building, but the enclosure is studded all over with blocks of hill-stone, about 35 in number, placed on end, and, though now sunk in the ground, are still from 1 to 4 ft. over the surface. One of these stones has an oval ring about four inches by three inches, and half an inch deep, cut into its face. In the centre of the area there is an enclosure running north and south, about 7 ft. long, the sides and ends being formed of large stones fixed upright in the ground; it has all the appearance of a giant's grave, except that there does not seem to have been any covering slab. On the Ordnance Map this place is marked "Old Burying Ground." The traditional information, which the writer has been enabled to glean respecting it, is as follows:

(*a*) It is universally known in the locality as a "churchyard," and the field in which it is situated is universally called "the *church* field." Hence there can be no doubt about its being the site of a *church*, and of a most ancient church too.

(*b*) Some call it "Lawe's churchyard," from one Lawe, who owned Baunfree townland, in the early part of the 19th century.

(*c*) Some call it "Hayden's frolic," because, they say, one of the Kilmacoliver Haydens had the stones brought here with the intention, never carried out, of building a turret on the spot. This, however, does not clash with the tradition which makes the enclosure a churchyard many centuries before Hayden's time.

(*d*) An intelligent old Irish speaker, Tom Keeffe of Windgap, born in 1808, stated positively to the writer, that its Irish name was *Raw-cheerawin*, or Kieran's Rath.

As the place is undoubtedly a *churchyard*, and as the name of our Diocesan patron is connected therewith, it is only reasonable to presume that ages ago a church was founded here by our own St. Kieran of Ossory, possibly within the circuit of some small pre-existing rath. In Knockseerach, Borris-in-Ossory, we have another instance of a high hill being chosen by the same saint for the site of one of his churches.

The old name of Baunfree (or Heath-Field), as traditionally remembered, is *Knockandhroulă*. This is the Knockantrowley, Knockandrowley, and Knockantroly, mentioned in various 16th and 17th century lists of the Ormond possessions. The townland still belongs to the Ormond family.

About 100 perches south-west of "the churchyard," in the west face of the fence separating Breugawn (the Deceitful) from Baunfree or Knockandhroula, there is a rough stone with curious artificial markings; one resembles a horse's shoe, another a donkey's shoe, the others are non-descript. The people say these marks are letters, but they scarcely seem to be such.

Kilkieran and Kilclispeen churchyards, with their beautiful Celtic crosses, lie at the base of Baunfree hill.

GLENCOMMAN.—It is called in Irish *Glowncummawn*, and signifies the crooked or winding glen. There are two holy wells here. They are entered on the Ordnance Map as "Tobermathulla" and "Tobarmamonine." The former name, according to O'Donovan, represents Tobep Mocuille, *i.e.*, St. Mocuille's well; the latter Tobep-Moninne, *i.e.*, St. Moninna's well. St Mocuille is mentioned in the *Martyrology of Donegal*, on June 12th. He was patron of the church of Innsnat, in Fotharta Fea, in the Co. Carlow. Three of his brothers are commemorated on the same day as himself. There are two saints named Moninne. One is commemorated as Moninne, Virgin, on June 23rd.; the other, the celebrated patroness of the church of Killeevey, in Sliabh Cuillin, in the Co. Armagh, on the 6th July.

Tobermoninne is now called "Broderick's well," from a family living near it. Its Irish name still survives, but under the corrupt form *Tobernamonnan*. Tobermocuille is now corrupted into *Tobernathulla*. It is a little to the north-east of Tobermoninne, in a field of Thomas Holden's called *Glownacunneen*. The field over Glownacunneen is called "the pattern field," a pattern having been held here down to about 1750. The pilgrimage began at Tobermoninne; was continued along the stream leading from it, down to the glen below, where it met the stream from Tobermocuille; and then up the latter stream to Tobermocuille itself, where it ended. There is no possibility of fixing the day on which this pattern was held, further than that, according to tradition, there was an old custom of taking away the water of Tobermoninne on the 1st of May or some other day in that month.

On the breast of the hill over the holy wells, there is a round rath. It bears, in Irish, the singular name of *Rawawling-Glowncommawn*, Glencomman's handsome rath.

MASS-STATION AND CHAPELS.

The only open-air Mass-station now remembered is *Bosheen-an-Aiffrinn*, in the townland of Frankford.

Windgap District.—The old chapel of the penal times stood in Coolhill. The walls still remain to a height of 2 ft. and show it to have been 20 paces in length, by 4 or 5 in width. It was in use down to about 1780. Within the little area on which it stood, there is a large stone, with a circular artificial hollow, in the centre, measuring 8 in. in diameter and from 1 to 3 in. in depth; also, a small hole one inch in diameter. This stone is called *Cluch-theel-vŏsha*, and from it the old chapel adjoining was oftentimes called, in Irish, *Shaypeeal-Cluchtheelvosha*.

The present Windgap chapel was built in succession to that of Coolhill, about 1780. It underwent considerable repairs, about 1813, when it was re-roofed and, perhaps, enlarged.

Tullahought.—There was no chapel here till about 1817, when the late chapel was built by Dr. Nolan, P.P. Previous to that time the people used to hear Mass in Windgap. The present chapel was built beside its predecessor by the Rev. James Brennan, C.C., in the years 1883 and 1884. Here rests the Very Rev. W. Maher, P.P., but no inscription commemorates him. In the graveyard there is a monument to the Rev. James Cosgrave, C.C.

Parish Priests.

Very Rev. Patrick Carrigan was appointed first P.P. of Windgap, after its separation from Dunnamaggan, in the beginning of October, 1826, and was translated to Inistioge in April or May, 1840.

Rev Edward Kealy succeeded and was translated to Urlingford, Sept. 5th, 1843.

Rev. Thomas Brennan was born in Rathcurby, Mooncoin, and was baptized Feb. 12th, 1790. He made his ecclesiastical studies in the Colleges of Maudlin Street and Birchfield, and after ordination was C.C., St. Canice's, Ballyhale, &c., till his promotion to Windgap parish, in Sept., 1843. He died Oct. 6th, 1846, and is buried in Windgap chapel.

Rev. Thomas Moylan, born in Skart, parish of Gowran ; studied in Birchfield, and was ordained at Pentecost, 1824. He was first on the mission in the Diocese of Kildare and Leighlin, and having served on various curacies in Ossory, was collated to Windgap in succession to Father Brennan. He died Aug. 23rd, 1856, in his 61st year, and is buried in the parish chapel.

Very Rev. William Hayden became P.P. in Feb., 1857, and was translated to St. Patrick's, in the end of 1858 or beginning of 1859.

Rev. John Lyng was born in Tintine, The Rower, and belonged to a family that had been originally seated in the Co. Wexford. He studied in Birchfield, and was ordained in 1833. He served as C.C. in Windgap from Feb., 1834 to 1845, and

then in Mooncoin till his appointment as P.P., Clara, about Oct. 1st, 1854. He was translated to Windgap, in January 1859. He died Jan. 5th, 1863, in his 62nd year, and is buried in Windgap chapel.

Very Rev. William Maher succeeded. He was born in Blackmill Street, Kilkenny, in April, 1811; studied in Burrell's Hall and Birchfield; and was ordained in June, 1838. Having been C.C., Urlingford, Aghaboe, Clough, &c., he became P.P. Tullaroan in Oct. 1862, and was translated thence to Windgap, in March, 1863. He was promoted to the Canonry of Killamery, in 1883. He died April 24th, 1886, and is buried in Tullahought chapel.

Very Rev. Patrick Phelan was appointed next P.P., June 12th, 1886, and was translated to Slieverue, Jan. 31st, 1898.

Rev. Peter Doyle succeeded, Jan. 31st, 1898.

CHAPTER XIV.

ARCHBISHOPS AND BISHOPS BORN IN, OR CONNECTED WITH, THE DIOCESE OF OSSORY, WHO RULED OVER SEES ELSEWHERE.

St. Virgilius, Bishop of Salzburg.

SEE Vol. I., pp. 34-6.

William of Kilkenny, Bishop of Ely, in England.

WILLIAM of Kilkenny was Chancellor of Ossory, Dec. 8th, 1218, and in the beginning of 1231. At the latter date he was elected to the See of Ossory, then vacant, by the Chapter; but he declined the proffered dignity. His connection with Ossory, presumably as Chancellor, still continued as far, at least, as Oct. 1250. He appears as Archdeacon of Coventry, in May, 1251. He was Bishop-Elect of the See of Ely in England, Nov. 21st, 1254.[1]

William, Bishop of Cork, 1266-67.

"James, Cardinal Bishop of Porto and St. Ruffina, having confirmed the election made in the Cathedral Church of Cork, of William, monk of Jerpoint, as Bishop of that Church, the King restores the temporalities to the Bishop," by royal letter dated at Kenilworth, Nov. 28th, 1266.[2] Bishop William ruled but

[1] *Calendar of Documents, Ireland.*

[2] *Ibid.*

a very short time, for, "David, Precentor, and Geoffry, Treasurer of Cork, having announced to the King, by letters of their Chapter, the death of their Bishop, licence to elect is granted to them" by royal letters of July 8th, 1267.[1]

Thomas O'Carroll, Archbishop of Tuam, 1349-56: Archbishop of Cashel, 1356-74.

At the time of his promotion to the Archbishopric of Tuam he was Prebendary of Blackrath, otherwise Madockstown, in which dignity he was succeeded, Aug. 12th, 1352, in virtue of a papal brief, by Richard Fitz Ralph: "De prebenda de Wylmodowake in Ecclesia Ossoriensi, de qua [vacante] per consecrationem Thomae, Archiepiscopi Tuamensis, fuit provisum Ricardo Radulphy, per Clementem [VI]. II. Idus Augusti, anno undecimo."[2] He was translated to Cashel in 1356, and died in 1374.

Milo Sweetman, Archbishop of Armagh, 1361-80.

On the morrow of the Circumcision of Our Lord, 1346 (old style), Milo Sweetman, cleric, granted, by his charter, to the Abbey of Duiske, otherwise Graiguenamanagh, a yearly rent of 8s. 6d., issuing out of a messuage in Kilkenny.[3] He afterwards became Treasurer of Ossory, and as such was elected Bishop of this Diocese by the Chapter, in 1360. The Pope, however, refused to sanction his election, but showed his high appreciation of Dr. Sweetman, by appointing him soon after to the Primatial See of Armagh. He was Archbishop of Armagh for nineteen years, according to Ware, and died in his Manor of Dromyskin, Aug. 11th, 1380.

Patrick Barret, Bishop of Ferns, 1400-1415.

Patrick Barret, a Canon Regular of St. Augustine, of the Abbey of Kells in Ossory, was consecrated Bishop of Ferns, at Rome, in Dec. 1400. He died Nov. 10th, 1415, and was buried in his old Abbey of Kells.[4]

Richard O'Hedyan, Archbishop of Cashel, 1406-40.

He was Archdeacon of Cashel, May 4th, 1404, at which date he had a royal

[1] *Calendar of Documents relating to Ireland.*
[2] Theiner's *Monumenta.*
[3] *E. Regesto Duiskensi.*
[4] *Cotton.*

appointment to the Prebend of St. Maul's in the Cathedral Church of Ossory, together with the Church of Kilmanagh thereto annexed. He was promoted to the Archbishopric of Cashel in 1406, and died in 1440.[1]

Thomas Fleming, Bishop of Leighlin. 1432—*Circa* 1458.

He was a Friar of St. Francis' Abbey, Kilkenny, and was appointed Bishop of Leighlin, by Papal Brief of April 28th, 1432. He died about 1458, and is buried, as he desired, with his brethren, at Kilkenny.

John Cantwell, Archbishop of Cashel.—*Circa* 1450-1482.

He was Archdeacon of Ossory[2] in 1429 and down to about 1450, when he became Archbishop of Cashel. He died in 1482.

Edmund Comerford, Bishop of Ferns, 1505-1509.

Dr. Comerford was Dean of Ossory, Aug. 13th, 1491, and held that dignity till his death. He was consecrated Bishop of Ferns, "at Kilkenny, in St. Kenny's Church, in 1505, and died on Easter-day, 1509, having sate only four years."[3]

Edmund Butler, Archbishop of Cashel, 1524-51.

He was illegitimate son of Pierce the Red, Earl of Ormond, and became Archdeacon of Ossory, Sept. 25th, 1516. He became Archbishop of Cashel, while still retaining the Archdeaconry of Ossory, Oct. 21st, 1524. He died March 5th, 1550-1.[4] The Four Masters thus enter his death:

"A.D. 1551. The Archbishop of Cashel, Edmund Butler, the son of Pierce, Earl of Ormond, died."

Rowland Baron, Archbishop of Cashel, 1553-61.

Rowland Baron or Fitzgerald was consecrated Archbishop of Cashel, in Dec., 1553, in virtue of a mandate issued by Queen Mary, the preceding month. His appointment, being made by the Crown alone, without the sanction of the Holy See, was irregular, but his consecration was valid. He held the See of Cashel till his

[1] See I., p. 253.
[2] See Vol. I., p. 242.
[3] *Ware.* See also Vol. I., p. 237, and Vol. III., p. 252.
[4] See Vol. I., pp. 243-44.

death, but there is nothing to show that he was ever acknowledged by Rome, beyond the fact that while he lived no other appointment was made to the Archdiocese by the Holy See. Moreover, his incumbency is entirely ignored in the Papal Brief of Maurice MacGibbon, the next occupant of the See, thus :

"Die 4 Junii 1567, referente &c., Morono, S. D. N. providit Ecclesiae Metrop. Casselen. in Hib. *a sexdecim annis et ultra vacanti*, de persona R. D. Mauritii Macgibon, Abbatis Ord. Cisterc." &c.

Ware states that Dr. Baron was descended from the ancient family of the Geraldines, who were Barons of Burnchurch, in the County Kilkenny. Though it is very probable that he was born in Ossory, still no positive proof can be adduced to show that such was the case.

John Brenan, Bishop of Waterford and Lismore, 1671-1677 : Archbishop of Cashel and Administrator of Waterford and Lismore, 1677-1693.

Dr. Brenan was sprung from the old Ossory clan of the O'Brenans of Ui-Duach, and was born in Kilkenny city, probably about the year 1625. ("Dominus Johannes Brenanus Canicopoli, vulgo Kilkenniae, natus, e familia quae olim in Iduacha, Kilkenniensis agri regione, claruit.")[1] He and Oliver Plunket, then a youth of 16 years, afterwards the martyred Archbishop of Armagh, were among the five Irish students who accompanied Father Scarampo to Rome, in 1645, on the completion of his mission from the Pope to the Confederate Catholics of Ireland. Having studied in the Ludovisian Irish College and been raised to the priesthood, he was appointed Professor of Philosophy in the Propaganda, in 1567, and was advanced to the chair of Theology in the same College, in 1666. While filling the latter position, he was appointed agent of the Irish Clergy in the Eternal City in succession to Dr. Plunket, who became Archbishop of Armagh in 1669. The favourable opinion formed of Dr. Brenan at Rome about this time, appears from a letter of the Secretary of the Congregation of Propaganda, in which he writes that he has known few men so excellent for learning, piety, prudence and discretion in business.

On the 18th June, 1670, the Irish Bishops, assembled in a National Synod at Dublin, petitioned the Holy See for the appointment of Dr. Brenan to the vacant Dioceses of Waterford and Lismore. The petition was readily granted. His promotion to Waterford and Lismore was decreed by Propaganda, May 12th, 1671, and received Papal confirmation in due course. His consecration, it may be presumed, took place in Rome. He lost no time in returning to Ireland, where we find him on the 4th April, 1672, and from that to the day of his death, more than twenty years

[1] Dr. Lynch's *De Praesulibus Hiberniae*.

after, he never ceased to labour, with all the zeal of an apostle, for the flock committed to his care.

He was united in the closest bonds of friendship with the Archbishop of Armagh. They had been companions and bosom friends for almost a quarter of a century at Rome ; and their affection for each other was no less now that they had returned to their native land to do the work of their Master with a price on their heads. In the end of 1673 there was a violent outburst of persecution. Dr. Brenan, not finding it safe to remain in his own Diocese, fled to Armagh. Soon the storm reached Armagh, and Dr. Plunket and himself had to conceal themselves as best they could. The following extracts from the Primate's letters give a vivid picture of the sufferings of our Bishops in those days, and show the heroic spirit of devotion to duty with which they were animated :

" The Bishop of Waterford will come to my district to conceal himself, as his own city is full of fanatics and furious Presbyterians." [1]

" Matters here have been very severe, the more so as the meeting of Parliament is at hand on the 7th of January next, so that I am in concealment and Dr. Brenan is with me. The lay Catholics are so much afraid of losing their property that no one with anything to lose will give refuge to either Ordinary or regulars, and although the regular clergy have some connivance to remain, yet the Catholics dread almost to admit them to say Mass in their houses. The priests give nothing to the Bishops or Ordinary ; I sometimes find it difficult to procure even oaten bread, and the house where Dr. Brenan and I are is of straw, and covered or thatched in such a manner that from our bed we may see the stars, and at the head of our bed every slightest shower refreshes us, but we are resolved to die from hunger and cold rather than to abandon our flocks. It would be a shame for spiritual soldiers, educated in Rome, to become mercenaries." [2]

" Another, but secret, order was also given to all the magistrates and sheriffs that the detectives should seek out, both in the cities and throughout the country, the other Bishops and regulars. My companion [Dr. Brenan] and I no sooner received intelligence of this than, on the 18th of this month (styl. vet.), which was Sunday, after Vespers, being the festival of the Chair of St. Peter, we deemed it necessary to take to our heels ; the snow fell heavily, mixed with hail-stones, which were very hard and large ; a cutting north wind blew in our faces, and the snow and hail beat so dreadfully in our eyes, that to the present we have scarcely been able to see with them. Often we were in danger in the valleys of being lost and suffocated in the snow, till at length we arrived at the house of a reduced gentleman who had nothing to lose ; but, for our misfortune, he had a stranger in his house, by whom we did not wish to be recognized : hence we were placed in a large garret, without chimney and without fire, where we have been during the past eight days : may it redound to the glory of God, and the salvation of our souls and of the flocks entrusted to our charge. So dreadful was the hail and cold, that the running of the eyes both of my companion and myself has not ceased as yet, and I feel that I shall lose more than one of my teeth, so frightful is the pain they give me ; my companion, moreover, was attacked with rheumatism in one arm so that he can scarcely move it. In a word, we may say with truth, that *fuga nostra fuit in hieme et in Sabbato* ; that is, on Sunday, and the feast of the Chair of St. Peter. Blessed be God who granted us the favour of suffering, not only for the Chair of St. Peter, but on the very day dedicated to the feast of that Chair, which, resting on a Rock, will, as I hope, in the end break the violence of these tempestuous waves." [3]

To the letter from which the last extract is taken, Dr. Brenan adds the following lines :

" On the 14th of December I gave an account to your Excellency of my flight, and of the occasion

[1] Letter to Propaganda, Nov. 12th, 1673.
[2] Letter to Secretary of Propaganda, Dec. 15th, 1673.
[3] Letter to the Internuncio, Jan. 27th, 1674.

of it. Up to the present God has protected me in the company of my old Roman companion; we have been together, sharing the same fate for the last two months, and he has described above its annoyances. The spies, however, occasion still greater anxiety, for we are at every moment exposed to them, especially now that the Lord Lieutenant has avowed his determination to carry the proclamation into effect, and for this purpose has already published a new edict. We trust, in the mercy of God, that he will give us grace to endure all this, and conform ourselves to His holy will. I will not fatigue your Excellency by detailing the sad news with which our island is full at the present time. May God console us, and grant many years to your Excellency &c.

"27, January, 1674. JOHN, OF WATERFORD."

The See of Cashel becoming vacant by the death of Dr. Burgat in 1674. the Sacred Congregation determined on the translation of Dr. Brenan to that Archbishopric, and his severance from the government of his present Dioceses. While heartily approving of the former part of this arrangement, Dr. Plunket strongly objected to Dr. Brenan's being deprived of the administration of Waterford and Lismore, for reasons which will appear from his letter addressed to the Internuncio at Brussels, Oct., 1676:

"During the past four weeks I was on a visit with some relatives and friends in Cashel and Waterford, where through the goodness of God and the kindness of the Bishop of Waterford, I saw all the clergy; they are very orderly and devoted to the service of God; and the Catholics, although poor, are rich in spiritual consolations. Had I not myself witnessed the poverty of the Catholics, both ecclesiastics and laity, in the districts in Cashel, I could with difficulty have believed it. In the city of Cashel there is not a single Catholic that could give lodging for one night; there is but one parish priest in the whole city; in the surrounding districts the soldiers and officers of Cromwell hold nearly all the lands, having expelled the Catholic tenants; so that in these districts, and in the whole diocese, there are only about twenty priests, who subsist with difficulty, so that the episcopal revenue is no more than 80 scudi [£20] per annum; the late Archbishop had at his death only 20 scudi [£5], whilst his debts exceeded 100 scudi. Hence, I see how justly the Bishop of Waterford refuses to be promoted to this archdiocese; for, how could a Bishop support himself, and also a servant, with 80 scudi a year? To say the truth, there is no one better qualified, either by learning or prudence, or the esteem of the people, for the Pallium of Cashel, than Dr. Brenan, and perhaps he would accept it without difficulty were he allowed to retain the administration of his present Diocese, which, indeed, is not half a quarter of an hour's drive; what do I say? it is not even the distance of a *Miserere* from the Archdiocese of Cashel. The Diocese which he now governs has no more than thirty priests, so that both Dioceses together have about fifty priests, and thus his revenue will reach about 200 scudi [£50] per annum. Now the Bishop of Cork has about eighty priests in his Diocese; the Bishop of Killaloe, seventy; the Bishop of Meath, seventy; and the Bishop of Elphin, fifty, with more extensive districts than the Bishop of Waterford would thus have with his fifty priests. The Archbishop of Cashel had, at other times, the Diocese of Waterford in administration, or *in commendam*, and considering the vicinity of the two Dioceses, it would be more advantageous for Waterford to be subject to his administration than to be governed by a Vicar Capitular. The Bishop of Waterford could administer Confirmation, perform the visitations, &c., in both Dioceses without any difficulty; and I know that the Catholics of Cashel and Waterford most anxiously desire this. Considering, therefore, the poverty of both Dioceses, and their contiguity, I beseech you to obtain from their Eminences that the Bishop of Waterford, when advanced to the sacred Pallium, may retain the administration of his present Diocese. Certainly if the Bishops of Killaloe and Cork, and others, can govern seventy or eighty priests, and if (to take an example from a Diocese nearer to your Excellency) if, I say, the Bishop of Holland can govern greater districts, and almost more Catholics than are to be found in all Ireland, Dr. Brenan must be able to govern fifty priests; nor is it becoming that one who taught in Propaganda, philosophy for nine years, and theology for five; and who, as his Eminence Cardinal Colonna well knows, worked and toiled in other matters in the service of the Sacred Congregation, should now be left to subsist on 80 scudi a year. I again beseech you, therefore, to procure that Dr. Brenan, when transferred to the Pallium of Cashel, may be allowed by their Eminences to retain the administration of his present Diocese, and making you a reverence, I shall ever remain,

"Your Excellency's most devoted servant,

"Dublin, October, 1676. OLIVER, OF ARMAGH &C."

The reasons put forward by Dr. Plunket had their effect on the Sacred Congregation, and Dr. Brenan was translated to Cashel, while retaining the administration of Waterford and Lismore, by Brief of March 8th, 1677. As Bishop of Waterford he held Diocesan Synods of his clergy, at Carrick, May 16th, 1676, and at Clockeily, in the Diocese of Lismore, in 1677, the Decrees of both of which are preserved in the Archives of Waterford Diocese. In 1685 he presided over a Provincial Synod, held in the city of Cashel, at which were also present Dr. Pierse Creagh, Bishop of Cork and Cloyne, and the Very Revds. John Saul, V.G., Cashel; Thomas Kennedy and James M'Inneiry, V.G.'s, Killaloe; Thady O'Hea, V.G., Emly; John Connolly or Kenealy, V.G., Ross; John Strich, V.G., Limerick; Cornelius Daly, V.G., Aghadoe; James Elligot, Procurator of the Chapter of Cloyne; together with two Cistercian Abbots, and distinguished Theologians representing the different Dioceses. The Decrees of this important Synod have been published in Dr. Renehan's *Collections on Irish Church History*, Appendix C., pp. 461-3. In the same volume Dr. Renehan writes of Archbishop Brenan, that,

"At the negociations which preceded the Treaty of Limerick he took part, being one of the commissioners appointed to fix the terms which should be demanded; and after the shameful violation of that Treaty, he still continued to discharge his sacred duties amongst the people, when almost all his brethren were driven into exile. Where he resided, however, was kept strictly secret. The Nuncio at Paris, (Dec. 31st, 1691) 'supposed he was still in Ireland,' and the Archbishop of Tuam, who lived in that city and had frequent communications with Ireland, (Oct. 28th, 1692) 'could hear no account at all of the Archbishop of Cashel.'"

The great Archbishop remained faithful to his flock to the last. On the 24th Sept., 1692, he conferred the Priesthood on Father William Hurru, at Rehill, in the parish of Shanrahan, Co. Tipperary, under the shadow of the Knockmealdown Mountains. He died in this same neighbourhood, early in the following year, and lies buried in the church of Tubrid, in the same grave with Dr. Geoffry Keating, the Irish historian. The following note on his death and burial has been translated by Mr. David Comyn, from the original Irish entry made by Teige O'Neachtain in his copy of Keating's *Forus Feasa ar Eirinn*:—"In the time of King James II., Father John O'Brenan, Archbishop of Cashel, was buried in the tomb of Dr. Geoffry Keating in the chapel (Seipéal) of Tubrid, in the County of Tipperary, at the distance of two miles from Cahir (Cathair-duiniasguigh), in the province of Eochy Abhradhruadh, where is buried likewise the sweet-voiced trumpet, Father Owen O'Duhy, of the Order of St. Francis." [1]

It appears from Berry's *Encyclopædia Heraldica* (Appendix), that the seal of the "Most Rev. John Brenan, Ablegate and Papish Archbishop of Cashel, 1685." was "found in a bog near Castlecomer, Ireland." It bore the following coat of arms:

[1] *Journal of Waterford Archaeol. Society*, Vol. I., p. 230.

gu., 2 lions ramp., comb., supp. a garb or ; in chief two swords in saltier and one in fesse, ppr. Crest—*An arm in armour embowed, the hand grasp. a dagger, all ppr.* Motto—*Sub hoc signo vinces.*

According to Sir Bernard Burke, the above arms are identical with those of the Brenans of Cloneen and Mooneenroe, near Castlecomer ; and were allowed, in 1789, by Fortescue, Ulster King of Arms, to John O'Brenan of Malaga, in Spain, son of Edmund O'Brenan, Esq., of Mooneenroe, who was great-grandson of Patrick O'Brenan of Cloneen.

The pedigree of John O'Brenan of Malaga, sworn to by Joseph Brenan of Crutt, Feb. 25th, 1789, is preserved in Ulster's Office, Dublin. It makes said John son of Edmond, of Mooneenroe, son of Patrick, son of Captain Turlough or Terence Brenan, whose wife, Mary, was daughter of Owen [*recte* Donnagh ?] Brenan of Ardra, Castlecomer, cousin german of the "titular" Archbishop of Cashel, that is, of Dr. Brenan. There is a tomb in Castlecomer with the following inscription : "Here Lyes the Body of Mr. Dónagh O'Brenan of Ardrea, who depd. this life the 4th of June, 1716, in the 96th year of his age. Requiescat in Pace."

Christopher Butler, Archbishop of Cashel, 1711-57.

Dr. Christopher Butler, third and youngest son of Colonel Walter Butler, of Garryricken, Co. Kilkenny, was born at Garryricken, Jany. 18th, 1673. In his veins flowed the noblest blood in the land. His father was son of Colonel Richard Butler of Kilcash, brother of the first Duke of Ormond, and grandson of Walter of the Rosary Beads, eleventh Earl of Ormond. His mother was the Lady Mary Plunket, only daughter of Christopher, second Earl of Fingall, and grand-niece of Dr. Patrick Plunket, Catholic Bishop of Ardagh (1647-69) and Meath (1669-79), who was a near relative of the Venerable Oliver Plunket, the Martyred Archbishop of Armagh.

He is mentioned in Bishop Phelan's will, July 1st, 1693, as follows :—"I leave my yellow nagg & my saddle & bridle to Mr. Christopher Butler."

Being called to the ecclesiastical state, he proceeded to the Continent and, at the close of the usual theological course in the Sorbonne, was admitted Doctor of Divinity and Canon Law. He was ordained a priest for Ossory, but it does not appear that he ever discharged missionary duty in this Diocese. The See of Cashel becoming vacant by the death of Dr. Edward Comerford, Feb. 21st, 1710, the clergy of the Archdiocese petitioned Rome for the appointment of Dr. Butler as his successor. Their letter is dated Aug. 1st, 1710. Dr. Butler was then in Paris, and in Aug. 1711 was at Rome, in the house of the Missions at Monte Citorio.

The Propaganda nominated him to Cashel, Aug. 9th, 1711, and the Pope approved in audience of Sept. 1st, 1711. The Brief bears date Aug. 20th, 1711.

Dr. Butler endeavoured to avoid this promotion by forwarding a memorial of four closely-written pages, containing his reasons for declining the mitre, and personally entreated the Pope to make another selection. But his Holiness and the Cardinals to whom the matter was deferred, did not consider his reasons to be satisfactory. He was accordingly consecrated at Rome, by his Eminence, Ferdinand de Adda, Cardinal of St. Clement's, Oct. 18th, 1712. The following references to Dr. Butler are taken from Brady's *Episcopal Succession* :

CHRISTOPHER BUTLER, ARCHBISHOP OF CASHEL (1711-1757).
From an Oil Painting, Kilkenny Castle.

"In Congregation of Dec. 17th, 1715, the Propaganda sent thanks to the Archbishop of Narbonne for the continuance of the annual pension of 600 lire, given by the Archbishop and clergy of Narbonne to the present Archbishop of Cashel and formerly given to his predecessor.

"In May, 1718, the Archbishop of Cashel received a Brief to hold Emly in administration.

"On the 15th of July, 1723, the Pope gave Archbishop Butler six months leave of absence from his Diocese, to enable him to consult the doctors in Paris for his health and drink the waters of Plombien.

"In September, 1730, the Archbishop resigned the administration of Ross."

Of the zeal with which Dr. Butler discharged his episcopal duties, of his sanctity and learning, there is abundant proof in his beautiful MS. treatise entitled the

Psalter of Cashel, in which he explains for his priests the duties and obligations of a pastor of souls. The work consists of sixty closely-written small 4to pages. It contains rules for the guidance of priests in almost every act as ministers of religion and as members of society.

Besides the Psalter he also wrote Pastoral Instructions on Penance, 31 pages, dated Sept. 8th, 1737 ; on Preaching, 23 pages, Aug. 15th, 1737 ; on Matrimony, 23 pages, same year ; instructions in Latin on teaching the necessary Articles of Faith, and on Fasting, Feb. 15th, 1741 ; Diocesan Statutes, in Latin, 12 pages, April 7th, 1737 ; and a letter to Pope Clement XI. on the Bull *Unigenitus*, almost all subscribed with the usual signature, "Christophorus Cass. Archiêpus. et Administ. Imilicensis."

He was eminent for meekness and humility and loved retirement, and hence his name but seldom appears in the records of his time. Having no fixed residence in his Archdiocese, he found refuge with his friends, along its borders, at Kilcash, Garryricken and Westcourt, Callan. At Westcourt House, especially, with his first cousin and niece, Colonel Richard Butler and Hellen, his wife, he made his home ; and tradition points to a quiet spot near the old residence, where, 'neath the shelter of ancient trees, the Archbishop and his niece used to recite the Rosary together *in Irish* while they walked up and down.

Dr. James Butler, V.G. of Cashel, was given him as Coadjutor *cum jure successionis*, by Brief of January 16th, 1750, and to him he soon after committed almost entirely the administration of the Diocese. But though enfeebled by old age, he preserved his faculties to the last, and even as late as Aug. 25th, 1756, we find him at Hospital in the County Limerick, where, as Metropolitan of Munster and Delegate of the Nuncio, he had to proceed for the purpose of settling some dispute in the Limerick Diocese.

It was one of the last acts of his long and exemplary life, which closed at Westcourt House, Sept. 4th, 1757, in his 85th year. Two days later he was laid to rest with his ancestors, in the family vault at Kilcash.

His brother, John Butler of Garryricken, was father of Walter Butler, Esq., of Garryricken and Kilkenny Castle, who built the old chapel of Patrick Street, Kilkenny, and who was father of John Butler, the 17th Earl of Ormond, great-grandfather of the present Marquis of Ormond.

Nicholas Sweetman, Bishop of Ferns, 1745-86.

In *Finn's Leinster Journal* of Wednesday, Nov. 1st, 1786, printed and published in Kilkenny, we find the following obituary notice :

"Died on the 21st. inst., in Wexford, Dr. Nicholas Sweetman, aged 90 years. He had been titular

Bishop of Ferns 42 years. He was born in the county of Kilkenny of the family of Sweetmans of Castle Eve, near Callan, Barons of Erley for ages until the year 1653. His father had lost a small estate in the aforesaid county by the late revolution, and his grandfather a very large one by Cromwell's sanguinary proscriptions. He had been taken up and confined in the Castle of Dublin, upon a malicious charge of high treason, under the administration of the Duke of Dorset, in the year 1752, but the producing of all his papers and correspondence with the Court of Rome proved highly honourable to himself and singularly advantageous to the Catholics of Ireland." &c. [What follows is merely an eulogy of the deceased Prelate].

Another obituary notice of Dr. Sweetman, agreeing almost word for word with the above, and probably copied from it, appears in *Walker's Hibernian Magazine* for Nov., 1786.

The notice in *Finn's Leinster Journal*, published in Kilkenny city *contemporaneously with* the Bishop's death, and assigning his birth to Kilkenny County, fixes Dr. Sweetman's native diocese beyond reasonable doubt ; for, we cannot suppose that the writer of the notice would make a false statement regarding such a circumstance as the birthplace of the Bishop, which must have been then perfectly well known to many of the readers of the local Journal. On the other hand, in Dr. Renehan's *Collections on Irish Church History—Diocese of Ferns*, edited by Dr. McCarthy, *in the year 1874*, we find Bishop Sweetman's birth assigned to the Co. Wexford, thus :

" Dr. Sweetman was born at Newbawn, County Wexford, of wealthy parents, and a highly respectable family. In the obituary notice in *Walker's Hibernian Magazine*, it is stated that he was born in the county Kilkenny, of the family of Sweetman of Castle Eve, near Callan ; but this is certainly a mistake. He made his college studies at St. Iago in Spain." &c.

Drs. Renehan and McCarthy are undoubted authorities on Irish Ecclesiastical History ; but, as their *Collections* were not put together till very many years after the death of Dr. Sweetman, it is evident that their unsupported testimony as to the Bishop's place of nativity cannot be accepted as against the testimony of a writer who was the Bishop's own contemporary and whose notice of the Bishop's death was penned for the perusal of the people of Kilkenny city and county.

It is only fair to add, however, that the undoubted tradition of the Diocese of Ferns, at the present day, makes Collipswell, (the next townland to Newbawn), in the parish of Clongeen, Co. Wexford, the birthplace of Dr. Sweetman.

He was born about the year 1700, and made his studies at St. Iago, in Spain. On his return to Ireland he entered on the mission in Ferns, of which Diocese he was appointed Treasurer, Aug. 26th, 1732, and Vicar General, July 21st, 1736. At the latter date he was P.P. of the parish of St. Fintan of Moyglass. He was appointed Bishop of Ferns by Brief of January 25th, 1745, and ruled the Diocese till his death nearly 42 years later.

" Dr. Sweetman was a man of iron frame and great powers of body." [1] It

[1] *Collections on Irish Church History*,

is curious to find that tradition ascribes the very same characteristics to the Sweetmans of Castle Eve. Kilkenny. The Bishop is buried in the graveyard of Clongeen, Co. Wexford, where his tomb has :

"Here lies the body of
the Most Rev. Doctor
Nicholas Sweetman, who departed
this life the 19th October 1786,
aged 86 years, Bishop of Ferns 42.
Requiescat in Pace. Amen."

James Butler, Archbishop of Cashel, 1774-91.

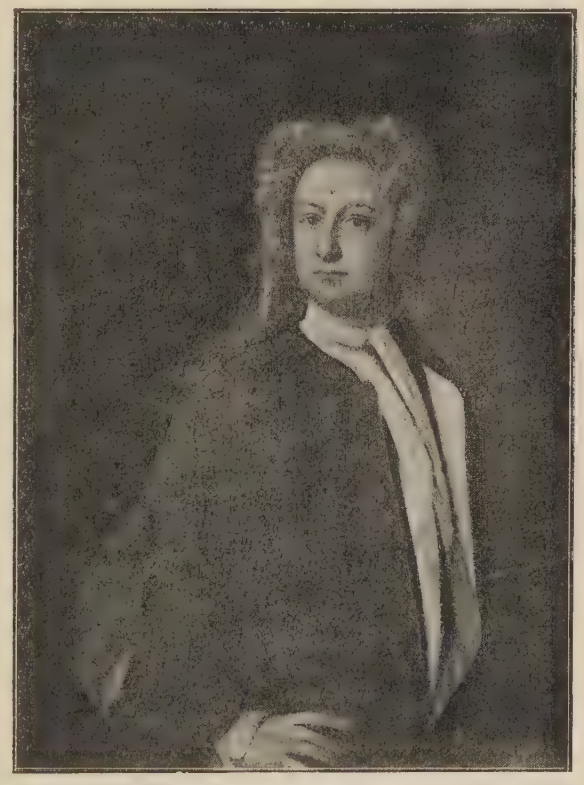
DR. JAMES BUTLER, ARCHBISHOP OF CASHEL (1774-1791).
An Original Portrait in St. Kieran's College, Kilkenny.

Dr. James Butler, son of James Butler, Esq., of Ballyragget, and Frances Dillon, his wife, was born in Dublin, while his parents were on a short visit there, and was baptized in the parish of St. Mary's, March 6th, 1742. He was of noble birth by both father and mother, the former being the great-grandson of Edmund, fourth Viscount Mountgarret ; the latter, the daughter of Robert Dillon of King Street, Dublin, Counsellor at Law, and granddaughter of Richard Talbot of Malahide, Esq., by his wife, Frances, daughter of Sir Robert Talbot, of Cartown, Bart.

Being called to the ecclesiastical state, he studied at Paris, L'Isle and St. Omer's. He was granted faculties for receiving tonsure and minor orders, by Dr. Burke, Bishop of Ossory, Jan. 14th, 1764 ; faculties for sub-deaconship, by the same Bishop, April 1st, 1767 ; faculties for deaconship, by Father Denis Deleign, P.P. St. John's and Vicar General of Ossory, June 10th, 1770 ; and lastly faculties for receiving priesthood, by Dr. Burke, Bishop of Ossory, Jan. 23rd, 1771. He

was ordained priest in the chapel of the Seminary of St. Omer, May 25th, 1771, and became attached to the professorial staff of this famous educational establishment. On the 23rd Dec. of the following year the aged Archbishop of Cashel, Dr. James Butler, senr., despatched a postulation to the Holy See to have him appointed his Coadjutor. " Interim mei muneris esse duxi," writes the Archbishop in the postulation, " Dominum Jacobum Butler commendare " [for the Coadjutorship] Eminentissimis Patribus S. Congregationis de Prop. Fide, virum nobilissimum et omnibus numeris absolutum, mihi fratribusque meis et universo populo unice gratum."

The postulation was supported by Father Alban Butler, of St. Omer's, author of the *Lives of the Saints*, and succeeded at Rome. Dr. Butler was, accordingly, elected Bishop of Germanicopolis *in partibus*, and Coadjutor of Cashel *cum jure successionis*, by Propaganda, Feb. 8th, 1773; the Pope approved six days after; and the Brief was dated March 15th, 1773. He was consecrated on the 4th July, 1773, by the Bishop of Amiens, assisted by the Bishops of Beauvais and Evreux, being then 31 years and 4 months of age. He succeeded as Archbishop of Cashel, on the death of his predecessor, the 17th May, 1774.



DR. JAMES BUTLER, ARCHBISHOP OF CASHEL (1774-1791).
From an Oil Painting in St. Kieran's College, Kilkenny.

Though young in years, he proved himself in every way worthy of the high position to which he was promoted; and in the long list of chief pastors of the Archiepiscopal See of Munster there is no more honoured name than his. He was a prolific writer, and figures prominently in the great mass of Irish Episcopal correspondence during his time. Of his published works, the best known is his " Butler's Catechism," which after more than a hundred years still holds its own as the most popular of our Catechetical works.

On the death of his brother, Robert Butler, Esq., of Ballyragget, in June 1788, he succeeded to the family estate at Ballyragget and elsewhere; but, being entirely taken up with his episcopal duties he transferred its management and, practically, its ownership to his remaining brother, George. He died soon after. "This truly apostolical man, than whom no prelate was more zealous, persevering and regular in the discharge of his pastoral mission, died, after a short, but laborious life, on July 29th, 1791; and lies buried in the new chapel of Thurles." [1] The inscription on his monument in Thurles Cathedral, is:

"I. H. S. Hic jacet reliquiae Illustrissimi ac Revmi. D.D. Jacobi Butler de nobilissima Ormondiae stirpe oriundi, qui spretis mundi illecebris Deo se totum dicavit. Archiepiscopus Casseliensis reluctans consecratus, Provinciam Momoniae per septem decem annos pietate, scientia, et Zelo apostolico rexit et instruxit, Deo, Regi, Patriaeque debita persolvens officia. Vere philanthropos, subditus et pastor Praesulum decus dulce, et exemplar, plorat, heu! mortuum tristis religio, dum patrem jugiter plorant gemitibus viduae, orphani, miseri omnes, quorum ille sortis miserens dolendae illos sibi constituit haeredes. Felix Momonia! tantis virtutibus ornata, Praesulis semper memento cordis gratissimi studio prosequi, quem morte iniqua dixisses abreptum ni Deus illum remunerari properasset. Animam Deo reddidit die 29 Julii A.D. 1791, aetatis suae 48. In memoria aeterna sit. Amen."

Daniel Delany, Bishop of Kildare and Leighlin, 1787-1814.

Dr. Delany was born in the year 1747, in Paddock, a townland in the parish of Castletown, Diocese of Ossory, but close to the borders of the parishes of Mountrath and Ballyfin, in the Diocese of Leighlin. The house in which he first saw the light was large and ancient, and served originally as a hotel or inn. It stood in the green field in front of Mrs. Michael Phelan's residence, in Paddock, but all of it that remained into the last century was a lofty gable, which was taken down about 1825. Long ago a paved road ran from Roundwood bridge, by the door of the old inn, and thence to Mountrath. Daniel Delany, the Bishop's father, belonged to the old ruling tribe of the Slieve Bloom; was born in Camross parish; and was brother of the Rev. William Delany, P.P., Castletown and Camross, from 1737 to 1771. His Lordship's mother, Elizabeth, belonged to Mountrath: tradition does not preserve her surname, but it appears to have been Fitzpatrick. A chalice presented by her to Ballyfin chapel and still in use there has the following inscriptions:

(*a*) "Ora pro Illustrissa. D.D. Brigida, V.-Com. Dillon Cln. Rickd., et pro Edmundo O'Reilly, S.T.D. 1749.

(*b*) "Hunc Calicem emit Elizabetha, mater Rdmi. D.D. Delany, Epi. Kilds., donoque dedit Capellae de Ballyfin, 1795."

The following particulars regarding Dr. Delany's childhood have been gathered

[1] *Stat. Synodalia Cassel.*, published by Archbishop Bray, in 1813.

by Dr. Comerford from a short biographical sketch preserved at the Monastery of Tullow and also from the *Annals of the Sisters of St. Brigid* :

" His parents, who were of the wealthy farming class, had two sons, Daniel and John. Whilst they were yet young, their father died, leaving his children in charge of their mother and their maternal aunts, Mrs. Corcoran and Miss Fitzpatrick. John died young, after which all their love and care were given to the young Daniel, who was a boy of uncommon quickness and cheerfulness. He was very fair and handsome, with a most amiable disposition, and a great love for God and his neighbour." [1]

He received the first rudiments at a school kept in Brisclagh, in the neighbourhood of Paddock. At the age of sixteen he was sent to St. Omer's, and it appears that he afterwards studied in Paris. He returned to Ireland in 1777, and was appointed Curate to Dr. Keeffe, Bishop of Kildare, who then resided at Tullow. By Brief of May 13th, 1783, he was appointed Coadjutor *cum jure successionis* to Dr. Keeffe, at whose death, Sept. 18th, 1787, he became Bishop of the united Dioceses of Kildare and Leighlin.

" Dr. Delany was gifted with rare endowments. His person was dignified and engaging, his talents brilliant, his compositions in verse and prose spirited, and abounding in the most luxuriant but chaste imagery. His powers of conversation were unrivalled ; wit, satire, elegance of diction, and illustrations of the most varied kind, flowed from his lips ; he was the delight of all who approached him, the kindness and tenderness of his heart caused him often to be too indulgent to others, he imposed restraints only on himself. He was most happy at all times in evolving the most solid religious reflections with gaiety and vivacity of thought and language, and was one of the few men who never failed to employ such talents and dispositions as he possessed to render virtue attractive and vice abhorred. During his administration, the circumstances of the Catholics improved through the relaxation of the Penal Laws, and with unwearied zeal their Bishop, aided by them, laboured successfully to rebuild chapels, to increase the number of the clergy, and to promote religious instruction, by means of schools, confraternities, and the circulation of useful books. He held in his hand, as it were, the hearts of his flock, and moulded them as he pleased, or, rather, as God required of him to do. He built and endowed two Convents of women, one at Tullow, another at Mountrath ; he also laid the foundation of the two Monasteries of men in the same towns, which he partially endowed. He prescribed Rules for both Congregations, he founded two Chaplaincies attached to the Convents just mentioned, with several other religious works or Institutions. His labours were unceasing, and an ardent love of God, with a tenderness and compassion for sinners, seemed to be the characteristic virtues of his life. St. Francis de Sales was the great model of his private and Episcopal labours, and, like him, he became the instrument whereby the Almighty wrought numerous conversions, as well from heresy as from vice. His habits were frugal, his demeanour condescending ; humbly he made himself all to all that he might gain all to Christ. He died at Tullow, after enduring a long and painful illness, and is interred in the chapel of that town, which he himself had raised from the foundation." [2]

His death occurred on the 9th July, 1814, at the age of 67. The inscription on his monument in the parish church of Tullow is as follows :

" Hic ubi elegit jacet Reverendissimus Dnus. Daniel Delany, Episc. Kildariensis et Leigh., Praesul, pietate, fidei zelo, ac religionis amore praeclarus, specie angelus, animo pontifex, vita sacerdos humilitate, morum suavitate, ac sermonis lepore omnium corda conciliavit. Majori Dei gloriae promovendae jugiter intentus, templum hoc a fundamentis erexit ; Coenobium Monialium contiguum

[1] *Collections, Diocese of Kildare and Leighlin*, Vol. I., p. 89.
[2] *Ibid.*, Vol. I., pp. 88-9.

extruxit ac dotavit ; in oppido Mountrath, suo natali solo, Aedem quoque magnificam Deo sacram condidit ; Sodalitates ad erudiendos pauperes pueros ac puellas instituit ac redditibus auxit ; plura alia reliquit pietatis monumenta, pertransiens benefaciendo ; Clero et populo in vita carissimus, altis utriusque suspiriis ac infando dolore in morte flebilis nunquam satis pro meritis deflendus. Obiit expectans carnis resurrectionem, Anno aetatis 67, Episcopatus 31, Incarnationis 1814, Mense Julii die 9. R.I.P."

Dr. Phelan.

The Ballyragget people have a tradition of a Dr. Phelan, a native of their parish, who became a bishop or Archbishop, in Brazil. They say that he was born in Sralee Ho., where his family lived down to about 1770 : that he studied for the church, at the instance of Father Kavanagh, P.P., who died in 1761 ; that, after ordination, he went on the mission to Brazil, where he subsequently became a Bishop or Archbishop ; and that, at his death, he left a bequest of money to his relatives in Ireland, notice of which was conveyed to them between 1822 and 1828, In addition to this, Mrs. Farrell of Castlemarket, a grand-niece of Dr. Phelan, and born about 1810, stated to the writer that she had heard from her mother and others, that letters sent to him from Ireland were directed to " Rio Janeiro, St. Catherine's Island." It would, therefore, seem that his See was Rio Janeiro, which, at present, at least, is an Archbishopric. The Episcopal succession in Brazil, if available, would, doubtless, throw light on the subject.

The writer believes that this Dr. Phelan is identical with the Rev. John Phelan, most probably of Sralee Ho., who was ordained at Mr. Richard Hoyne's house, in Garrychreen, by Dr. Burke, Bishop of Ossory, Feb. 18th, 1769, and who makes no appearance afterwards on the Ossory mission.

Daniel Phelan, of " Shraleigh," farmer, made his will July 25th, 1768, and bequeathed £40 *to his son, John Phelan*, and the rest of his means to his (testator's) wife, Elizabeth, and their other children.[1]

Patrick Kelly, Bishop of Richmond, 1820-22 ; Bishop of Waterford and Lismore, 1822-1829.

See Vol. I., pp. 272-74.

Patrick Phelan, Coadjutor-Bishop of Kingston, Canada, 1843-57 ; Bishop of same See, 1857-57.

Dr. Phelan was born in Conahy Rocks, parish of Conahy, in January or February, 1795. His parents, who were of the farming class, were Joseph Phelan

[1] *Ossory Wills, Record Office, Dublin.*

and Catherine Brennan, the latter a native of Byrnesgrove. The future Bishop learned the first rudiments of the Classics from Father Hosey, Administrator of Ballyragget parish (which formerly included Conahy). He next studied at a Latin school in Freshford ; and was sent thence to the Castlemarket Academy, Ballyragget, in 1816. He continued four years in Castlemarket, till the Academy there was closed in 1820. The straitened circumstances of his mother, now a widow, leaving little hopes of his being able to further prosecute his studies, he found it necessary for a time, at least, to give up all idea of the ecclesiastical state, to which he aspired ; and turning his talents and education to account, he became tutor to the children of a Catholic gentleman, in, or very near, Carrick-on-Suir.

While at Carrick-on-Suir he had a vision one night, as he slept, in which he saw the children in an American town dying without Baptism ; at the same time it was intimated to him that a certain ship would leave an Irish port on a certain day for America, that he should take passage by that ship, and that he should become a priest in America to save the souls that were perishing there. Next morning at breakfast he told all the particulars of his vision to his employer, who probably took but little notice of the matter. Later on that morning, however, the gentleman was handed his daily paper, and looking over the advertisements, the first item to catch his eye was one to the effect that a ship bearing the name of that just mentioned by his tutor, would sail for America on the day, and from the port, indicated in the vision. He at once called in the tutor and showed him the advertisement.

Patrick Phelan, interpreting the vision as a manifestation of God's will in his regard, at once determined to respond to the call. He settled his account with his employer, who gave him what was due to him, and more besides, and returned to his mother's house in Conahy to make the few preparations necessary for his intended voyage. This was in the year 1821. He landed in Boston in the same year, and introduced himself to the Bishop, Dr. Cheverus, who adopted him for his Diocese and, after three months, sent him to the ecclesiastical Seminary in Montreal. Having finished his studies, he was ordained for his own Diocese by the Bishop of Montreal, Monsignor Lartigue, with the consent of the Bishop of Boston, on the 26th Sept., 1825 ; and on the 21st of the following November he left the ranks of the secular clergy and joined the Sulpician Order.

For the next sixteen years he laboured with the greatest fruit among the Irish of Montreal, who, till he came amongst them, had no priest of their own nationality. In 1842 he was appointed to take charge of the mission in Bytown, now Ottawa, but his stay there was short. By Brief of Feb. 20th, 1843, he was appointed Coadjutor *cum jure successionis* to Dr. Gaulin, Bishop of Kingston ; and he was consecrated at Montreal, the 20th of May following. The first act

of his Episcopate was the laying of the foundation stone of Kingston Cathedral.

"The benefits which he rendered to education during his episcopate were numerous. He promoted and gave life to several institutions outside Kingston, and in the city itself there were established the Regiopolis College and the Christian Brothers' School, and the Congregational Convent received material encouragement at his hands. An incident worth relating, as illustrative of the affection that the people bore him, is one which happened at the time the Christian Brothers' School was founded. It appears that the worthy Brothers had no proper place to carry on their teaching, and, in consequence, their Provincial had sent a letter to the Bishop, telling him that unless a suitable place would be provided, the Brothers would be withdrawn at once. This would have been a death blow to Bishop Phelan, who greatly esteemed the Brothers, and he was determined that they should not leave the town. Going, therefore, into the pulpit, he read out the letter to the congregation, and told them that if they would let the Brothers go, they would also have to let him go, for he would not stay without the Brothers in the town. They became alarmed and held a meeting that afternoon, and out of the subscriptions, twenty-six of the largest were alone enough to build the free Brothers' School which is now erected at Kingston.

"He always made powerful appeals on behalf of charitable purposes, appeals which were responded liberally to, and which had to be often made, as there were many distressing occasions to call them forth—especially the famine of 1847 in Ireland, the fire in Quebec in 1845, and the fire in Montreal in 1852; he also established charitable societies and institutions, the Hotel Dieu Hospital and Orphan Asylum in Kingston having been founded by him. Yet whenever he had to ask on his own behalf, he did so very reluctantly, and was hardly able to express his wants, while the fact is, that he was known to have given to the poor the very last copper he had in the world.

"The number of churches which were built during the thirteen years he was Bishop, must be near thirty; the number of priests he ordained, nineteen; and the people he confirmed reached the total of 11,520. We have already given a sketch of his labours, but from the materials at command, it gives but a faint idea of his whole work, which, at this distance of time, cannot be appreciated to its full extent.

"On the 8th May, 1857, Rt. Rev. Dr. Gaulin having died, Bishop Phelan, his Coadjutor, became Bishop of Kingston by right of succession, but in less than one month afterwards, on the 6th of June, he was taken away from this life, and the people of Kingston had to mourn the loss of their saintly Bishop, of him who was at all times a warm friend to all, condescending and kind, as well as an active labourer in the cause of religion, an eloquent preacher, a citizen beloved by his own people and by those who were separated from him in creed, a man in dignity, a child in humility, and worthy of the position which he held as a prince of the Church." [1]

Most Rev. Thomas Francis Hendricken, First Bishop of Providence, U.S.A., 1872-86.

The following sketch of Dr. Hendricken's life is taken from the *Catholic Family Annual*, of 1887:

"Right Rev. Thomas Francis Hendricken, D.D., late Bishop of the Diocese of Providence, R.I., was born May 5, 1827, in the City of Kilkenny, Ireland. His early education was obtained at the schools of his native city, and afterwards at St. Kieran's College, Kilkenny. At the age of twenty Mr. Hendricken entered the celebrated College of Maynooth [for Humanity, Aug. 27th, 1847], having previously passed the strict entrance examination required by the faculty of that institution. We have learned, from those who knew Mr. Hendricken at this time, of his particular attraction for the study of English literature. He was an earnest reader during his entire life, and those who are familiar with his letters and other writings have always remarked the clear and forcible expression, together with the easy flow of language, which they contain.

"When Right Rev. Bishop O'Reilly, of Hartford, visited Ireland, about the year 1853, the young levite generously offered himself among others as a candidate for the American mission. He was

[1] From a sketch of Bishop Phelan in an American Newspaper of the year 1886.

soon ordained by Bishop O'Reilly, and set sail for America. While on the voyage some of the steerage passengers were attacked with a fatal illness. To prevent contagion all were forbidden to approach the pestilential part of the ship; but Father Hendricken, with all the fervent zeal of a young priest, regardless of consequences, pursued his way to the dying persons, wishing to administer to them the last sacraments of the Catholic Church. The captain, learning of this violation of his orders, directed that Father Hendricken should be taken prisoner and thrown overboard. Insults and ill-treatment were that night offered to the young confessor, but his life was spared through the interference of his fellow-passengers.

"On his arrival in America Father Hendricken was appointed one of the assistants in the cathedral parish [of Hartford diocese], and afterwards spent a few months at Newport, St. Joseph's parish at Providence, and Woonsocket. Late in the same year he took charge of the parish of West Winsted, Conn., and in 1855 was appointed pastor of the church of the Immaculate Conception at Waterbury, Conn.

"Here Father Hendricken's zeal fully displayed itself. During his career in Waterbury he erected the fine Gothic church of the Immaculate Conception, a school house and a pastoral residence; purchased and laid out a cemetery. Father Hendricken always associated himself with the cause of education. Finding the people of Waterbury unable to support a teacher, he himself opened a school, thus adding this new duty to his already multiplied ones. He was for many years a member of the Board of Education, and took an active interest in all its movements. After a few years he founded a convent, and invited the sisters of the Congregation of Notre Dame from Montreal to Waterbury.

"In 1868 Father Hendricken received the degree of Doctor of Divinity. In 1872, when the diocese of Hartford was divided, thus creating the See of Providence, Dr. Hendricken was appointed its first bishop. He was solemnly consecrated by the late Cardinal McCloskey—then Archbishop of New York—in the Cathedral of SS. Peter and Paul at Providence, April 28 of that same year, in the presence of a large number of clergy and laity.

"From the day of his entrance upon the episcopate, Bishop Hendricken proved himself all-devoted to the field of labour committed to his care. Though suffering for years from an asthmatic affection, which deprived him of much sleep and rest, he worked zealously for the welfare of his flock. Removing in a few months' time the heavy debt then resting on the cathedral church, building an episcopal residence, Bishop Hendricken was ready in 1878 to carry out his life's plan—the building of a new cathedral. With him to think was to act, and in spite of many obstacles, the edifice was commenced, and the corner-stone was laid with great ceremony on Thanksgiving Day, 1878. Since that time the work has steadily progressed, Bishop Hendricken devoting his zeal, health and time to its accomplishment.

"In spite of continually failing health he made his diocesan visitations, administering the Sacrament of Confirmation and collecting amounts to aid him in the completion of the cathedral—the crowning work of his episcopate. It was while fulfilling this duty Bishop Hendricken's delicate constitution was still more enfeebled, and on Sunday evening, May 23rd, 1886, after returning from a day's visit to one of the parishes of the episcopal city, he was taken seriously though not dangerously ill.

"Before many days, pneumonia, greatly aggravated by his chronic disease, the asthma, had greatly reduced the Bishop's physical condition, yet no feelings of alarm were entertained by either the bishop himself or his physician and friends. But on the evening of the 2nd of June he grew rapidly worse, and at one o'clock on the following morning one of his clergymen suggested that perhaps it would be well to be prepared in case of greater danger. The bishop understood; and with all the confidence of one who had lived and laboured for God alone, he bowed his head in submission to the Divine Will. From that time Bishop Hendricken's condition continued to improve until Wednesday, June 9, when he again began to sink, and on Friday, June 11, Holy Viaticum was again administered, and at 9 p.m. the bishop calmly expired in the presence of a few of the cathedral clergy and Sisters of Mercy, and the members of the episcopal household.

"It had been Bishop Hendricken's great desire to live for the consecration of the new cathedral, which was to take place before the close of the year; yet on several occasions, shortly previous to his last illness, the bishop spoke of the glorious day of consecration as being for others rather than for himself—seeming to foresee that his share of the work was done.

"The grand cathedral, considered by many architectural critics the finest ecclesiastical structure on the Western Continent, shall be his monument, showing forth in its grandeur the self-sacrificing zeal and energy of a truly holy and apostolic man. But there is a far nobler monument in the high example of all Christian virtues which Bishop Hendricken bequeathed to both clergy and laity.

"None but his most intimate friends knew the deep nobility of the bishop's character, and none will ever know the extent of his charity. Even in his last illness his continual sufferings served only to remind him of the sick poor; and not only did he endure all with the most edifying patience, but spoke of his pains being of no consequence when he remembered the many poor people who had none to care for them.

"In health the saintly bishop received the poor with the greatest kindness, listened with interest to their many troubles, and always, if possible, relieved them. On the day of his obsequies more than forty thousand people thronged the streets that lead to SS. Peter and Paul's Cathedral, and among them were many who had found in the deceased bishop a true father and friend.

"In manner Bishop Hendricken was reserved, yet genial and witty, making for himself, even among those of other denominations, a host of friends. Of solid and penetrating judgment, he was considered, and justly considered, a great man.

"During Bishop Hendricken's episcopate he invited the Jesuit fathers to the diocese, the number of convents of the Sisters of Mercy was increased, and convents were established in different parts of the diocese under the charge of the Ladies of the Sacred Heart, the Ursuline Nuns, and the Sisters of Jesus and Mary."

The following notes *re* Dr. Hendricken are copied from the papers of the late Arthur MacMahon, Esq., Solicitor, Kilkenny:

"Bishop Hendricken was of German descent. The first of his father's family known in Ireland, was a German officer, who belonged to the army of the Duke of Ormond, and took part in the famous battle of the Boyne. The Bishop's mother was Anne Maher, a member of an old Co. Kilkenny family.

"After his consecration in 1872, Dr. Hendricken visited his native city, and thenceforward he constantly interested himself in every movement for its benefit in a practical way, especially by munificent donations to its various religious houses. Among other benefactions he forwarded through his friend, A. MacMahon, Sol., who took a deep interest in the Black Abbey drainage, a subscription of about £200 for the furtherance of the work, and requested, at the same time, that, if additional funds were needed, a fresh appeal would not be made to him in vain.

"In his poems on Ireland, which appeared from time to time in the *Providence Visitor*, he often referred to his native place so picturesquely situated on the banks of the Nore.

"When returning to America after his last visit to Kilkenny, he took with him a large block of Kilkenny marble to be built into his new Cathedral in Providence."

Dr. Hendricken's love for Kilkenny ended only with his death. By his last will he bequeathed to his native diocese his episcopal ring and pectoral cross, which were in due course forwarded to Most Rev. Dr. Brownrigg, and are now among the treasured heirlooms of the See of Ossory.

Most Rev. Patrick Minogue, Coadjutor-Bishop of Grass Valley, California, 1881-84; Bishop of same Diocese, 1884-86; Bishop of Sacramento, Cal., 1886-95.

Dr. Minogue was born in Riesk, parish of Kilmanagh, and was baptized on the 11th Feb., 1829. His remarkable career is sketched as follows in the *Catholic Times*, of July 27th, 1887, in connection with the laying of the foundation-stone of the Cathedral, Sacramento:

"The corner-stone of the new Cathedral of Sacramento was laid on Sunday, June 12, by Bishop Minogue. The Right Rev. prelate, whose material monument this grand cathedral will be for many years after he has passed to his place of honour in the kingdom of Christ, is, among the princes of the American Church, a remarkable figure, both as a man and by his eventful life. He was born in the County Kilkenny, Ireland, some time in the beginning of 1831, where he lived until about fourteen years of age, when with his sister he came to America. Having some friends in Connecticut, he found a home in one of its towns, and for several years was employed in the factories of the place. The young Irish lad, in those days of rampant bigotry, had much need of strong faith, and there are many still living who speak with pleasure of the good-natured, quick-witted boy who often silenced the

enemies of his religion. Before leaving Ireland, his particular talent—love of mathematics—had been well cultivated, and gave to his argument a cogency not easily withstood. As soon as he had saved a few hundred dollars, he determined to make another advance towards the object of all his hopes—the holy priesthood. The University of St. Mary's, then a noted school of Chicago, was brought to his notice, and there he determined to continue his studies. Here he remained four years, became one of the professors, and left only when the cholera forced the students to leave the city. Some acts of heroism might be related of the young student who devoted himself in that sad time to his stricken fellow-students and their families. In 1854, his means being now exhausted, he came to Nevada, and for more than three years bore all the hardships of a miner's life. Among the miners of Morris Flats he was noted for his strength, readiness to give a helping hand, and his modest demeanour at all times. Few men were better known to the nomadic tribe of miners in those days than "Paddy Minogue," for when any one was "broke" or needed a "grub-stake," he was to him a true friend. After three years he had accumulated several thousand dollars, and now felt that he could, at last, without further delay, reach the haven of his desires. He then went to Paris and entered the Seminary of St. Sulpice, where he finished his studies, and was ordained at Christmas, 1861, by Cardinal Marlots. In June of the same year he reached Virginia City, Nevada, the scene of his mining days, and it is needless to say that he at once became the hero of the camp. The whole State, as rough and barren a piece of God's earth as lies out doors, was under his care, and he was the right man in the right place; for the miner-priest was welcomed by all without distinction, wherever he appeared. He at once built a temporary church at Virginia City, and in 1868 replaced it with a handsome edifice costing 65,000 dollars. The great fire of 1875 destroyed this church. Father Minogue, with his usual energy, went to work again, and in 1877 the present beautiful Gothic church, which cost more than 60,000 dollars, was dedicated. The finest bell on the western slope is in its tower, and its sound is distinctly, on a calm day, heard a distance of ten miles. The orphan asylum and St. Mary's School, valued at 70,000 dollars, and St. Mary's Hospital, on which was expended 45,000 dollars, are tangible evidences of Father Minogue's labours in Nevada. Early in 1880 the Right Rev. George Conroy, Papal Delegate, visited his old friend, Right Rev. Bishop O'Connell, and, receiving an intimation that a coadjutor would be acceptable, he sent Father Minogue's name to Rome, saying, "This is an instance in which the man was made for the mitre, not the mitre for the man." In November, 1880, whilst travelling in Europe, he was more surprised than anyone to hear that he had been elevated to the purple. He was consecrated in St. Mary's Cathedral, San Francisco, by Archbishop Alemany, and every priest within a thousand miles, who could possibly do so, attended the ceremony. Bishop O'Connell resigned in 1884, and Bishop Minogue assumed the title of the diocese. He found the diocese with no city worthy of a cathedral, and he quietly made application to Rome for a division line which would bring the City of Sacramento under his jurisdiction. When this idea was made known great opposition to it was manifested, but he persevered, and after a long contest, which he skilfully managed, the case was decided in his favour. He gained eight counties, and became, by the change, Bishop of Sacramento. When he was named bishop, Mrs. Mackey, who was then in Paris, presented him with an episcopal outfit, costing not less than 10,000 dollars, and as soon as Sacramento was allotted to him, another lady, well known, sought the honour of building for him the beautiful residence which stands next to the cathedral. It is a real mansion, and cost about 30,000 dollars. Bishop Minogue stands an inch or two more than six feet, is as erect as a soldier, and has not an ounce of useless flesh on his body. His friends venerate and love him; the people are charmed and edified by his unassuming ways. The sermons he preaches are like the man, strong in their mildness, severe in their honesty, and attractive by their earnestness. He, when preaching, wins attention from those whom our ordinary attempts at pulpit eloquence would weary. The friends he made in Nevada are still his friends. The wealthy do not forget how often he stood between them and death; nor do the poor fail to remember the times when he by his influence saved them from undue oppression. The burning of the Yellow Jacket mine in April, 1879, will never be forgotten by those who were present. There were forty-five men—fathers, sons, brothers, and sweethearts, in the fiery depths, and at the shaft, in the smoke of the victims, weeping and wailing, were those who loved them. It was an hour of awful woe and horrid suspicion but Father Minogue was there, an angel of consolation and peace. The friends won in those many trying scenes, now, when he is building a grand temple to God—the grandest west of Chicago—are coming nobly to his aid. The cathedral will be a massive structure, and cost in the neighbourhood of 300,000 dollars. In conclusion, we may say of this prince of Christ's Church—God's own nobleman—that his career is a lesson for young men, from which they can learn the dignity of honest labour, the result of a fixed purpose and the reward of a pure life, for it was by these that the mill-boy, the miner, became the venerated and respected bishop of Sacramento."

This worthy Bishop died February 27th, 1895.

Most Rev. John Walsh, Bishop of London, Canada, 1867-89: Archbishop of Toronto, 1889-98.

Dr. Walsh was born in Middlequarter, parish of Mooncoin, and was baptized May 23rd, 1830.

"Evincing at an early age a desire to study for the priesthood, he was sent in due time to St. John's College, Waterford, where he made his preparatory studies with great success, standing first in his class of philosophy. He remained at St. John's to make one year of theology, when he decided that his vocation lay in the vast field of foreign missions. Accordingly, breaking all the endearing ties of home, friends, and native land, he left for Canada in April, 1852. The following autumn, when studies began, he entered the Grand Seminary of Montreal as a student of the diocese of Toronto. His industry and talent, his exemplary conduct, his strict observance of rule, won the approbation of his superiors, and justified hopes concerning his future which were subsequently realised. He received the tonsure from Bishop La Rocque at Trinity, 1853, and minor orders from Bishop Bourget, December 17th, the same year. At the close of the seminary the following summer, when on his way from Montreal, Mr. Walsh nearly died from a severe attack of the cholera, which was then raging in Canada during that season. After his recovery he visited Toronto for the first time. On October 22nd, 1854, Bishop de Charbonnel ordained him sub-deacon in the Bishop's private chapel, and deacon on October 29th. On November 1st following, the feast of All Saints, the same prelate raised him to the holy priesthood in St. Michael's Cathedral. After ordination Father Walsh was attached to no particular curacy; his duty consisted of attending every place that happened to be vacant—in those days only too numerous. To these scattered districts he went, catechizing the young, preparing children for first Communion, bearing spiritual consolation to the dying, sowing the seeds of eternal life in the hearts of all. The following year, 1855, he was appointed to the Brock mission, bordering on Lake Simcoe, of which parish he was the first resident pastor. It was a trial for a young priest fresh from college to be so situated—far removed from any clerical society, in the midst of a rural population whose time and energy were taken up with the gigantic task of clearing the farms, with no railroad accommodation, and with worse than indifferent roads. It drove the young priest to the choicest companions he could have—his books. Full of the spirit of his holy vocation, Father Walsh applied himself to all his manifold duties with energy and constancy. Loreto Convent found in him a devoted chaplain, the schools a self-sacrificing champion, and the parish a father and a friend. But amidst all he still found time to give himself to study and the careful preparation of sermons, which soon earned for him a well-deserved reputation as a pulpit orator. Advancing time and more exalted state, as well as his own continued industry as a student, have increased his reputation. Archbishop Walsh's dignified appearance, rendered more dignified by the insignia of his office, his rich voice rendered richer with a sweet native brogue still clinging to it; his deep, earnest manner rendered more earnest by the subjects of which he treats, served to give weight to his well-balanced subjects and finely rounded periods. In style ornate, in treatment practical, in thought logical, rich in imagery and choice in language, Dr. Walsh as a speaker was never commonplace, always impressive, and in many passages brilliantly eloquent. On Easter Sunday, 1862, Father Walsh was made Vicar-General of the diocese. In September of the same year, resigning his rectorship of the Cathedral, he returned to the pastorate of St. Mary's Church. The following spring he visited Ireland, after an absence of twelve years, and on the eve of his departure was presented with a gold watch by some of the parishioners, who also sent to his mother a gold cross symbolically wrought. In 1867 he was appointed Bishop of Sandwich, being consecrated in St. Michael's Cathedral with much ceremony, and on November 14th was installed in the Cathedral of Sandwich. On January 6th, 1868, he removed the episcopal residence from Sandwich to London, and the title of the See was subsequently changed accordingly. In 1876 he visited Rome as Bishop. In November, 1877, the clergy of the diocese of London presented him with a gift of 3,000 dollars on the completion of his tenth year as Bishop. On November 16th, 1879, his Grace celebrated the silver jubilee of his sacerdotal ordination. In 1881 the corner-stone of the new cathedral in London was laid by Bishop Walsh, and four years later the edifice was completed and was dedicated. In the fall of 1884 Bishop Walsh, by special invitation, assisted at the third plenary council at Baltimore; and at the close of the twentieth year of his episcopate, November, 1887, he again repaired to Rome to make the official return of his diocese. Before his departure the clergy made him a personal present of over 1,000 dollars, besides sending over 5,000 dollars as an offering to the Holy Father. While Bishop Walsh was on his way back to this country Archbishop Lynch, of Toronto, died after 28 years

of work in that exalted office. Rev. Fathers Rooney and Laurent had been appointed administrators. By a brief from Rome, dated August 27, 1889, he was appointed Archbishop of Toronto, and on November 27, 1889, preached his last official sermon in London Cathedral. The installation of Archbishop Walsh to the See of Toronto on November 27th, 1889, was one of the most imposing religious ceremonies ever witnessed in that city. The enthusiasm with which he was greeted by the Catholic population of the city knew no bounds. Since his appointment to the Archbishopric of Toronto his great abilities had the wide field of action which they deserved, and which was necessary to bring into play the full capacity which he possessed for many different and various branches of government. Continuing the course of individual labour which had made his life so fruitful, he directed the work of an army of willing and faithful assistants whose industry received stimulus from his guiding mind. By his clear insight into the characters of men and his faculty for rapidly understanding what particular sphere they were best fitted to fill he was able to place the workers in his parish where they could accomplish most by their labours. Perhaps that part of the Church's work which received from him the greatest stimulus was the education of the young and of the clergy. With a determination to bring the education of the children in his diocese up to the highest standard, he set himself to thoroughly enquire into the whole system, and the result was soon evidenced by an increased vigour in the schools. In this he had the strongest assistance of his clergy and of the school board. Since his accession to the Archiepiscopal office also, St. Michael's College had made great progress, and now is regarded as one of the best educational institutions on the continent. In the other departments of the Church's work Archbishop Walsh pursued at Toronto the vigorous policy which had made his labours in London so successful. Many of the churches in this city, notably St. Michael's Cathedral, testify by the alterations and improvements made to them the all-absorbing attention of the Archbishop. He was generally beloved not only by his own people but by all who came into personal contact with him. His strong commanding abilities stamped him as a great man, his kindliness of heart as a good man, and his long life of unremitting and fruitful labour entitle him to his well-earned rest." [1]

His Grace died July 31st, 1898.

Most Rev. Richard Phelan, Coadjutor-Bishop of Pittsburg and Allegheny, United States, 1885-89; Bishop of same Dioceses, 1889-1904.

Dr. Phelan was born in Sralee, parish of Ballyragget, Jan. 1st, 1828. He was the eldest of a family of nine children, among the survivors of whom are the Very Rev. Patrick Phelan, P.P., V.F., Slieverue, and two sisters who became nuns. Having received his early education in his native place, and feeling within himself a vocation to the priesthood, he became a student of St. Kieran's College, where he read his course of classics. When, in 1849, the Most Rev. Dr. O'Connor, first Bishop of Pittsburg, applied to St. Kieran's for students for his diocese, young Richard Phelan was one of those who at once responded to his call. In the December of that year he took his departure for America. In the following month, January 1850, he entered St. Michael's Seminary, Pittsburg, and, in 1851, passed on to St. Mary's College, Baltimore.

"In 1853, while yet a deacon, he was chosen to accompany the Most Rev. Dr. O'Connor to the newly-created See of Erie, and at the commencement of 1854, when Dr. O'Connor was transferred to Pittsburg, Father Phelan received the full order of Priesthood and was ordained in the chapel of the episcopal residence, Pittsburg. His first mission was the small parish of Cameron's Bottom, in Indiana. During the dreadful cholera visitation of 1854 he returned to Pittsburg and unselfishly gave his services in ministering to those suffering from the pestilence in the stricken city When the cholera abated

[1] *Kilkenny Moderator*, July, 1898.

he resumed his lonely mission in Cameron's Bottom. In February, 1855, he was transferred to St. Paul's Cathedral. Difficulties arose in Freeport, and a strong and discreet minister was required to take charge of the parish. Father Phelan was chosen for the work of restoring order. His work there was splendidly done, and at the end of his ten years' mission Freeport was one of the most prosperous centres of religion and Christian work in the diocese. In 1868 Father Phelan succeeded in the parish of Allegheny the Rev. John Mullan, who was appointed Bishop of Erie. In Allegheny he built the stately church, the schools, and made other improvements for the advancement of religion and the welfare of the city. During his long pastorate there Father Phelan was entrusted with many important missions for the advancement of the church in his own and the adjoining dioceses; and during their absence Bishop O'Connor and his successors, Dr. Domenec and Dr. Tuigg, entrusted Father Phelan with the administration of the affairs of the diocese. In 1883, when Dr. Tuigg's health declined, Father Phelan was appointed coadjutor, and on August 2nd, 1885, was consecrated titular Bishop of Cyburn. From that time the labour and responsibility of the diocese fell upon the Most Rev. Dr. Phelan. A great misfortune overtook him at the outset of his episcopal career in the destruction by fire of the beautiful church of St. Peter, Allegheny, which he had founded; but he entered upon the work of restoration with vigour, and on April 22nd, 1888, the new church of St. Peter was consecrated. Dr. Tuigg died on December 7th, 1889, and Dr. Phelan succeeded him as Bishop of Pittsburg.

"When Father Phelan began his work in the sacred ministry religious prejudices ran high, and misguided men said and did things which it is better not to recall. In the most trying positions he everywhere disarmed bigotry by his straightforward adhesion to principles of justice and charity towards all men and his considerate treatment of those who in belief and worship were separated from him. He had an interest in everything that was for the benefit of men and society. For fifteen or sixteen years he attended the convicts of the Western Penitentiary, until the institution was removed to its present site. One of his first acts after his consecration was to provide the Catholic inmates of penal institutions in the diocese with the ministrations of their religion. His care and affection for youth were manifested in the protectories and asylums; his yearning sympathies for the sick in the hospitals; his zeal for the unfortunate in the Magdalen asylums; his pitying tenderness for the helpless aged in the refuges of the Little Sisters of the Poor. Many of these institutions were already founded at his ordination, but when the burthen of the episcopacy fell upon his shoulders his heart went out to suffering humanity, and under his administration, with his excellent judgment, the Pittsburg diocese stands pre-eminently among the first in all the great religious works of charity." [1]

After a zealous and fruitful episcopate, Dr. Phelan departed this life, Dec. 10th, 1904, in the 77th year of his age, the 51st of his priesthood and 20th of his chief pastorship of the Dioceses of Pittsburg and Allegheny.

Diu sospites sint sequentes :

Most Rev. John Ireland, (son of Richard Ireland and Bridget Purcell, his wife), born in Burnchurch, parish of Danesfort, and baptized on the 6th June, 1835; Coadjutor-Bishop of St. Paul, United States, 1875-84; Bishop of same See, 1884-88; made Archbishop of same See, when raised to an Archiepiscopate, in 1888.

Most Rev. John O'Reilly, born in St. John's parish, city of Kilkenny, and baptized on the 23rd Nov., 1846; Bishop of Port Augusta, Australia, 1888-95; appointed Archbishop of Adelaide, Australia, in 1895.

Most Rev. James Davis, born in Thinvaun, parish of Dunnamaggan, in Nov., 1852; ordained at St. Patrick's College, Carlow, in June, 1878; V.G. of the

[1] *Freeman's Journal*, Dec. 21st, 1904.

Diocese of Davenport, Iowa, United States ; appointed Coadjutor-Bishop of same Diocese, in Dec. 1904. His Lordship is brother of the Very Rev. Thomas Davis, Prior of the Convent, Knocktopher, for several years, and Provincial of the Order of Calced Carmelites in Ireland, who died, Oct. 4th, 1904 ; and of the Rev. Richard Davis, an esteemed priest of the Diocese of Louisville, Kentucky. Three of his sisters are in the religious life.

CHAPTER XV.

THREE OTHER DISTINGUISHED SONS OF OSSORY.

John O'Donovan, Esq., LL.D.

JOHN O'Donovan, the great Irish scholar and topographer, was born in Attateemore, parish of Slieverue, Co. Kilkenny, not in the year 1809, as he himself states over and over again in his writings, but in the year 1806. The following is the entry of his baptism, copied from the *Baptismal Register* of his native parish :

"Attitimore, 26th July, 1806. Bap. Jno. : par. Edmond Donnevan & Ellenor Haberlan. Sps. Edmond Wall & Ellenor Neal.
[Officiating priest :] J. Fitzpatrick, P.P."

Whatever affluence his forefathers may have possessed, his parents, at the time of his birth or soon after, were quite landless and reduced to great poverty. On the death of his father, July 29th, 1817, he removed from Attateemore to the house of his brother, William, who lived on a farm in the neighbouring townland of Ballarourach. Here he remained for some years, during which his brother had him sent to school and grounded in the rudiments as far as circumstances permitted.

About 1822 he started a school on his own account in his native district, and soon gathered round him a number of pupils, several of whom were older in years than himself. Of the *alumni* of this modest academy the last survivor was blind old Peter Grant, of Ballyrahan, Glenmore, whom the writer met on two occasions, in the year 1900, and who spoke of his old master, "poor Johnnie Donovan," with the greatest admiration and affection.

In Nov. 1823 O'Donovan broke up his school, and removed to Dublin, to his brother "Leeum Vlaaclee" (William, of Dublin), who had given up his farm in Ballarourach some time before, and secured a situation in a merchant's shop in the metropolis. Here he attended a Latin school during the next few years. In 1827 he got employment in the office of Mr. Hardiman, Commissioner of the Public Records; and his knowledge of the Irish language, which he had spoken from his infancy, and which he had closely studied from early youth, was then for the first time brought into requisition. In 1830 he became private tutor in the house of Myles John O'Reilly, Esq., Heath House, Maryborough, where he remained several months.

The following sketch of O'Donovan's early life has been published in the *Journal of the Royal Historical and Archaeological Association of Ireland*, from his own autograph letter to Rev. Dr. Todd, dated "49 Bayview Avenue, October 8th, 1843":—

"I was born on the townland of Attatimore (Áit an Tig Mór), on the 3rd of August, 1809. My father died on the 29th of July, 1817, when I was about eight years old. I commenced the study of Latin and Irish when I was about nine years of age, and made considerable progress, though I was exceedingly delicate. I transcribed Irish pretty well in 1819. Early in 1821 I was sent to school to Waterford, by my brother, who had a farm of forty acres in the county of Kilkenny, within four miles of Waterford; and I learned Arithmetic, English Grammar, and Book-Keeping.

"On the 19th of November, 1823, I came to Dublin, where my brother had removed, having given up his farm, the lease having expired, and gotten a situation in a merchant's establishment; and he sent me to a Latin school, till the year 1827. In that year I became acquainted with Mr. Hardiman, the author of the history of Galway, who was at the time Commissioner of the Public Records; and I remained with him till March, 1830, during which time I copied Peter Connell's Irish Dictionary, which you saw in the British Museum, and other manuscripts, besides doing other business in his office.

"At this time my health got exceedingly bad, and I was invited by my friend, Myles John O'Reilly, Esq., of the Heath House, in the Queen's County, to spend some months with him in the country, to see what effect change of air would have on my constitution. I spent several months with him, and improved wonderfully in my health, and during my stay with him I translated the *Book of Fenagh*, and some extracts from the *Annals of the Four Masters* relating to the O'Reillys; which was the first thing that induced me to study the *Irish Annals*. During my stay at the Heath House I had a great opportunity of studying, and I read the works of Ussher, Ware, and Colgan; and hearing of the death of Edward O'Reilly, the author of the *Irish Dictionary*, I applied to Captain Larcom, then Lieutenant Larcom, for employment. I had known Mr. Larcom since the year 1828, when I taught him some lessons in Irish, and he wrote to me immediately, offering me a situation at a very small stipend, of which I accepted after some hesitation, though against the wish of my friend, Myles O'Reilly, who said it would end in nothing.

"After my return to Dublin, I received a letter from Mr. Hardiman asking 'was it a fact that I had given up my idea of going to Maynooth'? (I have his letter and memoranda of every other fact I mention); and I replied stating that I would take some time to consider it. But I did not enter Maynooth ever since; and you know the rest of my history as well as any one, ever since.

"Such is the history of my *bit of learning*, to which my friend, Owen Connellan, alludes; and to such did Sir Gay allude when he called me a *Philomath*, which is, as you know, a contemptible name for *a country schoolmaster*. But I will let them pull away as they like, and will continue my acquisition of a *bit o' larning* as long as my mind is capable of acquiring any.

"Your obliged servant,

"J. O'Donovan."

Soon after 1830, O'Donovan was appointed to conduct the Antiquarian Department of the Ordnance Survey of Ireland, and to investigate those collections of Irish historical and topographical manuscripts which have thrown such a striking light on the ancient history of this country. "The late Dr. O'Donovan," writes Dr. Joyce, "while engaged in the Ordnance Survey, travelled over a great part of Ireland, collecting information on the traditions, topography, and antiquities of the country. The result of these investigations he embodied in a series of letters which are now deposited in the Royal Irish Academy, bound up in volumes: and they form the most valuable body of information on Irish topography in existence. His usual plan was to seek out the oldest and most intelligent of the Irish-speaking peasantry in each locality, many of whom are named in his letters: and besides numberless other inquiries, he caused them to pronounce the townland and other names, and used their assistance in interpreting them. His interpretations are contained in what are called the Field Name Books, a series of several thousand small parchment-covered volumes, now lying tied up in bundles in the Ordnance Office, Phœnix Park. The names of all the townlands, towns, and parishes, and of every important physical feature in Ireland, are contained in these books, restored to their original Irish forms, and translated into English, so far as O'Donovan's own knowledge, and the information he received, enabled him to determine." [1]

When commencing his researches among the Irish manuscript collections, he was acquainted only with the modern Irish tongue, but in the course of his labours, he, by intense application, gradually acquired a knowledge of the language in its ancient and obsolete forms. "He pursued his researches with unflagging zeal, and, as his numerous works and contributions to archaeological, biographical and historical lore testify, he exhibited a degree of assiduity, an extent of erudition, and a power of critical judgment rare among the antiquarians of any age or country, and only paralleled in this by the similar labours of his associate, Eugene O'Curry."

He was called to the Irish Bar in 1847, but it does not appear that he followed the legal profession. On the establishment of the Queen's College, Belfast, he was appointed there to a chair of Irish History and Archaeology, in which his lectures were distinguished by eloquence and erudition. For his great services to the cause of Irish archaeology he was honoured with the degree of LL.D., by Trinity College.

Dr. O'Donovan died, of rheumatic fever, at his residence, Marlborough Street, Dublin, Dec. 9th, 1861, after a few weeks' illness, during which he received all the rites of Holy Church from his old school-mate and friend, Father Nicholas O'Farrell, then C.C., Marlborough Street, and subsequently P.P., Lusk. He rests in Glasnevin.

[1] *Irish Names of Places*, Vol. I., p. 7.

His principal published works, all, with the exception of his Irish Grammar, translations from the Irish, are :

The Circuit of Ireland. 1841.
The Battle of Magh Rath ; and the Banquet of Dun na n-Gedh. 1842.
The Tribes and Customs of Hy-Many. 1843.
The Tribes and Customs of Hy-Fiachrach. 1844.
Grammar of the Irish Language. 1845.
The Book of Rights. 1847.
The Genealogy of Corca Laidhe. 1849.
Annals of the Kingdom of Ireland : By the Four Masters. 1851.
Three Fragments of Ancient Irish Annals. 1860.
The Irish Topographical Poems of Seaan O'Dubhagain and Gilla-na-naomh O'Huidhrin. 1862.
The Martyrology of Donegal. (Edited, with Irish text, and a Translation, by John O'Donovan, LL.D., and Notes by J. H. Todd, D.D., and W. Reeves, D.D.). 1864.
Supplement to O'Reilly's Irish-English Dictionary.

Very Rev. Mathew Kelly, D.D.

Dr. Kelly, brother of the Very Rev. John Kelly, P.P., Castlecomer, and nephew of the Most Rev. Patrick Kelly, Bishop of Waterford and Lismore was born in Maudlin St.,[1] Kilkenny, Sept. 21st, 1814. He entered the College of Burrell's Hall, at an early age, and passed thence to Maynooth College for the Class of Logic, Aug. 25th, 1831, ere he had yet completed his 17th year. In the Maynooth Register of literary honours his name is first in every department until his election as a Dunboyne student in 1836. He carried off the prize essay on the

[1] Rev. Michael J. Brenan, O.S.F., author of the *Ecclesiastical History of Ireland*, was also born in Maudlin Street, Kilkenny, where he first saw the light about 1790. He entered Maynooth College for Logic, Sept, 1st, 1808 ; but he does not appear to have finished his ecclesiastical studies there, as his name occurs in the list of students of the 3rd year's Theology class, at the College, Maudlin Street, Kilkenny, for the academic year 1813-14. At the close of his theological course he became a member of the Franciscan Order and was ordained to the priesthood. Of his subsequent history scarcely anything is known beyond what is related of him by Mr. John Hogan in his *Kilkenny*, pp. 423-25. In 1840 he published his well-known and valuable work on the ecclesiastical history of Ireland, which bears on the title-page : "*An Ecclesiastical History of Ireland from the Introduction of Christianity into that Country to the year* MDCCCXXIX. By the Rev. M.J. Brenan, O.S.F. In two volumes. Dublin. John Coyne, 24 Cook Street. 1840." The following brief record of his death is found in Battersby's *Catholic Directory*, for 1847, p. 354 :—"Nov. 21st, 1846. Died Rev. M. Brenan, O.S.F., Merchant's Quay, Archdiocese of Dublin."

Dunboyne, in 1839; and in the same year was appointed Professor of Philosophy, and, shortly after, of Theology, in the Irish College, Paris.

"From 1839 to 1841 he was successively Professor of Philosophy and Theology in the Irish College, Paris. On the 5th of November, 1841, he was appointed to the chair of Belles Lettres and French, in the College of Maynooth; and on the 20th of October, 1857, was promoted to the chair of Ecclesiastical History.

"He was soon afterwards invited to accept the office of Vice-President of the Catholic University; but, although he had from the commencement taken a warm interest in the progress of that institution, his already failing health prevented him from undertaking the charge. Even still, hope was entertained that his services might be secured—a hope, however, which, with many others justified by the splendid promise of his career, has been unhappily terminated by his premature death.

"Besides discharging his duties as professor, Dr. Kelly was continually engaged in other labours connected with ecclesiastical history. He was an early and frequent contributor to the *Dublin Review*—a well-known series of articles on Irish ecclesiastical antiquity, with many others of a more miscellaneous character, were the production of his pen. The papers on the Bollandists, written by him, and published in *Duffy's Magazine*, attracted much attention at the time of their appearance; and a contribution to the *Rambler*, of which he was the author, referred to in terms of high praise in the pastoral of the Archbishop of Dublin, throws an entirely new light on the history of the Reformation in Ireland.

"But it was not as a writer in our Catholic periodicals that Dr. Kelly was principally distinguished. The translation, with the learned and copious notes appended to his edition of *Cambrensis Eversus* (3 vols., large octavo), issued by the Celtic Society, affords evidence of his unwearied assiduity and vast erudition. In 1849 he edited White's *Apologia*, the original manuscript having till then remained unpublished. In the following year he edited O'Sullivan Beare's *Historiæ Catholicæ Hiberniæ Compendium*. His hours of relaxation during these years of study he, in connection with one of his fellow-professors, devoted to the translation of the well-known German tales of Canon Schmid. When, in 1850, a project was formed by Mr. Dolman and others, to publish a series of standard Catholic books, Dr. Kelly was among the first who came forward to aid the undertaking, and produced an ably-executed translation of Gosselin's admirable work on the *Power of the Popes during the Middle Ages*. Last year this indefatigable labourer gave to the public the *Martyrology of Tallaght*, with interesting sketches of the Lives of the Patron Saints of the various Dioceses in Ireland.

"To the end, even when his strength was fast failing, he was engaged in illustrating the literature of Ireland, to which he was so earnestly attached. At this moment, an ecclesiastical map of Ireland, prepared by him with elaborate care, is in the press, and on the eve of publication. He was also, when struck down, employed in superintending the publication of a most important, *Collections on Irish Church History; with Lives of the Catholic Archbishops and Bishops since the Reformation*, by the Rev. Dr. Renehan, President of Maynooth; and so far had he advanced, that the first volume is now ready.

"Dr. Kelly had been from the beginning connected with the Celtic Society, and, in fact, he was mainly instrumental in founding it. He was also a member of the Council of the Archæological Society."[1]

He was appointed a Doctor of Divinity by the Pope, in 1854, and first Canon Theologian of Ossory, by Dr. Walsh, in 1858. In the spring of the latter year his health began first rapidly to decline. The succeeding summer was spent on the Continent by the advice of his medical attendants. He returned in September, hardly, if at all, improved in health; and, after lingering for a little, he calmly expired, on the 30th of the following month, in his 45th year. His remains rest in the cemetery attached to Maynooth College, where his monument is inscribed:

"Orate pro anima R.D. Matthaei Kelly, S.T. Doct., Canon: Ossorien: Hist: Eccl: Prof: Natus Kilkenniae xxi Sept. 1814 primisque ibi litteris initatus, deinde Manutiae sacra disciplina institutus cleroque adscriptus, primum Parisiis in collegio Lombardorum praelect: philos: et theolog: per tres

[1] Extract from obituary notice by the Rev. William Jennings, Professor of Logic, Maynooth College.

annos habuit ; post, ad patriam redux, in hoc S. Patritii collegio ab an : 1841 ad an : 1857 scholis Ang : eloq : et ling : Gallic : summa laude praefuit ; tandem an : 1857 ad munus Hist : Eccl : docendi scriptis Historicis jam conspicuus studiis omnium est cooptatus. Vix tamen inceptis tantae spei laboribus, immatura morte, plenus licet meritorum, arreptus, sacris Ecclesiae Ritibus munitus piissime obiit die 30 Octob : 1858, annos natus XLIV. Requiescat in pace. Amen. 'Caro mea requiescet in spe.' Ps, xv. 9."

Very Rev. John O'Hanlon, D.D.

Dr. O'Hanlon, one of the greatest of Irish Theologians, was born in Curraghduff, parish of Freshford, in the year 1800 or 1801. Soon after his birth his parents removed to Kilkenny city, where they resided for some years. They removed thence to Dublin, only, however, to return again, after a short stay, to Kilkenny where they passed the remainder of their lives.

Their son, who was destined to become such an ornament not only to Maynooth College, but to the entire Irish Church, received his early education in Kilkenny and Dublin ; and entered the College of Burrell's Hall, Kilkenny, "at the age of sixteen," on the 13th Jan., 1817. He passed from Burrell's Hall to Maynooth College for the Class of Rhetoric, Aug. 25th, 1820.

"The *Records* [of Maynooth College] do not show that young O'Hanlon was highly distinguished during the earlier years of his course. In his first year's Theology (1823-24), he got first *accessit*, both in Scripture and Dogmatic Theology ; but then the classes were very large. During the later years of his course, however, he carried all before him." [1]

He succeeded to the Professorship of the Third Chair of Dogmatic and Moral Theology, by concursus, Aug. 30th, 1828 ; and, on the 16th Nov., 1843, was advanced to the Prefectship of the Dunboyne, which exalted position he filled with highest distinction till his death.

"As a professor, his teaching was clearness itself—it left no room for doubt, and shunned no difficulty that arose for discussion. The most abstruse points were explained with marvellous precision ; and in dealing with a controversial adversary there never was known a shadow of suppression, nor an understating of an objection. Of his personal and, so to speak, his domestic qualities, Dr. O'Hanlon had few in the rank of the Church, or, indeed, of any profession, to surpass him. Warm and unflinching as a friend ; generous to a point that knew no bounds, save in the display and publicity of that generosity ; genial and social in private life, so as to make himself the very heart and soul of the circles in which he was wont to take his little recreations ; kindly to the young, compassionate to the poor, he has left a void which it will be hard to fill, and on which the longer we gaze, the more thoroughly we shall feel that one of the best of a goodly sort has gone from amongst us." [2]

Dr. O'Hanlon died in Maynooth College, Nov. 13th, 1871, and is buried in the

[1] Most Rev. Dr. Healy's *Centenary History of Maynooth College*, p. 444.
[2] Obituary notice, *Freeman's Journal.*

College Cemetery, where his monument,[1] a fine Celtic cross of Kilkenny limestone, has this inscription :

"Orate pro anima Adm. Rev. Joannis O'Hanlon, D.D., Pres. Ossorien. ac hujus collegii prof., qui, postquam theologiae disciplinam institutaque per annos xv maximo cum fructu tradidisset atque demum seniores alumnos annos xxx circiter scientiis omnibus sacris exquisitissimis haud sine laude eximie erudivisset, e vita pie decessit A. R. S. MDCCCLXXI. R.I.P."

[1] Erected by his fellow-diocesan, and present successor as Prefect of the Dunboyne, the Very Rev. Walter M'Donald, D.D.

APPENDICES

APPENDIX I.

TAXATIONS OF THE DIOCESE OF OSSORY.

COPIED FROM THE *RED BOOK OF OSSORY*.[1]

[In the year 1188, the Kings of England and France imposed upon their respective subjects a tax of one-tenth (DECIMA) of their moveable and annual income for the relief of the Holy Land. This tax was subsequently limited to the clergy alone, and, under its modified character, was exacted in 1254, when Henry III., agreeably to a grant made him by the Pope the preceding year, instituted a general valuation of all ecclesiastical benefices in England, in order that he might, with greater precision, levy the Tenths of the clerical incomes during the three years to which his grant extended. In 1288, Edward I. in consideration of his promise to undertake an expedition to the Holy Land, obtained from Pope Nicholas IV. (1288-94) a grant not only of six years' Tenths of England, Scotland and Ireland, then in hand, but also of those which were to accrue in the same countries during the six succeeding years. With a view to enhance the value of the prospective grant, a new taxation *ad verum valorem*, was by the King's precept undertaken in England soon after. As the Tenths of Ireland were included in the grant, a new valuation (TAXATIO) for that country was also deemed expedient, and, accordingly, Pope Nicholas IV., in March, 1291, addressed a letter to the Bishop of Meath and the Dean of Dublin, the collectors for Ireland, instructing them how to proceed. In 1302 a fresh assessment of the Tenths was imposed by the Pope on the Irish clergy for three years. In 1306 Edward I. procured from Pope Clement V. a grant for two years of the ecclesiastical Tenths within his dominions. The rolls containing the details of this taxation have been, for the most part, preserved, and are now in the office of the Remembrancer of his Majesty's Exchequer at Westminster.—See Reeve's *Ecclesiastical Antiquities of Down*, &c., Introd. pp. v.—xii.]

A. (*Circa* A. D. 1300).

Red Book of Ossory, fol. 17.

"Taxaciones Ecclesiarum & Beneficiorum, Fructuum & Reddituum Episcopatus Ossoriensis, secundum Registrum Curie, prout Episcopus, ffrater Ricardus, invenit in Curia Romana, & in Registro Clericorum, prope Londonum, & in Registro apud Ecclesiam Sancti Pauli ibidem. (1*a*)

KENLYS.[2]

K.[3]	Ecclesia de Kenlys	x[li].	Decima xx[s].

[1] The *Red Book of Ossory*, the only pre-Reformation Register of this Diocese now extant, is preserved in the Protestant Episcopal Palace, Kilkenny. It is composed of stout vellum, and contains eighty-two leaves, each, with two exceptions, being 12 in. in length and 8½ in. in breadth. It is bound in oaken boards covered with leather, originally *red*, but now partly decayed. Much of the handwriting belongs to about the middle of the 14th centry; the remainder (except one short 17th century entry relating to Seir-Kieran,) belongs to the century and a half which followed. The contents include various Taxations, Synodal Decrees, Verses ascribed to Bishop de Ledrede, Memoranda, &c., &c. For a three weeks' loan of this priceless volume, as well as for permission to make fullest use of its contents in the present work, the writer is under a deep debt of gratitude to the Right Rev. Dr. Crozier, Protestant Bishop of Ossory, Ferns and Leighlin.

	Ecclesia de Callan cum omnibus membris :		
	ex parte Rectoris	LVII$^{li.}$ XIII$^{s.}$ IIII$^{d.}$	Decima CX$^{s.}$ IIII$^{d.}$
	ex parte vicarii	XIII$^{li.}$ VI$^{s.}$ VIII$^{d.}$	,, XXVI$^{s.}$ VIII$^{d.}$
K.	Ecclesia de Erleyestoun, ex parte rectoris.....	VIII$^{li.}$	,, XVI$^{s.}$
	ex parte vicarii	IIII$^{li.}$	,, VIII$^{s.}$
	Ecclesia de Maillardestoun, ex parte rectoris.....	IIII$^{li.}$ VIII$^{s.}$ X$^{d.}$ *ob.*	,, IIII$^{s.}$ V$^{d.}$ *ob.*
	ex parte vicarii	XLIIII$^{s.}$ V$^{d.}$ *ob.*	,, IIII$^{s.}$ V$^{d.}$ *ob.*
K.	Ecclesia de Rathgulby.....	CVI$^{s.}$ VIII$^{d.}$	,, X$^{s.}$ VIII$^{d.}$
K.	Ecclesia de Lomok	IIII$^{li.}$	,, VIII$^{d.}$ (*sic*)
K.	Ecclesia de Kilmegen	VIII$^{li.}$	,, XVI$^{s.}$
K.	Ecclesia de Kelkyrel	XLVI$^{s.}$ VIII$^{d.}$	,, IIII$^{s.}$ VIII$^{d.}$
K.	Ecclesia de Kilknedy, ex parte rectoris	CVI$^{s.}$ VIII$^{d.}$	,, X$^{s.}$ VIII$^{d.}$
Episcopus confert.	ex parte vicarii	LIII$^{s.}$ IIII$^{d.}$	,, V$^{s.}$ IIII$^{d.}$
Communia Vicariorum, Kilkennie, per Episcopum Galfridum.	Ecclesia de Kilkes[4].....	XL$^{s.}$	,, IIII$^{s.}$
K.	Ecclesia de Stanecarthy	LXVI$^{s.}$ VIII$^{d.}$	,, VI$^{s.}$ VIII$^{d.}$
	Capella Dengylmore[5]	LIII$^{s.}$ IIII$^{d.}$	,, V$^{s.}$ IIII$^{d.}$
Sancti Johannis Kilkennie.	Ecclesia de Jeryponte, ex parte rectoris	XIII$^{li.}$ VI$^{s.}$ VIII$^{d.}$	,, II marc.
	ex parte vicarii	IIII$^{li.}$ XIII$^{s.}$ IIII$^{d.}$	,, IX$^{s.}$ IIII$^{d.}$
K.	Capella de Donimegan.....	LIII$^{s.}$ IIII$^{d.}$	,, V$^{s.}$ IIII$^{d.}$
fol 17b.			
K.	Ecclesia de Kilry	XXVI$^{s.}$ VIII$^{d.}$	,, II$^{s.}$ VIII$^{d.}$
	Capelle de Kiltorkan [et] Athernehynche[6]	C$^{s.}$	,, X$^{s.}$
K. tercia.	Ecclesia de Kilbecok,[7] ex parte prioris de Kenlys	XL$^{s.}$	,, VI$^{s.}$
Instyok Secunda pars.	ex parte prioris de Instyok	XLVI$^{s.}$ VIII$^{d.}$	,, IIII$^{s.}$ VIII$^{d.}$
	ex parte vicarii.....	LIII$^{s.}$ IIII$^{d.}$	,, V$^{s.}$ IIII$^{d.}$
Inst.	Ecclesia de Killach, ex parte rectoris	LX$^{s.}$	,, VI$^{s.}$
	ex parte vicarii	XL$^{s.}$	,, IIII$^{s.}$
Inst.	Ecclesia de Rossenan, ex parte rectoris	XLIV$^{s.}$ V$^{d.}$	, IIII$^{s.}$ V$^{d.}$ *quad.*
Instyoc (*manu recent.*).	ex parte vicarii	XXII$^{s.}$ IIII$^{d.}$	,, II$^{s.}$ II$^{d.}$ *ob. qua.*
Patronus Dauid de Ba.	Ecclesia de Athbillyr (*7a*)		
	ex parte rectoris	IV$^{l.}$ XIII$^{s.}$ IIII$^{d.}$	,, IX$^{s.}$ IIII$^{d.}$
	ex parte vicarii	XLVI$^{s.}$ VIII$^{d.}$	,, IIII$^{s.}$ VIII$^{d.}$

(*1a*) In transcribing these Lists for publication the text has been freed, for the most part, from the contractions in which it abounds in the original; otherwise the transcript has been made *verbatim et literatim*.

[2] That is, the Deanery of Kenlys, now Kells.

[3] The letter "K." in the margin denotes that the church or chapel, before which it is placed, belonged, at the date of the Taxation, to the Priory of Kells. "Inst." similarly placed, denotes that the church belonged to the Priory of Inistioge; and so on with the other religious houses whose names occur in the margin. The words "Communia Kilkennie," in the margin, mark the churches which were impropriate in the Dean and Chapter of St. Canice's, and whose rectorial tithes constituted the *Communia*, or Economy Fund, set apart for the defrayal of all expenses connected with the fabric of the Cathedral.

[4] Now Kilkeasy. This church was appropriated to the Vicars of the Common Hall by Bishop Geoffry St. Leger.

[5] Now Danganmore, parish of Dunnamaggan.

[6] Now Derrynahinch, parish of Ballyhale.

[7] Now Kilbecan, parish of Mullinavat.

(*7a*) Now Aghavillar. Two townlands in the neighbourhood of Aghavillar still preserve the name of the old lay patron; these are Baysrath (called by Irish speakers *Rawh-ă-Vaw, i.e.* Rath a' Bawaigh) and Kyleava (in Irish *Kyle-ă-Vaw, i.e.* Coill a' Bawaigh), which signify, respectively, the Rath, and Wood, of a member of the Ba, Bay or Bathe family.

K.	Capella de Lesmetag	XIII^{s}. IV^{d}.	Decima XVI^{d}.
K.	Ecclesia de Ballagh,[8] ex parte Rectoris	XLIIII^{s}. V^{d}.	,, IIII^{s}. V^{d}. *quad.*
	ex parte vicarii	XXII^{s}. IIII^{d}.	,, II^{s}. II^{d}. *ob. quad.*
K.	Ecclesia de Knoctofre, ex parte Rectoris	IIII^{li}. VI^{s}. VIII^{d}.	,, VIII^{s}. VIII^{d}.
	ex parte vicarii	LXIII^{s}. IIII^{d}.	,, VI^{s}. IIII^{d}.
K.	Capella de Shorthalestoun	XX^{s}.	,, II^{s}.
Prebendalis : Cancellarii Kilkennie.	Ecclesia de Killameri cum membris	X^{li}.	,, XX^{s}.
K.	Ecclesia de Balygerath[9]	XXXIII^{s}. IIII^{d}.	,, III^{s}. IV^{d}.
K.	Capella Curie de Erleyestoun..	XXXIII^{s}. IIII^{d}.	,, III^{s}. IV^{d}.
Prebendal.	Ecclesia de Inesnag	IX^{li}.	,, XVIII^{s}.

Summa Taxacionis, CCXX^{li}. X^{s}. VII^{d}. : Vnde decima, XXII^{li}. XII^{s}.

OBARGOUN.[10]

Instiock.	Ecclesia de Thomastoun, ex parte Rectoris	IIII^{li}. XIII^{s}. IIII^{d}.	,, IX^{s}. IIII^{d}.
Inst. (*manu recen.*) fol. 18.	ex parte vicarii	LXVI^{s}. VIII^{d}.	,, VI^{s}. VIII^{d}.
Inst.	Ecclesia de Instyok	LX^{s}.	,, VI^{s}.
	Capella de Colmekyll	VII^{li} VI^{s}. VIII^{d}.	,, XIIII^{s}. VIII^{d}.
K.	Capella de ffossith[11].....	Nichil.	
Sancte Katerine, Waterford.	Ecclesia de Balyfassath,[12] ex parte prioris	XXVI^{s}. VIII^{d}.	,, II^{s}. VIII^{d}.
	ex parte vicarii	XXVI^{s}. VIII^{d}.	,, II^{s}. VIII^{d}.
Inst.	Ecclesia de Kilcoan, ex parte rectoris	XX^{s}.	,, II^{s}.
Sancte Katerine, Waterford.	Ecclesia de Kilcolyn,[13] ex parte rectoris	LIII^{s}. IIII^{d}.	,, V^{s}. IIII^{d}.
	ex parte vicarii	XXV^{s}. VIII^{d}.	,, II^{s}. VIII^{d}.
Abbatissa de Kilkilhyn.	Ecclesia de Balymalgorme,[14] ex parte Rectoris	XXXV^{s}. VI^{d}. *ob.*	,, III^{s}. VI^{d}. *quad.*
	ex parte vicarii	XXVII^{s}. IX^{d}. *ob.*	,, II^{s}. IX^{d}. *ob.*
	Ecclesia de Trystelmokan,[15] ex parte Rectoris	LIII^{s}. IV^{d}.	,, V^{s}. IIII^{d}.
	ex parte vicarii	XXVI^{s}. VIII^{d}.	,, II^{s}. VIII^{d}.
Patronus, Henricus de Rupe.	Ecclesia de Lesterglyn, ex parte rectoris	LXVI^{s}. VIII^{d}.	,, VI^{s}. VIII^{d}.
	ex parte vicarii	XXXIII^{s}. IV^{d}.	,, III^{s}. IV^{d}.
Abbatissa de Kilkilhyn.	Ecclesia de Kilmehanok,[16] ex parte rectoris	XXVI^{s}. VIII^{d}.	,, II^{s}. VIII^{d}.
	ex parte vicarii	XIII^{s}. IV^{d}.	,, XVI^{d}.
Abbatissa de Kilkilhyn.	Ecclesia de Shenboth, ex parte rectoris	XXVI^{s}. VIII^{d}.	,, II^{s}. VIII^{d}.
	ex parte vicarii	XIII^{s}. IV^{d}.	,, XVI^{d}.
Prebendal.	Ecclesia de Clon [17]	LX^{s}.	,, VI^{s}.

[8] Now Ballaghtobin, parish of Dunnamaggan.
[9] Now Sheepstown, parish of Aghavillar.
[10] That is, the Deanery of Obargoun.
[11] Now Brownsbarn, parish of Thomastown.
[12] Now Kilbride, parish of Glenmore.
[13] Now Kilcolumb, parish of Glenmore.
[14] Now Ballygurrim, parish of Glenmore.
[15] Now Dysartmoon, parish of Rosbercon.
[16] A transcriber's error for Kilmehauok, now Kilmokevogue, Parish of Glenmore.
[17] That is, Cloneamery, parish of Inistioge.

Patronus, Johannes de Rupe u. ord.	Ecclesia de Rowyr, ex parte rectoris	IIII$^{li.}$	Decima	VIII$^{s.}$
	ex parte vicarii	XL$^{s.}$	,,	IIII$^{s.}$
Abbatissa.	Ecclesia de Rosbergoun, ex parte rectoris	XXVI$^{s.}$ VIII$^{d.}$	,,	II$^{s.}$ VIII$^{d.}$
	ex parte vicarii	XIII$^{s.}$ IIII$^{d.}$	,,	XVI$^{d.}$
Abbatissa.	Ecclesia de Droundonenni,[18] ex parte rectoris	IIII$^{li.}$	,,	VIII$^{s.}$
	ex parte vicarii	XL$^{s.}$	,,	IIII$^{s.}$
K.	Ecclesia de Dysert	nichil.		
	Summa Taxacionis, LX$^{li.}$ III$^{s.}$ IIII$^{d.}$: Vnde decima, VI$^{li.}$ IIII$^{d.}$			

QUERK.[19]

fol. 18b.

Episcopus dat vicarias	Ecclesia de Euilhauth[20]	IIII$^{li.}$	,,	VIII$^{s.}$
	Ecclesia de Typerauth[21]	X$^{s.}$	,,	XII$^{d.}$
Patronus, Arnoldus Poer.	Ecclesia de Clonammill[22]	XL$^{s.}$	,,	IIII$^{s.}$
Communia Kilkennie.	Ecclesia de Rathkeran..[IIII$^{li.}$ ut nunc]	IX$^{li.}$ IX$^{s.}$ IIII$^{d.}$	,,	XVIII$^{s.}$ XI$^{d.}$
Vicariam Episcopus Confert.	ex parte vicarii	XXVI$^{s.}$ VIII$^{d.}$	,,	II$^{s.}$ VIII$^{d.}$
Prior sancte Katerine habet medietatem, vicarius medietatem.	Ecclesia de ffydon cum membris, ex parte rectoris	IX$^{li.}$ IX$^{s.}$ IIII$^{d.}$	,,	XVIII$^{s.}$ XI$^{d.}$
Episcopus confert.	ex parte vicarii	IIII$^{li.}$ X$^{s.}$ XI$^{d.}$	,,	IX$^{s.}$ I$^{d.}$ *quad.*
Patronus, Philippus de Hyndeberg.	Ecclesia de Beaulu[23]	IIII$^{li.}$	,,	VIII$^{s.}$
Abbatissa.	Capella de Polnescoly,[24] ex parte rectoris	XXXV$^{s.}$ V$^{d.}$	,,	III$^{s.}$ VI$^{d.}$
	ex parte vicarii	XVII$^{s.}$ X$^{d.}$ *ob.*	,,	XXI$^{d.}$ *quad.*
Patronus, Wodelok.	Ecclesia de Balytarsyn	XXVI$^{s.}$ VIII$^{d.}$	,,	II$^{s.}$ VIII$^{d.}$
Prior de Inst.	Ecclesia de Castlan,[25] ex parte rectoris	XL$^{s.}$	,,	IIII$^{s.}$
	ex parte vicarii	XX$^{s.}$	,,	II$^{s.}$
Abbatissa de Kilkilhyn.	Ecclesia de Macully	IIII$^{li.}$	,	VIII$^{s.}$
	Ecclesia de Typeryd[26]	XX$^{s.}$	,,	II$^{s.}$
Inst.	Ecclesia de Dunkyth, ex parte rectoris	VI$^{li.}$	,,	XII$^{s.}$
	ex parte vicarii	LX$^{s.}$	,,	VI$^{s.}$
Prebend. tercia pars.	Ecclesia de Kilmaboy,[27] ex parte Magistri Thome Cantok	LX$^{s.}$	,,	VI$^{s.}$
Patronus, Willelmus Graunt.	ex parte Magistri Michaelis de Mora	XLIX$^{s.}$ VIII$^{d.}$ *quad.*	,,	IIII$^{s.}$ XI$^{d.}$ *ob.*
Episcopus.	ex parte vicarii	XLIX$^{s.}$ VIII$^{d.}$ *quad.*	,,	IIII$^{s.}$ XI$^{d.}$ *ob.*

[18] Now Rathpatrick, parish of Slieverue. This church was appropriated to the Nunnery of Kilkilliheen.
[19] That is, the Deanery of Ouerk or Overk.
[20] Now Tullahought, parish of Windgap.
[21] Now Tybroughney, parish of Templeorum.
[22] Probably the church of Killaspick, Grange, parish of Mooncoin.
[23] Now the parish church of Owning. Ballyhenneberry, a townland in the immediate vicinity of the church, still preserves the name of the old lay patron, Philip de Hyndeberg, or Henneberry.
[24] Now Portnascully.
[25] Now Kilkieran church, near Owning.
[26] Now Tubrid, parish of Mooncoin.
[27] Now Kilmacow. Master Thomas Cantok became Bishop of Emly in 1306 and died in 1308; hence 1306 must be the latest date to which this Taxation can be assigned.

Patronus, Ricardus filius Willelmi.	Ecclesia de Karcoman[28]	LXXIIIˢ. IIIIᵈ.	Decima VIIˢ. IIIIᵈ.
Abbatissa.	Ecclesia de Illyd. ex parte rectoris	LVIˢ. VIIIᵈ.	,, VIˢ. VIIIᵈ.
	ex parte vicarii	XXXIIIˢ. IVᵈ.	,, IIIˢ. IIIIᵈ.
Abbatissa.	Ecclesia de Pollerothan, ex parte rectoris.	XXXVIˢ. VIIIᵈ.	,, IIIˢ. VIIIᵈ.
	ex parte vicarii	XVIˢ. VIIIᵈ.	,, XXᵈ.
Episcopus.	Ecclesia de Clonmore	XLˢ.	,, IIIIˢ.
	Ecclesia de Kilkilhyn	XIIIˢ. IIIIᵈ.	,, XVIᵈ.

KILKENNIA.

Medietas pertinet ad Decanum Kilkennie, et alia medietas [remaining 2 or 3 words illegible.]	Ecclesia beate Marie, Kilkennie	CVIˢ. VIIIᵈ.	,, Xˢ. VIIIᵈ.
Decanus.	Ecclesia beati Patricii	Xˡⁱ.	, XXˢ.
Prior sancti Johannes	Ecclesia sancti Johannis cum Lochmerethan.[29]	LIIIˢ. IIIIᵈ.	,, Vˢ. IIIIᵈ.
fol. 19.	Ecclesia sancti Cannici	Cˢ.	,, Vˢ.
	Summa Taxacionis $\frac{XX}{IIII}$ XIIˡⁱ. VIˢ. IIᵈ. *ob.*:	Vnde decima	,, IXˡⁱ. IIIIˢ. VIIᵈ. *ob.*

CLARAGH.

Patronus de eodem [Blauncheuile]	Ecclesia de Blauncheuilestoun ...	LIIIˢ. IIIIᵈ.	,, Vˢ. IIIIᵈ.
Prior sancti Johannis.	Ecclesia de Droumerthir[30] ex parte rectoris	IIIIˡⁱ.	,, VIIIˢ.
	ex parte vicarii	XLˢ.	,, IIIIˢ.
Prebendal.	Ecclesia de Tillagh,[31] ex parte Archidiaconi	XIIIˡⁱ. VIˢ. VIIIᵈ.	,, XXVIˢ. VIIIᵈ.
	ex parte Precentoris	XIIIˡⁱ. VIˢ. VIIIᵈ.	,, II marc.
Prior sancte Katerine.	Ecclesia de Dungaruan, ex parte Rectoris	XIIˡⁱ.	,, XXIIIIˢ.
	ex parte vicarii	LXVIˢ VIIIᵈ.	,, VIˢ. VIIIᵈ.
Decanus[32] Magister Jacobus est rector.	Ecclesia de Kilmedimok		
Prior sancti Johannis.	Ecclesia de Claragh, ex parte Rectoris	VIˡⁱ. XIIIˢ. IIIIᵈ.	,, XIIIˢ. IIIIᵈ.
	ex parte vicarii	LXVIˢ. VIIIᵈ.	,, VIˢ. VIIIᵈ.
Laicus Patronus, N. Blauncheuyle. Rector est Nicholaus de Leylin bonus Decanus Castr.[33]	Ecclesia de Kynder	LIIIˢ. IIIIᵈ.	,, Vˢ. IIIIᵈ.
Prebendal.	Ecclesia de Kylfan	VIˡⁱ.	,, XIIˢ.

[28] Now Gaulskill, parish of Kilmacow.
[29] Now Lochmeran, parish of St. John's.
[30] Now Kilmodum, parish of Muckalee.
[31] Now Tullaherin.
[32] Whether this word "Decanus" should be read in connection with the four words which follow it is not clear; it is separated from them slightly in the original.
[33] "Castr." is written, in the original, with a contraction mark over the *a* and another at the end of the word, the former denoting the omission of an *m* or *n*, the latter the omission of an *e*, or, perhaps, *ensis*. Kynder is now Kilderry, parish of St. John's.

Prebendal. Momit piller.[34]	Ecclesia de Madokestoun	xl^{s}.	Decima iiii^{s}.
Patronus, Simon Purcell.	Ecclesia de ffynel[35], ex parte rectoris.	liii^{s}. iiii^{d}.	,, v^{s}. iiii^{d}.
	ex parte vicarii	xxvi^{s}. viii^{d}.	,, ii^{s}. viii^{d}.
Episcopus.	Ecclesia sancti Martini, ex parte prebendarii	xlvi^{s}. viii^{d}.	,, iiii^{s}. viii^{d}.
	ex parte alterius rectoris ..	xliii^{s}. iiii^{d}.	,, iiii^{s}. iiii^{d}.
Templarii sunt Rectores.	Ecclesia de Balygaueran [36]	[not taxed]	
Episcopus.	ex parte vicarii	vi^{li}. xiii^{s}. iiii^{d}.	,, xiii^{s}. iiii^{d}.
Communia Kilkennie.	Ecclesia de Rathcoull	x^{li}.	,, xx^{s}.
Prebendal. Episcopus univit.	Ecclesia de Tascohyn, ex parte rectoris	iiii^{li}.	, viii^{s}.
	ex parte vicarii	iiii^{li}.	,, viii^{s}
Prior sancti Johannis.	Ecclesia de Kilmelag [37]	iiii^{li}.	,, viii^{s}.
Communia Kilkennie.	Ecclesia de Tresdynestoun [38] ..	xx^{s}.	,, ii^{s}.
	Ecclesia de Kilbleyn	non taxate.	
	Ecclesia de Boly [39]		

Summa Taxacionis cx^{li}. vi^{s}. : Vnde decima xi^{li}. vii^{d}. *quad.*

fol. 19b.

SILLR.[40].

Communia Kilkennie.	Ecclesia de Balymarf [41]	cvi^{s}. viii^{d}.	,, x^{s}. viii^{d}.
Episcopus.	ex parte vicarii	xl^{s}.	,, iiii^{s}.
Patronus, Dominus Johannes Vale.	Ecclesia de Inchcolhan	vi^{li}. xiii^{s}. iiii^{d}.	,, xiii^{s}. iiii^{d}.
	Ecclesia de Balybor	xxvi^{s}. viii^{d}.	,, ii^{s}. viii^{d}.
Abbas sancti Thome Dublinie.	Ecclesia de Tilhanbrog, ex parte rectoris	cvi^{s}. viii^{d}.	,, x^{s}. viii^{d}.
	ex parte vicarii	xxvi^{s}. viii^{d}.	,, ii^{s}. viii^{d}.
Kenlis.	Ecclesia de Kiltranyn,[42] ex parte rectoris	viii^{li}.	,, xvi^{s}.
	ex parte vicarii	liii^{s}. iiii^{d}.	,, v^{s}. iiii^{d}.
Prebendal.	Ecclesia de Kilmanagh cum capella sancte Malle.....	x^{li}.	,, xx^{s}.
Abbas sancti Augustini, Bristoll.	Ecclesia de Kilfetheragh[43]	xxvi^{s}. viii^{d}.	,, ii^{s}. viii^{d}.
Trauers.	Ecclesia de Drimgelgy [44]	liii^{s}. iiii^{d}.	,, v^{s}. iiii^{d}.
Abbas de Dowysk & ipse visitat & corrigit.	Ecclesia de Tullachany [45]	xiii^{s}. iiii^{d}.	,, xvi^{d}.
Prebendal.	Ecclesia de Groweyn [46]	lx^{s}.	,, vi^{s}.
Prior sancti Johannis.	Ecclesia de Dunfert [47] cum vicaria	xii^{li}.	

Summa Taxacionis lxii^{li}. vi^{s}. viii^{d}. : Vnde decima vi^{li}. iiii^{s}. viii^{d}.

[34] Thus in original; but what "momit piller" means is not apparent.
[35] Now the church of Garrychreen, parish of St. John's. The "manor of Fenell" belonged to the Purcells of Ballyfoyle in the 17th century.
[36] Now Gowran.
[37] Now Aughmalog church, parish of St. John's.
[38] Now the church of Bennetsbridge, otherwise Ballyreddin.
[39] Now Ballinaboolia church, Tullaherin.
[40] That is, the Deanery of Sillr, otherwise Shillelogher.
[41] Now Ballinamarra, parish of Freshford.
[42] Now Burnchurch, parish of Danesfort.
[43] Now known as the church of Sheestown, parish of St. Patrick's.
[44] Now Thornback, parish of St. Canice's.
[45] Now "Grange of the Limetree," parish of Danesfort.
[46] Now Outrath, parish of St. Patrick's.
[47] Now Danesfort

AGTHOUR.[48]

Patronus, ffulco filius Waroenii.	Ecclesia de Douenaghmore [49] cum capella	VIIIli.	Decima XVIs.
Prior ibidem.	Ecclesia de Achmecart	LXVIs. VIIId.	,, VIs. VIIId.
Pertinet ad decanatum Kilkennie.	Ecclesia de Achenirle [50]	VIli. XIIIs. IIIId.	,, XIIIs. IIIId.
Prebendal., ideo non soluit procuraciones.	Ecclesia de Athethor [51]	VIli. XIIIs. IIIId.	,, XIIIs. IIIId.
Prior sancti Johannis, Kilkennie.	Ecclesia de Typeridbretaen ..	XLs.	,, IIIIs.
Communia Kilkennie.	Ecclesia de Stafethen [52]	LXVIs. IIIId.	,, VIs. VIIId.
Prior de Instyok.	Ecclesia de Cathyr [53]	XXXs.	,, IIIs.
Instyok.	Ecclesia de Killyn,[54] ex parte rectoris	XLs.	,, IIIIs.
	ex parte vicarii	XLs.	,, IIIIs.
Communia Kilkennie.	Ecclesia de Clontiperid	XLs.	,, IIIIs.
Episcopus.	ex parte vicarii	XXs.	,, IIs.
Abbas sancti Thome, Dublinie.	Ecclesia de Killayth,[55] ex parte rectoris	XXVIs. VIIId.	,, IIs. VIIId.
Laicus Patronus: Vicarius est ibidem.	Ecclesia de Clonmantach	IIIIli.	,, VIIIs.
	ex parte vicarii	XXs.	,, IIs.
Laicus Patronus.	Ecclesia de Rathlohan,[56] ex parte rectoris	XLs.	,, IIIIs.
fol. 20.	ex parte vicarii	XXs.	,, IIs.
Prior ibidem.	Ecclesia de fferkeragh [57]	LIIIs. IIIId.	,, Vs. IIIId.
Communia Kilkennie.	Ecclesia de Coulcasshyn	VIIIli.	,, XVIs.
Prior Hospital. de Jerusalem.	Ecclesia de Gawlmoy cum capella	VIli. XIIIs. IIIId.	,, XIIIs. IIIId.
Prior sancti Johannis, Kilkennie.	Ecclesia de Kildrenagh	XLs.	,, IIIIs.

Summa Taxacionis LXVIIIli. Xs.: Vnde decima VIli. XVIIs.

ODOGH.[58]

Abbas sancti Augustini, Bristoll.	Ecclesia de Castello doth,[59] ex parte rectoris	VIli. XIIIs. IIIId.	,, XIIIs. IIIId.
	ex parte vicarii	LXVIs. VIIId.	,, VIs. VIIId.
Sancti Thome Dublinie.	Ecclesia de Donenaghmore	LXVIs. VIIId.	,, VIs. VIIId.

[48] That is, the Deanery of Aghoure, otherwise Freshford.

[49] A church in the parish of Johnstown. In the same parish and close to Douenaghmore are the townlands of *Foulk's*-Rath and *Warren's*-Town both, no doubt, deriving their names from the old lay patron, *Fulk* fitz *Warren*. In Irish, Foulksrath is called *Rawfooka*., *i.e.* Rath Fhulca , or Fulco's Rath. As Castlewarren, parish of Clara, is called by Irish speakers *Cushlawn-a-Wauzheena*, it must be presumed that the Irish sound of Warrenstown was *Bolliawazheena i.e.* Baile a' Uairinaigh, or the town a man bearing the surname Warren.

[50] Now Urlingford.

[51] Now Aghoure, otherwise Freshford.

[52] Now Sheffin, parish of Lisdowney.

[53] This church stood in the field called "Newtown Hill," beside the road from Durrow to Cullahill.

[54] Otherwise Killiny, now the church of Tubberoe, in the parish of Durrow.

[55] Now Killahy, parish of Urlingford.

[56] Now Rathlogan, parish of Johnstown.

[57] Now Fertagh, parish of Johnstown.

[58] That is, the Deanery of Odogh.

[59] That is, de Castello *Odoth*, now the Church of Odogh, otherwise Three Castles, parish of Freshford.

Abbas de Jeriponte.	Ecclesia de Rathelo de Grangia [60]	vi^{li}.	Decima xii^{s}.
Laicus Patronus.	Ecclesia de Glascro	xiii^{s}. iiii^{d}.	,, xvi^{d}.
Idem de Patrono.	Ecclesia de Comyre [61]	xiii^{li}. vi^{s}. viii^{d}.	,, xxvi^{s}. viii^{d}.
Prior sancti Johannis, Kilkennie.	Ecclesia de Macully, ex parte rectoris	xliiii^{s}. v^{d}. *quad.*	,, iiii^{s}. v^{d}. *quad.*
	ex parte vicarii	xxii^{s}. ii^{d}. *ob. quad.*	,, ii^{s}. ii^{d}. *ob. quad.*
Monachi Exonienses in Anglia.	Ecclesia de Mothil, ex parte rectoris	xlix^{s}.	,, iiii^{s}. x^{d}. *ob. quad.*
	ex parte vicarii	xx^{s}.	,, ii^{s}.
Abbas, Bristoll.	Ecclesia de Dyserdoloscan,[62] ex parte duorum rectorum.	xx^{s}.	,, ii^{s}.
	ex parte vicarii	vi^{s}. viii^{d}.	,, viii^{d}.
Abbas sancti Thome, Dublinie.	Ecclesia de Dunmore	vi^{li}.	,, xii^{s}.
	ex parte vicarii	xl^{s}.	,, iiii^{s}.
Instyok.	Ecclesia de Acheteyr [63]	x^{li}.	,, xx^{s}.
	ex parte vicarii	lxvi^{s}. viii^{d}.	,, vi^{s}. viii^{d}.
Laicus Patronus Kenlis.	Ecclesia de Rathbacag,[64] ex parte rectoris xxvi^{s}. viii^{d}		,, ii^{s}. viii^{d}.
	ex parte vicarii	xiii^{s}. iiii^{d}.	,, xvi^{d}.
	Ecclesia de Ardeluth non valet stipend. capellani.		
Communia Kilkennie.	Ecclesia de Athenach [65]	lxvi^{s}. viii^{d}.	,, vi^{s}. viii^{d}.
Prebendal.	Ecclesia de Mayn	vi^{li}. xiii^{s}. iiii^{d}.	,, xiii^{s}. iiii^{d}.
Laicus Patronus : De Lege Dei (*manu recentiori.*)	Ecclesia de Lamhull [66]	xiiii^{s}. iiii^{d}.	,, xvii^{d}. *ob. quad*
Laicus fol. 20b.	Ecclesia de Coulcrahyn ex parte rectoris	liii^{s}. iiii^{d}.	,, v^{s}. iiii^{d}.
	ex parte vicarii	xxvi^{s}. viii^{d}.	,, ii^{s}. viii^{d}.
Prior de Instvok.	Ecclesia de Kilcormok,[67] ex parte rectoris	xxxv^{s}. vi^{d}. *ob.*	,, iii^{s}. vi^{d}. *ob. quad.*
	ex parte vicarii	xvii^{s}. ix^{d}. *ob.*	,, xxi^{d}. *quad.*
Sancti Thome, Dublinie.	Ecclesia de Kilcolman [68]	vi^{li}. xiii^{d}. iiii^{d}.	,, xiii^{s}. iiii^{d}.
Episcopus.	Ecclesia de Deruagh [69]	x^{li}.	,, xx^{s}.
Episcopus.	Ecclesia de Rosconill	cvi^{s}. viii^{d}.	,, x^{s}. viii^{d}.
Laicus.	Ecclesia de Kilmennan	xl^{s}.	,, iiii^{s}.
	ex parte vicarii	xx^{s}.	,, ii^{s}.
Sancti Thome, Dublinie.	Ecclesia de Kilmeker	lxvi^{s}. viii^{d}.	,, vi^{s}. viii^{d}.
	ex parte vicarii	xxxiii^{s}. iiii^{d}.	,, iii^{s}. iiii^{d}.

Summa Taxacionis cxii^{li}. iiii^{s}. viii^{d}. : Vnde decima xi^{li}. iiii^{s}. iiii^{d}. *ob.*

Summa totalis Taxacionis Dyoc. Ossor. absque Religios. dccxl^{li}. : Vnde decima lxxiiii^{li}. vii^{s}.

Summa Reddituum & Pertinentium Temporalium Episcopi Ossor. de omnibus terris & tenementis suis clxiii^{li}. iiii^{s}. ii^{d}.

Taxacio Redditus & prouentus temporalium Ossor. Episcopi & aliorum religiosorum, facta per subcollectores & predictum episcopum ac ipsos Religiosos iuratos :

Decima Episcopi	xvi^{li}. vi^{s}. v^{d}.
Decima Prioris de Kenlys	lxx^{s}. vii^{d}.
Decima Prioris de Instyok	xviii^{s}. viii^{d}.

[60] Now Grangemacomb, parish of Lisdowney.
[61] Now Castlecomer.
[62] Now Dysart, parish of Castlecomer.
[63] Now Barony church, in the parish of Lisdowney.
[64] Now Rathbeagh, parish of Lisdowney.
[65] Now Attanagh, parish of Ballyragget.
[66] Now Longhill. This church was found, at the suppression of the Monasteries, to belong to the Cistercian Abbey de Lege Dei, otherwise the Abbey of Abbeyleix.
[67] Now the church of Sralee, parish of Ballyragget.
[68] This church stood in Conahy, a little to the west of the parish chapel.
[69] Now Durrow.

Decima Prioris Sancti Johannis de Kilkenny	IIs. VIIId. *ob.*
Decima Prioris de Aghmecart,	Nichil propter guerram.
Decima Prioris de ffertkeragh	XIs. VIIId. *ob. quad.*
Decima Abbatis de Dowysky[70]	IIIIli. VIIs. VId.
Decima Abbatis de Jeryponte	IIIIli. XVIs. VIIId.
Decima Abbatisse de Kilkilhyn	XIIIs.

Summa Bonorum Religiosorum Ossor. Dyoc. CXLVli. XIIIIs. IXd.

Summa Decime contingentis Episcopum Ossorien. & Religiosos Viros ipsius Dioc., XXXli. XVIIs. Xd. *ob. quad.*

Summa totalis Taxacionis Dioc. Ossorien. MXLIXli. IIIIs. IXd. *ob.* : Vnde decima CIIIIli. XVIIIIs. Vd. *ob. quad.*

fol. 21.

DECANATUS DE AGHEBO :

	Episcopus dat vicariam.	
Laicus.	Ecclesia de Aghebo	pauci.....XXVli.
	Vicaria de Aghebo	Xli.
Laicus.	Ecclesia de Achebon[71]	nulli.
Dowyskyth.	Ecclesia de Offerkelan[72]	
	Vicaria de Offerkelan	.... nulli.
Episcopus.	Ecclesia de Bordwell....	
	Vicaria eiusdem	.... pauci.
Laicus.	Ecclesia de Rathdowny	
	Vicaria eiusdem	.... pauci.
Canonici de Lexlipe.	Ecclesia de Coulkyr[73]	
	Ecclesia de Clonybe[74]	..... pauci.
	Ecclesia de Irel[75]	
Laicus.	Ecclesia de Donamore	..... pauci.
Prior Sancti Johannis, Kilkennie.	Ecclesia de Scatheryk[76]	nulli.
	Vicaria eiusdem.	
	Rector capelle Sancti Nicholai[77]	
	Ecclesia de Kilgaryth[78]	
	Ecclesia de Lysmor.....	
	Ecclesia de Delgy[79].....	.... nulli.
	Ecclesia de Athkypp[80].....	
Laicus.	Ecclesia de Kildermoyth[81]....	
Pertinent ad Achebo.	Ecclesia de Balygeuenan[82]....	
	Ecclesia de Dyrkallyth[83].....	

Summa Taxacionis istius Decanatus XIIIIli.

[70] Now Graiguenamanagh.
[71] This is evidently but a repetition of *Ecclesia de Aghebo.*
[72] Now Offerlane, otherwise Upperwoods. This parish was appropriated to the Abbey of Dowyskyth, (Duiske, now Graiguenamanagh), between 1302 and 1317.
[73] Now Coolkerry, parish of Rathdowney.
[74] Now Cloneeb, parish of Rathdowney.
[75] Now Errill, parish of Rathdowney.
[76] Now Skirke, parish of Borris-in-Ossory.
[77] The church of St. Nicholas, otherwise Eglish-Nichole, stood beside Eglish Rath, in the townland of Tintore, parish of Aghaboe.
[78] This was the church of Cashel, otherwise *Coshel*, otherwise Cashel-garra, in the parish of Castletown.
[79] Now Kyledellig, parish of Aghaboe.
[80] Now Akipp, parish of Rathdowney.
[81] Now the old church of Kylermugh, parish of Aghaboe.
[82] Now Ballygowden, parish of Aghaboe.
[83] This is most probably the church of Dairyhill, parish of Aghaboe.

B.—(*Circa*, A.D. 1320.)

Noua Taxacio Episcopatus Ossorien. post Guerram Scotorum facta per Episcopum Ricardum per mandatum Domini Regis.

[In ancient times it was the custom for the Bishop personally to visit each parish under his jurisdiction, once a year. During this visitation he was entertained at each church by the parish priest, which entertainment was styled PROCURATIO. Later on, when the Bishops ceased to hold their itinerant visitations, and their clergy were convened to their cathedrals, the word 'Procuratio' came to signify (as *proxy* or *procuration* still does), "a pecuniary sum or composition paid to an ordinary, or other ecclesiastical judge, to commute for the provision or entertainment which was otherwise to have been procured for him."—Reeves' *Ecclesiastical Antiquities*, pp. 98-100, *n.* SYNODALIA, or Synodals, were the sums of money paid by the inferior clergy when they came to the ancient episcopal synods, which were held about Easter.—*Ibid.* pp. 101-2, *n.*]

Red Book of Ossory. fol. 21*b.*

PRIMO IN DECANATU DE KENLYS.

	TAXACIO.	DECIMA.	PROCURACIO DUORUM DENARIORUM DE MARCA.
Ecclesia de Kenles	C$^{s.}$	unde decima X$^{s.}$	procuracio XV$^{d.}$
Ecclesia de Callan cum membris	L marc.	,, LXVI$^{s.}$ VIII$^{d.}$	,, VIII$^{s.}$ IIII$^{d.}$
ex parte vicarii	VIII$^{li.}$	,, XVI$^{s.}$	,, II$^{s.}$
Ecclesia de Erleystoun	VI$^{li.}$	,, XII$^{s.}$	,, XVIII$^{d.}$
ex parte vicarii eiusdem	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
Ecclesia de Maillardestown	LX$^{s.}$	,, VI$^{s.}$	,, IX$^{d.}$
ex parte Vicarii eiusdem	nichil propter onera.		
Ecclesia de Ragulby	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
Ecclesia de Lomoc	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
Ecclesia de Kilmegen	C$^{s.}$	,, X$^{s.}$	,, XV$^{d.}$
Ecclesia de Kilkirl	XX$^{s.}$	,, II$^{s.}$	,, III$^{d.}$
Ecclesia de Kilknedy	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
ex parte vicarii	nichil propter onera.		
Ecclesia de Stamacarthy	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
Capella de Dengylmor	XXX$^{s.}$	,, III$^{s.}$	,, IIII$^{d.}$ *ob.*
Ecclesia de Jeryponte	C$^{s.}$	,, X$^{s.}$	,, XV$^{d.}$
ex parte vicarii	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
Capella de Donymgan	XXX$^{s.}$	,, III$^{s.}$	,, IIII$^{d.}$ *ob.*
Ecclesia de Kilry	XV$^{s.}$	,, XVIII$^{d.}$	,, II$^{d.}$ *quad.*
Cappelle de Derynch & Kiltorcan	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
Ecclesia de Kilbecok,			
ex parte Prioris de Kenlys	X$^{s.}$	,, XII$^{d.}$	,, I$^{d.}$ *ob.*
ex parte Prioris de Instyok	X$^{s.}$	,, XII$^{d.}$	,, I$^{d.}$ *ob.*
Ecclesia de Killagh	XX$^{s.}$	,, II$^{s.}$	,, III$^{d.}$
ex parte vicarii	nichil propter onera.		
Ecclesia de Rossenan	X$^{s.}$	,, XII$^{d.}$	,, I^{d} *ob.*
Ecclesia de Aghebillir	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
ex parte vicarii	XX$^{s.}$	,, II$^{s.}$	,, III$^{d.}$
Capella de Lysmocayg	nichil propter onera XX$^{s.}$	,, II$^{s.}$	,, III$^{d.}$
Ecclesia de Ballagh	XX$^{s.}$	,, II$^{s.}$	,, III$^{d.}$
fol. 22 Ecclesia de Cnoctofr	XL$^{s.}$	,, IIII$^{s.}$	,, VI$^{d.}$
ex parte vicarii	nichil propter onera.		
Ecclesia de Shortalestoun	VI$^{s.}$ VIII$^{d.}$	,, VIII$^{d.}$	,, I$^{d.}$
Ecclesia de Balyngeragh	XV$^{s.}$	,, XVIII$^{d.}$	,, II$^{d.}$ *quad.*
Capella castri Erleye	XX$^{s.}$	,, II$^{s.}$	,, III$^{d.}$
Ecclesia de Insnak	XX$^{s.}$	,, II$^{s.}$	,, III$^{d.}$
Ecclesia de Killamery cum membris	VI$^{li.}$	,, XII$^{s.}$	,, XVIII$^{d.}$
Summa Decime X$^{li.}$ III$^{s.}$ IIII$^{d.}$		Summa Procuracionum XXV$^{s.}$ VIII$^{d.}$	

IN DECANATU DE OBARGOUN

Ecclesia de Thomastoun	LX$^{s.}$	unde decima	VI$^{s.}$	procuracio	IX$^{d.}$
ex parte vicarii	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
Ecclesia de Instyok	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
Ecclesia de Colmekille	LX$^{s.}$	,,	VI$^{s.}$	,,	IX$^{d.}$
Ecclesia de Balyfassath	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
ex parte vicarii	nichil propter onera.				
Ecclesia de Kilcolme	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
ex parte vicarii	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
Ecclesia de Lesterglyn tota	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$
Ecclesia de Rowyr	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Ecclesia de Dromdowny	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$
Summa Decime XXXI$^{s.}$	Summa Procuracionum III$^{s.}$ X$^{d.}$ *ob.*				

IN DECANATU DE OUERK.

Ecclesia de Iuylhaght[84]	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
Ecclesia de Clonymyl	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$
Ecclesia de ffydoun cum membris	VI$^{li.}$	,,	XII$^{s.}$	,,	XVIII$^{d.}$
ex parte Vicarii	LX$^{s.}$	,,	VI$^{s.}$	,,	IX$^{d.}$
Ecclesia de Beaulu	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
Ecclesia de Polnescoly	XV$^{s.}$	,,	XVIII$^{d.}$	,,	II$^{d.}$ *quad.*
ex parte Vicarii	nichil				
fol. 22b. Ecclesia de Balytarsyn	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
Ecclesia de Castlan	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
Ecclesia de McCully	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
Ecclesia de Dunkyt	LX$^{s.}$	,,	VI$^{s.}$	,,	IX$^{d.}$
ex parte Vicarii	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$
Ecclesia de Kilmaboy	LX$^{s.}$	,,	VI$^{s.}$	,,	IX$^{d.}$
ex parte Vicarii	nichil.				
Ecclesia de Carcoman	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Ecclesia de Kilkylehyn	VI$^{s.}$ VIII$^{d.}$	,,	VIII$^{d.}$	,,	I$^{d.}$
Summa Decime LI$^{s.}$ II$^{d.}$	Summa Procuracionum VI$^{s.}$ IIII$^{d.}$ *ob. quod.*				

IN DECANATU DE KILKENNY.

Ecclesia beate Marie	IIII$^{li.}$	,,	VIII$^{s.}$	,,	XII$^{d.}$
Ecclesia beati Patricii	VI$^{li.}$	,,	XII$^{s.}$	,,	XVIII$^{d.}$
Ecclesia Sancti Johannis	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Ecclesia Sancti Cannici	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
Summa Decime XXVII$^{s.}$	Summa Procuracionum III$^{s.}$ IIII$^{d.}$ *ob.*				

IN DECANATU DE CLARAGH.

Ecclesia de Blauncheuylestoun ...	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
Ecclesia de Dromyrthre	XXX$^{s.}$	,,	III$^{s.}$	,,	IIII$^{d.}$ *ob.*
ex parte Vicarii	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
Ecclesia de Tylagh tota	X$^{li.}$	,,	XX$^{s.}$	,,	II$^{s.}$ VI$^{d.}$
Ecclesia de Dungaruan	C$^{s.}$	,,	X$^{s.}$	,,	XV$^{d.}$
ex parte Vicarii	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Ecclesia de Kilmedymok	VI$^{s.}$ VIII$^{d.}$	,,	VIII$^{d.}$	,,	I$^{d.}$
Ecclesia de Claragh	LX$^{s.}$	,,	VI$^{s.}$	,,	IX$^{d.}$
ex parte Vicarii	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$

[84] Now Tullahought, parish of Windgap.

Ecclesia de Kilfan	IIII^{li}.	unde decima	VIII^{s}.	procuracio	XII^{d}.
Ecclesia de Madokestoun	XXX^{s}.	,,	III^{s}.	,,	IIII^{d}. *ob.*
Ecclesia de ffynel	XXX^{s}.	,,	III^{s}.	,,	IIII^{d}. *ob.*
ex parte Vicarii	nichil.				
Ecclesia Sancti Martini ex parte Prebendarii	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de Baligaueran	Hospital.				
fol. 23. ex parte Vicarii	LX^{s}.	,,	VI^{s}.	,,	IX^{d}.
Ecclesia de Rathcoull	C^{s}.	,,	X^{s}.	,,	XV^{d}.
Ecclesia de Tascohyn	XL^{s}.	,,	IIII^{s}.	,,	VI^{d}.
Ecclesia de Kilmelag	XXX^{s}.	,,	III^{s}.	,,	IIII^{d}. *ob.*
Ecclesia de Tredynstoun	X^{s}.	,,	XII^{d}.	,,	I^{d}. *ob.*
Summa Decime IIII^{li}. IX^{s}. VIII^{d}.		Summa Procuracionum XI^{s}. II^{d}. *ob.*			

IN DECANATU DE SILLR.

Ecclesia de Balamarf tota	XL^{s}.	,,	IIII^{s}.	,,	VI^{d}.
Ecclesia de Incholhan	XL^{s}.	,,	IIII^{s}.	,,	VI^{d}.
Ecclesia de Balyburry	X^{s}.	,,	XII^{d}.	,,	I^{d}. *ob.*
Ecclesia de Tylabrog	IIII^{li}.	,,	VIII^{s}.	,,	XII^{d}.
ex parte Vicarii	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de Kiltranen	IIII^{li}.	,,	VIII^{s}.	,,	XII^{d}.
ex parte Vicarii	XXX^{s}.	,,	III^{s}.	,,	IIII^{d}. *ob.*
Ecclesia de Kilmanagh	VI^{li}.	,,	XII^{s}.	,,	XVIII^{d}.
Ecclesia de Kilfetheragh.....	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de Drumgelgyn cum capella	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de Tylahany	I marc.	,,	XVI^{d}.	,,	II^{d}.
Ecclesia de Groweyn	XL^{s}.	,,	IIII^{s}.	,,	VI^{d}.
Ecclesia de Dunfert	LX^{s}.	,,	VI^{s}.	,,	IX^{d}.
ex parte Vicarii	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Summa Decime LIX^{s}. IIII^{d}.		Summa Procuracionum VII^{s}. V^{d}.			

IN DECANATU DE AGHTHOR.

Ecclesia de Donaghmore	IIII^{li}.	,,	VIII^{s}.	,,	XII^{d}.
Ecclesia de Amccart	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de Aghnylre	XL^{s}.	,,	IIII^{s}.	,,	VI^{d}.
Ecclesia de Aghthor	IIII ^{li}.	,,	VIII^{s}.	,,	XII^{d}.
Ecclesia de Tybritbrytayne	X^{s}.	,,	XII^{d}.	,,	I^{d}. *ob.*
ex parte Vicarii	nichil.				
Ecclesia de Stafen	XX^{s}.	,,	II^{s}.	,,	III^{d}.
fol. 23b. Ecclesia de Clontybrit.....	X^{s}.	,,	XII^{d}.	,,	I^{d}. *ob.*
ex parte Vicarii	nichil.				
Ecclesia de Kyllagh	XXVI^{s}. VIII^{d}.	,,	II^{s}. VIII^{d}.	,,	IIII^{d}.
Ecclesia de Clomantagh	L^{s}.	,,	V^{s}.	,,	VII^{d}. *ob.*
ex parte Vicarii	X^{s}.	,,	XII^{d}.	,,	I^{d}. *ob.*
Ecclesia de Rathlohan	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de fiertkeragh	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de Coulcassyn	IIII^{li}.	,,	VIII^{s}.	,,	XII^{d}.
Ecclesia de Galmoy tota	IIII^{li}.	,,	VIII^{s}.	,,	XII^{d}.
Summa Decime LIIII^{s}. VIII^{d}.		Summa Procuracionum VI^{s}. X^{d}.			

IN DECANATU DE ODOGH.

Ecclesia castri de Odogh	LX^{s}.	,,	VI^{s}.	,,	IX^{d}.
ex parte Vicarii	XX^{s}.	,,	II^{s}.	,,	III^{d}.
Ecclesia de Donaghmore ...	LXVI^{s}. VIII^{d}.	,,	VII^{s}. VI^{d}.	,,	X^{d}.

Ecclesia de Rathill. i. Grangia ...	IIII$^{li.}$	unde decima	VIII$^{s.}$	procuracione	XII$^{d.}$
Ecclesia de Comyr	VIII$^{li.}$	,,	XVI$^{s.}$	,,	II$^{s.}$
Ecclesia de McCully ex parte Rectoris	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob*
Ecclesia de Mothill	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
ex parte Vicarii	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
Ecclesia de Donmore	VI$^{li.}$	,,	XII$^{s.}$	,,	XVIII$^{d.}$
ex parte Vicarii	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
Ecclesia de Aghteyr	IIII$^{li.}$	,,	VIII$^{s.}$	,,	XII$^{d.}$
ex parte Vicarii	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Ecclesia de Rathbeath	X$^{s.}$	,,	XII$^{d.}$	,,	I$^{d.}$ *ob.*
ex parte vicarii	nichil.				
Ecclesia de Mayn	IIII$^{li.}$	,,	VIII$^{s.}$	,,	XII$^{d.}$
Ecclesia de Culcrahyn	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Ecclesia de Kilcolman	VI$^{li.}$ XIII$^{s.}$ IV$^{d.}$	,,	XIII$^{s.}$ IV$^{d.}$	,,	XX$^{d.}$
Ecclesia de Rosconyl	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Capella de Kilmenhan	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$
ex parte Vicarii	nichil.				
Ecclesia de Kilmekar	LXVI$^{s.}$, VIII$^{d.}$	,,	VI$^{s.}$ VIII$^{d.}$	,,	X$^{d.}$
ex parte Vicarii	nichil.				

Summa Decime, CIX$^{s.}$ VIII$^{d.}$ Summa Procuracionum XIII$^{s.}$ VIII$^{d.}$ *ob.*

fol. 24

IN DECANATU DE AGHEBO.

Ecclesia de Aghebo	IIII$^{li.}$	,,	VIII$^{s.}$	,,	XII$^{d.}$
ex parte Vicarii	nichil.				
Ecclesia de Offerlan	C$^{s.}$	,,	X$^{s.}$	,,	XV$^{d.}$
ex parte Vicarii	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$
Ecclesia de Bordwell	XL$^{s.}$	,,	IIII$^{s.}$	,,	VI$^{d.}$
Ecclesia de Rathdowny	IIII$^{li.}$	,,	VIII$^{s.}$	,,	XII$^{d.}$
Ecclesia de Culkyr	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$
Ecclesia de Donaghmor	XX$^{s.}$	,,	II$^{s.}$	,,	III$^{d.}$

Summa Decime, XXXVI$^{s.}$ Summa Procuracionum, IIII$^{s.}$ VI$^{d.}$
Summa taxe decime, XXXIII$^{li.}$ XXII$^{d.}$
Summa procuracionum supradictarum, IIII$^{li.}$ II$^{s.}$ XI$^{d.}$ *ob quad.*

Summa Reddituum & Prouentuum Episcopatus Ossor.	LIII$^{li.}$ VI$^{s.}$ VIII$^{d.}$
Vnde decima CVI$^{s.}$ VIII$^{d.}$ ..... Procuracio..	XIII$^{s.}$ IIII$^{d.}$
Decima Prioris de Instyok	XVIII$^{s.}$ VIII$^{d.}$
Decima Prioris de ffertkeragh	VI$^{s.}$ VIII$^{d.}$
Decima abbatis de Dowysky	IIII$^{li.}$ VII$^{s.}$ VI$^{d.}$
Decima Abbatis de Jeryponte	IIII$^{li.}$ XVI$^{s.}$ VIII$^{d.}$
Decima Abbatisse de Kilkylehyn	VI$^{s.}$ VIII$^{d.}$
Decima beneficiorum Prioris de Kenlys	IIII$^{li.}$ VIII$^{s.}$ VIII$^{d.}$
Summa decime Rectoris de Callan	V marc.
Summa decime Prioris Sancti Johannis, Kilkenn.	XXXVI$^{s.}$
Prior de Amaccart	VI$^{s.}$ VIII$^{d.}$

Summa Decime Episcopi & Religiosorum ..... XXVI$^{li.}$ XI$^{s.}$ VI$^{d.}$ *ob.*
Summa summarum predictarum decimarum .....LVIII$^{li.}$ XIII$^{s.}$ IIII$^{d.}$ *ob.*

C. (A.D. 1351).

Red Book of Ossory.
fol. 24*b*.

Copia Procuracionum secundum quam copiam Venerabilis Pater & Dominus, Johannes, Dei gracia Archiepiscopus Dublinensis leuauit Procuraciones suas in Dyoc. Ossor tempore Visitacionis sue ibidem

incipient. in crastino Animarum, Anno Domini millesimo c° c° c° quinquagesimo primo ; et recepit duplicatas procuraciones communiter, graciam faciens quibusdam de quarta porcione. Eodem modo fecit Alexander predecessor suus Archiepiscopus duplicando istas procuraciones, nullam graciam faciens in visitacione sua : a quo extitit appellatum propter extorcionem iniustam contra iura.

PROCURACIONES DOMINI EPISCOPI OSSORIENSIS IN DECANATU DE AGHEBO.

Rector de Offerylan	XII^{s}.
Vicarius loci	VI^{s}.
Vicarius de Aghebo	XXII^{s}. VIII^{d}.
Rector de Bordwell	XL^{s}.
Vicarius ibidem	XX^{s}.
Rector de Rathdowny	X^{s}. VIII^{d}.
Vicarius ibidem	V^{s}. IIII^{d}.
Rector de Coulkyr	IIII^{s}. VIII^{d}.
Rector de Raharan	IIII^{s}. VIII^{d}.
Rector de Delgy	XVIII^{d}.
Rector de Donaghmore	XL^{d}.
Vicarius loci	XX^{d}.
Vicarius de Skaryk	XX^{d}.
Rector de Kildermoy	IIII^{s}. VIII^{d}.
Rector Capelle Nicholai	IIII^{s}. VIII^{d}.
Summa	IV^{li}. VIII^{s}. VI^{d}.

IN DECANATU DE AGHTHOUR.

	Rector de Stafen	III^{s}.
	Rector de Donaghmor	XIII^{s}. VIII^{d}.
	Vicarius de Tybritbretayn & Kildrenagh	IIII^{s}.
fol. 25.	Rector de Clontibrit	III^{s}.
	Vicarius loci	XVIII^{d}. *ob.*
	Rector de Killagh	IIII^{s}. VIII^{d}.
	Vicarius loci	II^{s}. IIII^{d}.
	Vicarius de Kyllyng & Cayr [85]	VII^{s}. IIII^{d}.
	Rector de Clounmantagh & Kilrusshe	V^{s}.
	Vicarius locorum	II^{s}. V^{d}.
	Rector de Rathloghan	V^{s}. X^{d}. *ob.*
	Rector de Coulcasshyn	V^{s}. VIII^{d}.
	Rector de Glassar	IIII^{s}. VIII^{d}.
	Rector & Vicarius de Aghryk [86]	XIV^{s}. VIII^{d}.
	Rector de Ballilorcan	IIII^{s}. VIII^{d}.
	Summa	IIII^{li}. III^{s}. VII^{d}.

IN DECANATU DE ODOGH.

	Rector Castri de Odogh	VIII^{s}. VIII^{d}.
	Vicarius loci	IIII^{s}. IIII^{d}.
	Rector de Glascro	II^{s}. VIII^{d}.
	Rector de Rathbeagh	IIII^{s}.
	Rector de Deruagh & Vicarius	XIV^{s}. VIII^{d}.
	Rector de Rosconyll	VIII^{s}. VIII^{d}.
De Lege Dei.	Rector de Lauwyll	IIII^{s}. IIII^{d}.
Sancti Thome.	Rector de Attanagh	

[85] That is, Killiny and Cahir. See note p. 369, *supra*.
[86] Now Erke, parish of Galmoy.

	Rector de Kilmanan Vicarius loci	xx$^{d.}$
	Vicarius de Kilcormac	ii$^{s.}$ viii$^{d.}$
Sancti Thome.	Rector de Donaghmor	vi$^{s.}$ viii$^{d.}$
	Vicarius loci	iii$^{s.}$ iiii$^{d.}$
Sancti Thome.	Rector de Kilcolman	vi$^{s.}$ viii$^{d.}$
	Rector de Coulcrahyn	v$^{s.}$
	Vicarius loci	ii$^{s.}$ vi$^{d.}$
	Rector de Kilmoker	iiii$^{s.}$ viii$^{d.}$
	Vicarius loci	ii$^{s.}$ iiii$^{d.}$
	Rector de Comyr	vi$^{s.}$ viii$^{d.}$
fol. 25*b*.	Vicarius de Dysert	xi$^{s.}$
	Vicarius de Mothill	ix$^{s.}$
	Vicarius de McCully	xviii$^{d.}$ *ob.*
Sancti Thome.	Rector de Dunmore	v$^{s.}$ viii$^{d.}$ *ob.*
	Vicarius loci	ii$^{s.}$ x$^{d.}$ *ob.*
	Abbas sancti Thome Dublinensis	
	Vicarius de Aghteyr [87] ..... vii$^{s.}$	Prior de Instyok debet soluere.
	Summa	vi$^{li.}$ xi$^{s.}$ iii$^{d.}$

IN DECANATU DE SILLR.

Rector de Kilfetheragh	iiii$^{s.}$ viii$^{d.}$
Vicarius de Donfert	vi$^{s.}$ viii$^{d.}$
Vicarius de Kiltranyn	iiii$^{s.}$ viii$^{d.}$
Rector de Incholhan	v$^{s.}$ viii$^{d.}$
Rector de Tillaghbrok	ix$^{s.}$ viii$^{d.}$
Rector de Kilmanagh	dī. marce.
Rector de Dromdelgyn	viii$^{s.}$ viii$^{d.}$
Rector de Balybour	xi$^{d.}$
Vicaria de Tilaghbrok	iiii$^{s.}$ x$^{d.}$
Summa	lix$^{s.}$ x$^{d.}$

IN DECANATU DE CLARAGH.

Vicarius de Dromerther Vicarius loci (*sic*)	ii$^{s.}$ iiii$^{d.}$
Rector de Kilmedymok	xl$^{d.}$
Rector de Kynder	xl$^{d.}$
Rector de ffynel	iiii$^{s.}$
Vicarius loci	ii$^{s.}$
Rector sancti Martini	ii$^{s.}$
Vicarius de Balygaueran	xxxii$^{s.}$
Rector de Blauncheuil	dī. marce.
Rector de Dungaruan	xii$^{s.}$ viii$^{d.}$
Vicarius loci	vi$^{s.}$ viii$^{d.}$
Prior sancti Johannis, Kilkennie, tenetur annuatim de procuracione ab extra pro ecclesiis suis	iiii$^{li.}$ & dī.

Vicarius de Claragh .....v$^{s.}$ Prior sancti Johannis Kilkennie debet soluere.

Summa viii$^{li.}$ vii$^{s.}$ viii$^{d.}$

fol. 26. IN DECANATU DE OBARGOUN.

Vicarius de Thomastown	iiii$^{s.}$ viii$^{d.}$
Rector de Dysert	ii$^{s.}$ viii$^{d.}$
Vicarius de Rosbargoun	xix$^{d.}$
Rector de Kilcolme	v iiii$^{d.}$

[87] Now Barony church. See note p. 370, *supra*.

Vicarius de Kilcolm	IIˢ. VIIIᵈ.
Rector de Lesterlyng	Vˢ. IIᵈ.
Vicarius loci	IIˢ. VIᵈ.
Vicarius de Kylmehauoc	XVIIIᵈ. *ob.*
Vicarius de Balymagorme	VIIIᵈ.
Vicarius de Sheneboth	XVIᵈ.
Vicarius de Kilcoan	IIᵈ.
Vicarius de Tristelmohan	IIˢ.
Rector de Rowyr	VIIIˢ. VIIIᵈ.
Vicarius loci	IIIIˢ. IIIIᵈ.
Vicarius de Balyfassagh	IIˢ.
Prior de Instyok pro ecclesiis ab extra	IIIIˡⁱ. & dī.
Et pro synodalibus	Xˢ.
Rector de Tainewyrghlan [88]	dī. marce.
Summa	VIˡⁱ. IIIˢ. IXᵈ. *ob.*

IN DECANATU DE KENLYS.

Vicarius de Jeryponte	dī. marce.
Vicarius de Cnoktofr	XXXˢ. Xᵈ.
Rector de Aghbyllre	XLᵈ.
Vicarius ibidem	XXᵈ.
Vicarius de Kilknedy	IIˢ. IIIIᵈ.
Rector de Kilkeys	IIIIˢ.
Rector de Iuylhaght [89]	IIIIˢ. VIIIᵈ.
Vicarius de Ballagh	IIˢ. VIᵈ.
Vicarius de Erleyestoun	IIIIˢ.
Vicarius de Maillardestoun	IIIˢ.
Prior de Kenlis pro ecclesiis suis ab extra	Cˢ.
Item pro Synodalibus	XVIˢ. VIIIᵈ.
Procuracio Rectoris de Callan & ecclesia sua & omnibus Capellis suis	LVˢ. VIIIᵈ.
Vicarius de Callan pro omnibus ecclesiis suis	XXVIIIˢ. Iᵈ.
Capella ville de Erley	XLᵈ.
Summa	XIˡⁱ. IIIˢ. Iᵈ.

fol. 26*b*.

IN DECANATU DE OUERK.

Vicarius de Rathpatrik	XIIIIᵈ.
Rector de Kiltakan [90]	XLᵈ.
Vicarius de Dunkyt	IIIIˢ. VIᵈ.
Vicarius de Illyd	XIᵈ.
Rector de Kilmaboy	IIˢ. VIIIᵈ.
Vicarius loci	IIˢ. VIIIᵈ.
Rector de Balymartyn [91]	XVIᵈ.
Vicarius de Polscoull [92]	XIᵈ.
Vicarius de Rathkeran	XXᵈ.
Rector de Balytarstyn [93]	XVIᵈ.
Vicarius de Polrothan	IIˢ. VIIIᵈ.
Rector de Clomor [94]	IIˢ. VIIIᵈ.
Vicarius de ffydoun	XIIIIˢ. VIᵈ.

[88] Now Kilkieran, parish of Inistioge.
[89] Now Tullahought, parish of Windgap.
[90] Now Gaulskill, parish of Kilmacow.
[91] Now Aglish, otherwise called Aglish-martin, parish of Mooncoin.
[92] Now Portnascully, parish of Mooncoin.
[93] Now Ballytarsna, parish of Mooncoin.

Rector de Tybrit	xx$^{d.}$
Vicarius de Castlan	xiiii$^{d.}$
Rector de Beauly	xl$^{d.}$
Rector & Vicarius de Tyberaght	iii$^{s.}$
Vicarius de Rosshenan	viii$^{d.}$
Vicarius de Kilbecok	xvi$^{d.}$
Vicarius de Killagh	x$^{d.}$ *ob.*
Rector de Balyheth [or Balyhech] [95]	xx$^{d.}$
Abbatissa de Kilkylehyn pro ecclesiis suis ab extra	ii marc.
Summa	iiii$^{li.}$ xii$^{d.}$ *ob.*

Procuraciones Ecclesie Cathedralis Ossor. & Monasteriorum Religiosorum virorum Ossor. Dyoc. ab. infra:

Et primo Ecclesie Cathedralis	iiii$^{li.}$
Monasterii de Amaccart	xl$^{s.}$
Monasterii de ffert	xl$^{s.}$
Monasterii sancti Johannis, Kilkennie	iiii$^{li.}$
Monasterii beate Marie de Kenlys	c$^{s.}$
Monasterii beati Columbe de Instyok	iiii$^{li.}$
Monasterii de Kilkylehyn	iiii$^{li.}$
Summa	xxv$^{li.}$

Memorandum quod inquiratur in visitacione Episcopi de Vicariis in ecclesiis religiosorum quas ipsi occupant quas debent soluere procuraciones vicariorum ibidem ab olim debitas quae ex titulis poterunt apparere.

fol. 27.

SINODALIA DOMINI EPISCOPI OSSOR.

Decanatus de Aghebo respond. pro synodalybus	xi$^{s.}$ iiii$^{d.}$
Decanatus de Aghthour r. pro synodal.	xii$^{s.}$ iiii$^{d.}$
Decanatus de Odogh r. pro synod.	xvii$^{s.}$ viii$^{d.}$
Decanatus de Sillr r. pro. synod.	viii$^{s.}$ iiii$^{d.}$
Decanatus de Claragh r. pro sinod.	viii$^{s.}$
Decanatus de Obargoun r. pro. sinod.	xvi$^{s.}$
Decanatus de Kenlys r. pro sinod.	xix$^{s.}$ viii$^{d.}$
Item, Rector de Callan r. pro omnibus ecclesiis suis valuatis pro summa vii$^{s.}$ ut patet per compotum suum.	
Vicarius de Callan pro sinodalibus	v$^{s.}$ ii$^{d.}$ *quad.*
Decanatus de Ouerk pro synodalibus	xii$^{s.}$ i$^{d.}$ *ob.*
Summa Sinodalium	v$^{li.}$ xvi$^{s.}$ v$^{d.}$ *ob.*

PROCESSIONALIA DOMINI EPI. OSSOR.

Decanatus de Aghebo respond. pro processionalibus	viii$^{d.}$
Decanatus de Aghthour r. pro process.	xiiii$^{d.}$ *ob.*
Decanatus de Sillr r. pro process.	x$^{d.}$ *ob. quad.*
Decanatus de Odogh r. pro process.	xiiii$^{d.}$
Decanatus de Claragh r. pro process.	xii$^{d.}$
Decanatus de Obargoun r. pro process.	xv$^{d.}$
Decanatus de Kenlys r. pro process.	xx$^{d.}$
Decanatus de Ouerk r. pro process.	xii$^{d.}$
Summa processionalium	viii$^{s.}$ x$^{d.}$ *quad.*

Summa totalis procuracionum, synodalium & processionalium ..... $\frac{xx}{iiii}$$^{li.}$ xii$^{s.}$ iiii$^{d.}$ *quad.*
Memorandum quod de supradictis ecclesiis multe sunt vaste que non possunt procurare.

[94] Now Clonmore, parish of Mooncoin.
[95] Probably the church of Arderra, parish of Mooncoin.

D. (15TH CENTURY.)

Red Book of Ossory, fol. 57*b*.

Taxacio Ecclesiarum Dyc. Oss.

Porcio Decani.	Ecclesia de Athnyrle[96] valet	xxx marcas.
	Ecclesia Beati Patricii, Kylk. valet	xxx marcas.
	Medietas ecclesie Beate Virginis, Kylk. valet	xviii marcas.
Porcio Precentoris & Archidiaconi	Ecclesia de Tylahtyrim[97] valet	lx marcas.
	Ecclesia de Kylfan valet	xx marcas.
Porcio Cancellarii.	Ecclesia de Kyllamery valet cum capella de Colat & Kylldrasse[98]	xxx marcas xx denarios.
Thesaur.	Ecclesia de Mayn valet	xxiiii marcas ix^{s}.
Prebende.	Ecclesia de Achure valet	xviii^{m}.
	Ecclesia de Villa Madoci valet	xvi^{m}. & dī.
	Ecclesia Beati Martini ex parte Prebende valet	xii^{m}.
	Ecclesia de Tahcschohyn[99] valet	xxi^{m}.
	Ecclesia de Uhtrathe [or Uhcrache][100] valet	xx^{m}.
	Ecclesia de Inysnak valet	xiiii^{m}.
	Ecclesia de Kylmanath valet	xxxviii^{m}.
	Capella sancte Malle, Kylk.	
Ecclesie de Communia sancti Kannici.	Ecclesia de Culcassan valet	xxx^{m}. v^{d}.
	Ecclesia de Stapheyn[101]	x^{m}.
	Ecclesia de Balahtmarf[102]	xxx^{m}.
	Ecclesia de Balyfynoun[103]	x^{m}. & dī.
	Ecclesia Kannici, Kylk.	xii^{m}.
	Ecclesia de Rahcoul	xxx^{m}.
	Capella ville Tresdyn[104]	ix^{m}.
	Ecclesia de Rahtkeran, pars Rectoris	v^{m}. & dī.
	Villa Fabri[105]	vi^{m}. iiii^{s}. x^{d}.
	Capella de Kyherne[106]	xx^{s}.
	Ecclesia de Ahtennaht[107]	vii^{m}. & dī.
	Ecclesia Disertoleskan,[108] tertia pars	vi^{m}.

THE DENRY OF ACEWOO.[109]

Ecclesia de Ahebo cum cappillis	$\frac{xx}{v}$ viii^{m}. viii^{s}.
Ecclesia de Ofertlan[110] / Ecclesia de Enahtrum[111]	xx^{m}.
Ecclesia de Bordwyll	xiiii^{m}.
Ecclesia Beati Nicholai	v^{m}.
Ecclesia de Kyldermoye	viii^{m}.

[96] Now Urlingford.
[97] Now Tullaherin.
[98] Now Cooliaghnoo and Kiltrassy, parish of Windgap.
[99] Now Tiscoffin, parish of Clara.
[100] Now Outrath, parish of St. Patrick's.
[101] Now Sheffin, parish of Lisdowney.
[102] Now Ballinamarra, parish of Freshford.
[103] An ancient church in the townland of Newtown, parish of St. Canice's.
[104] Church of Ballyreddin, otherwise Treadyngstown, otherwise Bennetsbridge.
[105] "Villa Fabri" would be the latinized form of Ballygown, or Smithstown. Probably the church of which there is question here stood somewhere in Smithstown, parish of Thomastown.
[106] Kilkieran, parish of St. John's.
[107] Now Attanagh, parish of Ballyragget.
[108] Now Dysart, parish of Castlecomer.
[109] That is, the Deanery of Aghebo. In this Taxation, the names of the Deaneries are in a later hand than the lists of churches of which the Deaneries were made up.
[110] Now the parishes of Camross and Castletown.
[111] Now Annatrim, in the parish of Camross.

Ecclesia de Donnahmor ..... VIII$^{m.}$
Ecclesia de Rathdonny ..... XXXIX$^{\cdot m}$
Ecclesia de Skathryk[112] ..... VIII$^{m.}$
Ecclesia de Coulkyrye ..... VI$^{m.}$ VIII$^{s.}$ IIII$^{d.}$
Ecclesia de Ratharan[113] ..... VI$^{m.}$

DE ACHAUR.[114]

Ecclesia de Ahtmart[115] ..... XX$^{m.}$
Ecclesia de Kathyr ..... IIII$^{m.}$
Ecclesia de Kyllenne ..... V$^{m.}$
Ecclesia de Clontybryt ..... VIII$^{m.}$
Ecclesia de Clochmantahe, Ecclesia de Kylrusse ..... XII$^{m.}$
Ecclesia de Kyldrynah, Ecclesia de Tybrytbrytan ..... XVIII$^{m.}$
Ecclesia de Kyllahyht[116] ..... V$^{m.}$ X$^{s.}$
Ecclesia de Rahtlowan ..... IIII$^{m.}$
Capella de Balylorkan ..... VI$^{m.}$
Ecclesia de Atheryk,[117] pars vicarii ..... XXX$^{m.}$
Capella de Coulgadde[118], Capella Nicholai[119], Capella Ville Philippi[120] ..... Hospitalarii Rectores.
Ecclesia de Glassare ..... Rectores Hospitalarii.
Ecclesia de Fertekyrath ..... VI$^{m.}$

DE ODOC.

Ecclesia Derwaht[121] ..... XL$^{m.}$
Ecclesia de Roskeonll ..... XV$^{m.}$
Ecclesia de Kymannan[122] ..... X$^{m.}$
Ecclesia de Lawuyll ..... XII^{m}
Ecclesia de Donnathmor ..... X$^{m.}$
Ecclesia de Athcert[123] ..... XXXIX$^{m.}$ & dī. IXd.
Ecclesia de Grangia ..... XVIII$^{m.}$
Ecclesia de Rahtbathaw[124] ..... X$^{m.}$
Ecclesia de Kylcolman ..... IX$^{m.}$
Ecclesia de Kyllcormoc ..... IX$^{m.}$ IIII$^{s.}$ IIII$^{d.}$
Ecclesia de Kylmekarre ..... CXV$^{s.}$ VI$^{d.}$ *ob. quad.*
Ecclesia de Kulcheryn[125] ..... X$^{m.}$
Ecclesia de Muthttully[126] ..... IX$^{m.}$ IX$^{s.}$ VI$^{d.}$
Ecclesia de Mothyll ..... XXXVI$^{m.}$

112 Now Skirke, parish of Borris-in-Ossory.
113 Now Rathsaran, parish of Rathdowney
114 Now Aghoure, otherwise Freshford.
115 Now Aghamacart, parish of Durrow.
116 Now Killahy, parish of Urlingford.
117 Now Erke, parish of Galmoy.
118 Now Rath, otherwise Rathcoolgad, parish of Johnstown.
119 Probably the church of Thomplegeoll, parish of Galmoy.
120 Now Ballyphilip, parish of Galmoy.
121 Now Durrow.
122 Now Kilmenan, parish of Ballyragget.
123 Now Barony church, parish of Lisdowney.
124 Now Rathbeagh, parish of Lisdowney.
125 Now Coolcraheen, parish of Conahy.
126 Now Muckalee.

	Ecclesia de Arddlouthe	xx$^{s.}$
	Ecclesia Castri Odohc	xlii$^{m.}$
	Ecclesia de Commyr valet	xliiii$^{m.}$ viii$^{s.}$ iiii$^{d.}$
	Ecclesia de Glascro valet	viii$^{m.}$
	Ecclesia de Dunmor	x$^{m.}$

THE DENRY OF SYLERKER.

	Ecclesia de Incheyholekan	xvi$^{m.}$ vi$^{d.}$
	Ecclesia de Dunfert	xxx$^{m.}$
	Ecclesia de Drumdelgan	x$^{m.}$
	Ecclesia de Ballyburre	v$^{m.}$
	Ecclesia Combusta[127]	xxxi$^{m.}$ xii$^{s.}$
	Ecclesia de Kylfetheraht	v$^{m.}$
end of fol. *57b.*	Ecclesia de Kyllahtnebrog[128]	x$^{m.}$ xi$^{s.}$ dī. *ob.*

fol. 62.

CLARAC.

	Ecclesia de Ballygawran	xxiiii$^{m.}$
	Ecclesia Beati Johannis, Kylke.	xxiiii$^{m.}$
	Ecclesia de Kylmelag	xi$^{m.}$
	Ecclesia Beati Martini	viii$^{m.}$
	Ecclesia de Kynder[129]	viii$^{m.}$ v$^{d.}$
	Ecclesia de Claraht	xxx$^{m.}$
	Ecclesia de Villa Blanchevyl	x$^{m.}$ cum dī.
	Ecclesia de Drumhyrthyr	vi$^{m.}$ x$^{s.}$
	Ecclesia de Kylmedymok	xiii$^{m.}$ & dī.
	Ecclesia de Fynel	viii$^{m.}$
	Ecclesia de Dungaruan	xx$^{m.}$

OBARCON.

	Ecclesia de Bafasaht[130]	iiii$^{m.}$
	Ecclesia de Kylcoan	iiii$^{m.}$ & dī.
	Ecclesia de Kylcolmderyg[131]	vi$^{m.}$ viii$^{s.}$ iiii$^{d.}$ *ob.*
	Ecclesia de Drumdowny	iiii$^{m.}$
	Ecclesia de Fosyt[132] & Dysert	c$^{s.}$
	Ecclesia de Kylmehawoke	v$^{m.}$
	Ecclesia de Rosbargun	lxxv$^{s.}$ vi$^{d.}$ *ob. quad.*
	Ecclesia de Rowyr	xii$^{m.}$
	Ecclesia de Tristelmochan	xi$^{m.}$ viii$^{s.}$ x$^{d.}$ *ob. quad.*
	Ecclesia de Schenbohv	xi$^{m.}$
	Ecclesia de Kylestyrglyn[133]	xi$^{m.}$ iiii$^{s.}$ v$^{d.}$ *ob. quad.*
	Ecclesia de Balamalgurme	iiii$^{m.}$
	Ecclesia de Kylcolmkylle[134]	xviii$^{m.}$
	Ecclesia Ville Thome[135]	xviii$^{m.}$

[127] Now Burnchurch, parish of Danesfort.
[128] Now Tullaghanbroge, parish of Danesfort.
[129] Now Kilderry, parish of St. John's.
[130] Otherwise *Balyfassath*, now Kilbride, parish of Glenmore.
[131] Now Kilcolumb, parish of Glenmore.
[132] Now Brownsbarn, parish of Thomastown.
[133] That is Kill-Listerlyn, the Church of Listerlyn, parish of Rosbercon.
[134] Now Columbkille church, parish of Thomastown.
[135] Now Thomastown.

Ecclesia de Kyltahan[136]	XXVI^{d}.
Ecclesia de Inystyok	X^{m}.
Ecclesia de Balyduf[137]	VIII^{m}.
Ecclesia de Lyssyntan[138]	XVI^{m}.

CELLYS [& OUERKE].

Ecclesia de Kynlys		XXXVII^{m}.
Ecclesia de Lomok[139]		XIII^{m}.
Ecclesia de Kylmegena		XXX^{m}.
Ecclesia de Villa Malard		XI^{m}. VIII^{s}.
Ecclesia de Balaht		XI^{m}. II^{s}. VIII^{d}.
Ecclesia de Villa Erley		IXX^{li}. IX^{s}. X^{d}.
Capella de Erley		V^{m}.
Ecclesia de Callan		
Ecclesia de Cylahtrothan[140]		
Ecclesia de Balycalan		
Ecclesia de Kyldalo[141]	Pars Rectoris ...	$\frac{XX}{VI}$ IX^{li}. VIII^{s}. & d$\bar{i}$.
Capella de Kylbride[142]		
Capella de Tylahtmayne	Pars Vicarii	XXXVI^{li}. VIII^{s}.
Capella de Rahchele[143]		
Capella de Dammaht[144]		
Ecclesia de Colaht antique[145]		
Capella Serthastoun[146]		II^{m}. & d$\bar{i}$.
Ecclesia de Athbylyr		XXIIII^{m}.
Ecclesia de Balygeraht		L^{s}.
Capella de Dengenmor		VIII^{m}.
Ecclesia de Staymcarthy		XVI^{m}.
Ecclesia de Rakylbyn[147]		IX^{m}. & d$\bar{i}$.
Ecclesia de Kylrye		L^{s}. & di.
Capella de Dunhunimagan		VI^{m}.
Ecclesia de Kylkesse[148]		IIII^{m}. cum d$\bar{i}$.
Ecclesia de Lyspadryg[149]		IIII^{m}.
Ecclesia de Kylkylkych[150]		VIIII^{m}. XLIIII^{d}.
Ecclesia de Kylbecok, pars rectoris		X^{m}. VIII^{s}. X^{d}. d$\bar{i}$. *ob.*
Ecclesia de Kyllahyht		VI^{m}. XLIIII^{d}.
Ecclesia de Cnoctowyr		XXI^{m}. V^{s}. VII^{d}
Ecclesia de Kylknedy		XII^{m}.
Ecclesia de Rossenan		VI^{m}.
Capella de Kyltorkan & Derrehy[151]		XVI (*sic*) XII^{d}.
Ecclesia de Jeirponte		LV^{m}.
Ecclesia de Kyllerthyn[152]		I^{m}.
Ecclesia de Tuilhachte[153]		XV^{m}.

end of fol. *62*.
fol. *65b*.

[136] Now Thomple-Thaeghawin, in Grenan, parish of Thomastown.
[137] Now the church of Kilmacshane, parish of Inistioge.
[138] Now Kilkieran, parish of Inistioge.
[139] Now Lamoge, parish of Windgap.
[140] Now Tullaroan.
[141] Now Killaloe, parish of Kilmanagh.
[142] Now Kilbride, parish of Callan.
[143] Now Rathealy, Tullaroan.
[144] Now Mickle's Church, Dammagh, parish of Kilmanagh.
[145] Now Cooliaghmore, parish of Callan.
[146] Now Shortallstown, parish of Dunnamaggan.
[147] Otherwise Rathgulby, now Rathculbin, parish of Callan
[148] Now Kilkeasy, parish of Aghavillar.
[149] Now Lismatigue, parish of Aghavillar.
[150] Intended for Kilcurrl, a church in the parish of Ballyhale.
[151] Now Derrynahinch, parish of Ballyhale.
[152] Now Killarney, parish of Tullaherin.
[153] Now Tullahought, parish of Windgap.

	Ecclesia de Tybryid	IIII$^{m.}$ & dī. VIII$^{d.}$
	Ecclesia de Dunkette	XV$^{m.}$
	Ecclesia de Cassclan	XII$^{m.}$
	Ecclesia de Clonmor	VIII$^{m.}$
	Ecclesia de Polrothan	X$^{m.}$ X$^{s.}$
	Ecclesia de Macully	V$^{m.}$
	Ecclesia de Clounemyle	V$^{m.}$ V$^{s.}$
	Ecclesia de Carrygcoman[154]	VI$^{m.}$
	Ecclesia de Tyberaht	XX$^{s.}$
	Ecclesia de Beaulu	XVI$^{m.}$ III$^{s.}$
	Ecclesia de Yllyd	IIII$^{m.}$ I$^{s.}$
	Ecclesia de Balytarsne	XL$^{s.}$
	Ecclesia de Polscoly	V$^{m.}$
end of fol. 65*b*.	Ecclesia de Fydun	XXIX$^{m.}$

E. (*Circa* A.D. 1500).

Taxa. Decanatuum & Ecclesiarum Dioc. Ossorencis

Red Book of Ossory, fol. 68.

De Agho[u]r	VI marc.
Odogh	X$^{m.}$
Claragh	XX$^{m.}$
de Kylkeny	X$^{m.}$
de Bargown	XII$^{m.}$
Oberk	XII$^{m.}$
Kenllys	XXX$^{m.}$
Shillekyr	XV$^{m.}$
Summa totalis	

SHYLLEKYR.

Ecclesia de Kylferagh	VI$^{s.}$ VIII$^{d.}$
Oghteragh	XXVIII$^{s.}$ IV$^{d.}$
Downfert	XL$^{s.}$
Kyltranyn	XXXIII$^{s.}$ IV$^{d.}$
Tulohanbrog	XXVI$^{s.}$ VIII$^{d.}$
Ballybur	VI$^{s.}$ VIII$^{d.}$
Inchiowlechan	XX$^{s.}$
Kylmanagh	XX$^{s.}$
Tyllaghrowan, Damagh & Rathelty[155]	VI$^{m.}$
Dromdelgy	XIII$^{s.}$ IIII$^{d.}$
Vicarius de Tullaghrowan	X$^{s.}$
Vicarius de Ballicalan & Damagh	XX$^{s.}$
Ecclesia de Ballaghmarow[156]	XIII$^{s.}$ IIII$^{d.}$

OUERK

fol 68*b*.

Ecclesia de Rathpadryg[157]	X$^{s.}$
Kylkly[hy]n	VIII^{s}

[154] Now Gaulskill, parish of Kilmacow.
[155] That is, Rathealy, parish of Tullaroan.
[156] Now Ballinamarra, parish of Freshford.
[157] Now Rathpatrick, parish of Slieverue.

Kiltokechan[158]	Vˢ.
Downket	XXˢ.
Kylmaboey	XVIIIˢ.
Illad	Vˢ.
Ballymartyn	IIIIˢ.
Rathkyeran	XXIIˢ.
Polsculie	Vˢ.
Ballitarsne	Vˢ.
Polrothan	XIIIIˢ.
Cloynmor	Vˢ.
ffydown	XXVIIˢ.
Beule	Xˢ.
Ecclesia Alba[159]	Vˢ.
Macully	XLᵈ.
Kyllagh	Vˢ.
Kylbecog	Vˢ.
Rossenan	IIˢ.
Ballyee[160]	IIˢ.
Casselan	IIˢ.

BARGOWN.

Thomastown	XXXIIIˢ. IIIIᵈ
Diserte	Xˢ.
Instyog	XXˢ.
Clonymry	VIˢ. VIIIᵈ.
Rowyr	VIˢ. VIIIᵈ.
Listerlyn	XXIˢ. VIIIᵈ.
Trestelmoayn	XXIˢ. VIIIᵈ.
Rosbargon	XVˢ. IIIIᵈ.
Seanbogh	XVˢ. IIIIᵈ.
Ballygurym	Xˢ.
Kylmokevog	Xˢ.
Kylcown	XXXIIIˢ. IIIIᵈ
Kilbryd	VIˢ. VIIIᵈ.
Kylcolum	XIˢ.

KENLL[IS].

fol. 69

Ecclesia siue Monsterium de Kenll[is]	Xᵐ.
Ecclesia de Callan cum membris	Xᵐ.
Insnake	XXˢ.
Jeriponte	XLˢ.
Cnoktofyr	XIIIˢ. IIIIᵈ.
Aghbilyr	VIˢ. VIIIᵈ.
Ballagh	VIˢ. VIIIᵈ.
Maleardestown	VIˢ. VIIIᵈ.
Kyllamry	XXˢ.
Kylkned	XLᵈ.
Kylkes	Xˢ.
Kylmogean	Xˢ.
Tulleaghte[161]	VIˢ. VIIIᵈ.
Erlieston	XXˢ.

[158] Now Gaulskill, parish of Kilmacow.
[159] Now Whitechurch, parish of Templeorum.
[160] Probably the old church which stood in Arderra, parish of Mooncoin.
[161] Now Tullahought, parish of Windgap.

CLARAGH.

Dromerhyr	VI$^{s.}$ VIII$^{d.}$
Kylmodymog	VI$^{s.}$ VIII$^{d.}$
Kendyr	VI$^{s.}$ VIII$^{d.}$
ffynell	VI$^{s.}$ VIII$^{d.}$
Rector sancti Martini	XIII$^{s.}$ IIII$^{d.}$
Vicaria de Balligawran	XX$^{s.}$
Blanchfeldstown	X$^{s.}$
Downgarwan	XX$^{s.}$
Monsterium sancti Johannis	XIII$^{s.}$ IIII$^{d.}$
Ecclesia de Claragh	VI$^{s.}$ VIII$^{d.}$
Blackrath	VI$^{s.}$ VIII$^{d.}$
Teascofyn	VIII$^{s.}$ IIII$^{d.}$
Ecclesia de Tyllagh	XX$^{s.}$
Ecclesia de Cennegbegg[162]	VI$^{s.}$ VIII$^{d.}$
Ecclesia de Inyhwe [or Luyhwe][163]	IIII$^{s.}$ IIII$^{d.}$
Ecclesia de Ratt Cast[164]	VI$^{s.}$ VIII$^{d.}$

AGHOUR.

Rector de Stafyn	VI$^{s.}$ VIII$^{d.}$
Rector de Donaghmor	XX$^{s.}$ VIII$^{d.}$
Vicarius de Tubritbryttayn & Kyldrenagh	VIII$^{s.}$
Rector de Clontubyrt Vicarius loci	VI$^{s.}$ VIII$^{d.}$
Rector de Kyllaghe Vicarius loci	VI$^{s.}$VIII$^{d.}$
Vicarius de Kyllyng & Cayr	VI$^{s.}$ VIII$^{d.}$
Rector de Cloghmantagh & Kylruss Vicarius locorum	VI$^{s.}$ VIII$^{d.}$
Rector de Rathloghan	VI$^{s.}$ VIII$^{d.}$
Rector de Cowlcassyn	VI$^{s.}$ VIII$^{d.}$
Rector de Glassar	VI$^{s.}$ VIII$^{d.}$
Rector & Vicarius de Eighryk[165]	III$^{s.}$ IIII$^{d.}$
Rector de Ballylorkan	III$^{s.}$ IIII$^{d.}$

DE ODOGHE.

Ecclesia Casteri de Odoge	XIII$^{s.}$ IIII$^{d.}$
Ecclesia de Glassecro	X$^{s.}$
Rector de Ratbac[166]	X$^{s.}$
Rector de Rosconnell	X$^{s.}$
Rector de Dorrac[167]	X$^{s.}$
Rector de Lawkyll	XL$^{d.}$
Rector Atetanac	XL$^{d.}$
Ecclesia de Kylmanan	XL$^{d.}$
Ecclesia de Kylcormoc	V$^{s.}$
Ecclesia de Donacmor	V$^{s.}$

[162] A clerical error for Kilmelag, *i.e.*, Kilmologga, the name of the old church near Aughmalog Bridge, parish of St. John's.
[163] Not identified.
[164] A clerical error for Rathcoole, an ancient church in the parish of St. John's.
[165] Now Erke, parish of Galmoy.
[166] Now Rathbeagh, parish of Lisdowney.
[167] Now Durrow.

	Ecclesia de Kylcolinan	v^{s}.
	Ecclesia de Colcrafyn[168]	v^{s}.
	Ecclesia de Kylmeker	v^{s}.
	Ecclesia de Comer	[obliterated].
	Ecclesia de Desserad[169]	[do.]
	Ecclesia de Motell	xiii^{s}. iiii^{d}.
	Ecclesia de Mocally	xl^{d}.
	Ecclesia de Donmor	xiii^{s}. iiii^{d}.
end of fol. 69.	Summa vi^{li}. xii^{s}. [oblit.].	

F. (*Circa* A.D. 1500.)

AMERCIAMENTA ECCLESIARUM DE BARGOUN.

Red Book of Ossory. fol. 2.	Ecclesia de Thomastown,	ex parte rectoris	ii^{s}.
	,,	ex parte vicarii	vi^{d}.
	,,	ex parte parochi	ii^{s}.
	[Kil-]Cowan.	,, rectoris	vi^{d}.
		,, vicarii	iii^{d}.
		,, parochi	vi^{d}.
	[Kil-]Bryd	,, rectoris	vi^{d}.
		,, vicarii	iii^{d}.
		,, parochi	vi^{d}.
	[Ros-]Barcon.	,, rectoris	vi^{d}.
		,, vicarii	iii^{d}.
		,, parochi	vi^{d}.
	[Bally-]Gorme.	,, rectoris	vi^{d}.
		,, vicarii	iii^{d}.
		,, parochi	xii^{d}.
	[Rower ?]	,, rectoris	xii^{d}.
		,, vicarii	vi^{d}.
		,, parochi	xii^{d}.
	[In-]Styok.	,, rectoris	xii^{d}.
		,, parochi	xii^{d}.
	Lestarlyn.	,, rectoris	xii^{d}.
		,, vicarii	vi^{d}.
		,, parochi	xii^{d}.
	[Tristel-]Mothan.	,, rectoris	xii^{d}.
		,, vicarii	vi^{d}.
		,, parochi	xii.^{d}
	[Kil-]Colme.	,, rectoris	ii^{s}.
		,, vicarii	xii^{d}.
		,, parochi	ii^{s}.
	[Kilmo-]Hauok.	,, rectoris	
		,, vicarii	
		,, parochi	
		Summa xxvii^{s}.	

AMERCIAMENTA ECCLESIARUM DE SILR.[170]

[Tu llagh]Rothan.	ex parte rectoris	ii^{s}.
	ex parte vicarii	xii^{d}.
	ex parte parochi	ii^{s}.

[168] Now Coolcraheen, parish of Conahy.

[169] Now Dysart, parish of Castlecomer.

[170] This List is the work of two different scribes. The Deaneries of Bargoun and Silr are in a hand of about 1450; and the scribe, it will be remarked, in almost every case, for some curious reason, omits the first part of the name of each parish. The handwriting of the remainder of the List belongs to a later date, probably about the year 1500.

Dammaht.	ex parte rectoris	XII$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	XII$^{d.}$
Rathill [171]	,, rectoris	VI$^{d.}$
Ballycallan.	,, rectoris	XII$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	XII$^{d.}$
[Kil-]Manag.	,, rectoris	XII$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	XII$^{d.}$
[Tullaghan-]Broke.	,, rectoris	II$^{s.}$
	,, vicarii	XII$^{d.}$
	,, parochi	II$^{s.}$
[Drum-]Delkyn.	,, parochorum	XII$^{d.}$
[Ballina-]Marow.	,, parochorum	XII$^{d.}$
Downfert.	,, rectoris	XII$^{d.}$
	,, vicarii	XII$^{d.}$
	,, parochorum	XII$^{d.}$
[Out-]Rath.	,, parochorum	XII$^{d.}$
[Kil-]fferah.	,, rectoris	VI$^{d.}$
	,, parochi	VI$^{d.}$
	,, rectoris	VI$^{d.}$
	,, parochorum	VI$^{d.}$
[Inchi-]Wolghan.	,, rectoris	XII$^{d.}$
	,, parochorum	XII$^{d.}$
[Ecclesia] Combusta.	,, rectoris	XII$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	XII$^{d.}$

Summa XXX$^{s.}$

AMERCIAMENTA DECANATUS DE OUERK.

fol. 2*b*.	Rathpatrik.	ex parte rectoris	XII$^{d.}$
		,, vicarii	VI$^{d.}$
		,, parochi	XII$^{d.}$
	Kylkylleghyne.	,, rectoris	VI$^{d.}$
		,, parochi	VI$^{d.}$
	Kyltakane.[172]	,, rectoris	VI$^{d.}$
		,, parochi	VI$^{d.}$
	Donkyt.	,, rectoris	XII$^{d.}$
		,, vicarii	VI$^{d.}$
		,, parochi	XII$^{d.}$
	Kylmaboygh.	,, rectoris	VIII$^{d.}$
		,, vicarii	VI$^{d.}$
		,, parochi	XII$^{d.}$
	Kylbecok.	,, rectoris	VI$^{d.}$
		,, vicarii	III$^{d.}$
		,, parochi	VI$^{d.}$
	Kylkned.	,, rectoris	VI$^{d.}$
		,, vicarii	III$^{d.}$
		,, parochi	VI$^{d.}$
	Kyllagh.[173]	,, rectoris	VI$^{d.}$
		,, vicarii	III$^{d.}$
		,, parochi	VI$^{d.}$
	McCully.	,, rectoris	VI$^{d.}$
		,, vicarii	III$^{d.}$
		,, parochi	VI$^{d.}$

[171] Now Rathealy, parish of Tullaroan.
[172] Now Gaulskill, parish of Kilmacow.
[173] Now Killahy, parish of Mullinavat.

Illyd.	ex parte rectoris	VI$^{d.}$
	,, vicarii	III$^{d.}$
	,, parochi	VI$^{d.}$
Rakyran.	,, rectoris	VI$^{d.}$
	,, vicarii	III$^{d.}$
	,, parochi	XII$^{d.}$
Polrothan.	,, rectoris	VI$^{d.}$
	,, vicarii	III$^{d.}$
	,, parochi	XII$^{d.}$
Baliuartyn.[174]	,, rectoris	VI$^{d.}$
	,, vicarii	VI$^{d.}$
Portscholl [175]	,, rectoris	VI$^{d.}$
	,, vicarii	III$^{d.}$
	,, parochi	VI$^{d.}$
Beawley.	,, rectoris	III$^{d.}$
	,, parochi	III$^{d.}$
ffydone.	,, rectoris	XII$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	XII$^{d.}$
ffothram [176]	,, rectoris	VI$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	VI$^{d.}$
Kylmethall [177]	,, rectoris	VI$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	VI$^{d.}$
Tybryt.	,, rectoris	VI$^{d.}$
	,, parochi	VI$^{d.}$
Cassellan.	,, rectoris	VI$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	VI$^{d.}$
Ballytartyn.[178]	,, rectoris	VI$^{d.}$
	,, parochi	VI$^{d.}$
Clonmor.	,, rectoris	III$^{d.}$
	,, parochi	III$^{d.}$

AMERCIAMENTA DECANATUS DE KENLYS.

Kenlys.	ex parte rectoris	XII$^{d.}$
	,, parochi	XII$^{d.}$
Erley.	,, rectoris	XII$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	XII$^{d.}$
Callan.	,, rectoris	II$^{s.}$
	,, vicarii	XII$^{d.}$
	,, parochi	II$^{s.}$
Coylagh.[179]	,, rectoris	XII$^{d.}$
	,, vicarii	VI$^{d.}$
	,, parochi	VI$^{d.}$
Kyldresse [180]	,, parochi	VI$^{d.}$
Kylamery.	,, parochi	VI$^{d.}$

174 Now Aglish, otherwise Aglish-Martin, parish of Mooncoin.
175 Now Portnascully, parish of Mooncoin.
176 That is, Temple-ffothram, now Templeorum.
177 That is, Kilmodalla, later called Kildaton, and now best known as Bessboro, parish of Templeorum.
178 Now Ballytarsna, parish of Mooncoin.
179 Now Cooliaghmore, parish of Callan.
180 Now Kiltrassy, parish of Windgap.

	Euylhart [181]	ex parte rectoris	XII[d].
		„ parochi	XII[d].
	Lomok.	„ rectoris	VI[d].
		„ parochi	VI[d].
fol. 3.	Kylmeghen[182].	„ rectoris	XII[d].
		„ vicarii	VI[d].
		„ parochi	XII[d].
	Maylardystoun.	„ rectoris	VI[d].
		„ vicarii	III[d].
		„ parochi	VI[d].
	Ballagh.	„ rectoris	VI[d].
		„ vicarii	VI[d].
		„ parochi	VI[d].
	Tyllamayne.	„ rectoris	XII[d].
		„ vicarii	VI[d].
		„ parochi	VI[d].
	Kyllalo.	——	

[AGHOUR.]

	Agho[u]r [183]	ex parte parochi	VIII[d].
	Kylrusche	„ rectoris	VIII[d].
		„ parochi	VIII[d].
	Kyldrynagn	„ vicarii	IV[d].
	Tybbert	„ parochi	XII[d].
	Clonetybbert.	„ parochi	VI[d].
	Aghmecart.	„ rectoris	VI[d].
		„ parochi	XII[d].
	Kyllyn.	„ vicarii	III[d].
		„ vicarii	VI[d].
	Arle[184].	„ vicarii	VI[d].
		„ parochi	XII[d].

ODOGH.

	Casteldogh.	ex parte rectoris	VI[d].
		„ vicarii	III[d].
		„ parochi	XII[d].
	Glascro.	„ rectoris	III[d].
		„ parochi	IIII[d].
	Rathbeagh.	„ rectoris	III[d].
		„ parochi	VI[d].
	Dyrwagh [185].	„ rectoris	III[d].
		„ parochi	VI[d].
	Rosconyll.	„ rectoris	IIII[d].
		„ parochi	VIII[d].
	Castelcomyr	„ rectoris	VI[d].
		„ parochi	XII[d].
	Mocholly	„ parochi	VI[d].
		„ vicarii	IIII[d].

[181] A transcriber's error for Euylhact, now Tullahought, parish of Windgap.
[182] Now Kilmoganny, parish of Dunnamaggan.
[183] Now Aghoure, otherwise Freshford.
[184] Now Urlingford.
[185] Now Durrow.

Donmore.	ex parte vicarii	IIII^{d}.
	,, parochi	VIII^{d}.
Coulcroyghyn.	,, rectoris	IIII^{d}.
	,, parochi	IIII^{d}.
Mayn.	,, parochi	IIII^{d}.
	,, vicarii	III^{d}.
Kylmocar	,, parochi	VI^{d}.
Aghteire [186]	,, parochi	VI^{d}.

APPENDIX II.

OSSORY PARISHES APPROPRIATED TO RELIGIOUS HOUSES.

Circa A.D. 1350.

Copied From The *Red Book of Ossory.*

BENEFICIA RELIGIOSORUM IN DIOC. OSSORIENSI.

Red Book of Ossory.
fol. 27*b*.

In primis Prior de Kenlys:

Decanatus de Kenlys.	Ecclesia de Kenlys.
	Ecclesia de Erleyestoun.
	Ecclesia de Maillardstoun.
	Ecclesia de Rathgulby.[187]
	Ecclesia de Lomok.
	Ecclesia de Kilmegen.
	Ecclesia de Kilkyrel.
	Ecclesia de Kilknedy.
	Ecclesia de Stamecarthy.
	Capella de Dengilmore.
	Capella de Donymegan.
	Ecclesia de Kilry.
	Capella de Kiltorkan.
	Capella de Athernynche.[188]
	Tertia pars Ecclesie de Kilbecok.
	Capella de Lesmetag.
	Ecclesia de Ballagh.
	Ecclesia de Cnoctofr.
	Capella de Shortalestoun
	Ecclesia de Balygeragh.
Decanatus de Sillr.	Ecclesia de Kiltranyn.
Decanatus de Odogh.	Ecclesia de Ardelouth.
Decanatus de Obargoun.	Capella de ffossith.[189] *manu recentiori.*
	Ecclesia de Disert.

Prior Sancti Johannis, Kilkennie:

Decanatus de Kenlis.	Ecclesia de Jeryponte.
Decanatus de Kilkennia.	Ecclesia sancti Johannis cum Loghmetheran.

[186] Now Barony church, parish of Lisdowney.
[187] Now Rathculbin, parish of Callan.
[188] Now Derrynahinch, parish of Ballyhale.
[189] Now Brownsbarn, parish of Thomastown.

Decanatus de Claragh.	Ecclesia de Dromerthir.
	Ecclesia de Claragh.
	Ecclesia de Kilmelag.
Decanatus de Sillr.	Ecclesia de Dunfert.
Decanatus de Aghthour.	Ecclesia de Tibretbretayn.
	Ecclesia de Kildreynagh.
Dec. de Odogh.	Ecclesia de McCully.
	Ecclesia de Castelcomer.
[Dec.] de Aghbo.	Ecclesia de Scatheryk.[190]
Prior de Instyok :	
	Secunda pars Ecclesie de Kilbecok.
Dec. de Kenlys.	Ecclesia de Killagh.
	Ecclesia de Rossenan.
	Ecclesia de Thomastoun.
Dec. de Obargon.	Ecclesia de Instyok.
	Capella de Colmekyll.
	Ecclesia de Kilcoan.
Dec. de Ouerke.	Ecclesia de Castlan.
	Ecclesi de Dunkyt.
Dec. de Agthour.	Ecclesia de Cathyr.[191]
	Ecclesia de Killyng & Cayr.[192]
Dec. de Odogh.	Ecclesia de Aghteyr.[193]
	Ecclesia de Kilcormok.
	Ecclesia de Lestgerlyn.
	Capella de Kiltakan.[194]
Dec. de Obargoun.	Capella de Villa Radulphi.[195]
	Capella de Villa Yago.[196]
	Capella de Lessentane.[197]
	Capella de Balyduff.[198]
Abbatissa de Kilkilhyn :	
	Ecclesia de Balymagorme.
Dec. de Obargoun.	Ecclesia de Tristelmokan.
	Ecclesia de Kilmehauok.
	Ecclesia de Shenboth.
	Ecclesia de Rosbargoun.
Dec. de Ouerke.	Ecclesia de Rathpatrik.
	Capella de Polnescoly.
Dec. de Ouerke.	Ecclesia de Macully.
	Ecclesia de Illyd.
	Ecclesia de Polrothan.
	Ecclesia de Kilkilhyn.
fol. 28.	
Prior de Athesil :	
Dec. de Ouerke.	Ecclesia de Typeraght.[199]
Prior de Kilmaynan :	
Dec. de Claragh.	Ecclesia de Balygaueran.
Dec. de Agho[u]r.	Ecclesia de Gawlmoy cum capellis.

[190] Now Skirke, parish of Borris-in-Ossory.
[191] This church stood on "Newtown Hill" parish of Durrow.
[192] "Cayr" is identical with "Cathyr" and is but a few fields distant from the church of "Killyng," *i.e.* Killiny, now Tubberboe, parish of Durrow.
[193] Now Barony church, parish of Lisdowney.
[194] Now Thomple-Thaeghawin in Grenan, parish of Thomastown.
[195] Or, Ralph's-Town. This chapel was in the neighbourhood of Thomastown, but its site cannot be identified. Ralph's Town, in Irish, Baile Roaldb, may possibly be the English equivalent of Ballyroe, the name of a townland in the parish of Thomastown.
[196] Now Jackstown, in the parish of Thomastown.
[197] Now Kilkieran, parish of Inistioge.
[198] Now the church of Kilmacshane, on the bounds of the townland of Ballyduff, parish of Inistioge.
[199] Now Tybroughney, parish of Templeorum.

Abbas sancti Thome, Dublinie :

Dec. de Sillr.	Ecclesia de Tilhanbrog : ibidem vic.
Dec. de Agho[u]r.	Ecclesia de Killagh : ibidem vic.
Dec. de Odogh.	Ecclesia de Donenaghmore : ibidem vic. Ecclesia de Dunmore : ibidem vic. Ecclesia de Kilcolman. Ecclesia de Kilmeker : ibidem vic.
Dec. de Aghbo.	Ecclesia de Coulkyr.
Dec. de Odogh.	Ecclesia de Attenagh.

Abbas Sancti Augustini, Bristoll :

Dec. de Sillr.	Ecclesia de Kilfetheragh.
Dec. de Odogh.	Ecclesia de Castello de Odogh.
Dec. de Odogh	Ecclesia de Dysertoloscan.

Abbas de Dowysky :

Dec. de Sillr.	Ecclesia de Tillaghany.[200]
Dec. de Aghbo.	Ecclesia de Offerclan.

Prior de Aghmaccart :

Dec. de Agho[u]r.	Ecclesia de Aghmaccart.

Prior de ffertkeragh :

Dec. de Agho[u]r.	Ecclesia de ffertkeragh. Ecclesia de Donachmore. *manu recentiori.*

Abbas de Jeriponte :

Dec. de Odogh.	Ecclesia de Rathelc de Grangia.[201] Ecclesia de Rowir. } *manu recent.* Ecclesia de Branchuulystoun. }

Canonici Exonienses in Anglia :

Dec. de Odogh.	Ecclesia de Mothill.

Prior Sancte Katerine, Waterfordie :

Dec. de Obargoun.	Ecclesia de Balyfassagh.[202]
,,	Ecclesia de Kilcolyn.[203]
Dec. de Ouerke.	Medietas Ecclesiae de ffydoun cum membris.
Dec. de Claragh.	Ecclesia de Dungaruan.

Et licet beneficia religiosorum ita fuerunt quondam prout supra scribitur, tamen in anno domini M⁰CCC⁰ nonagesimo sexto quidam religiosorum acquisiverunt diuersas ecclesias de nouo & quidam eorum per negligenciam quasdam ecclesias perdiderunt ad tempus, & sicut optinent possessiones earumdem ita infra continetur :

Abbas de Jeripont :

Obargon.	Ecclesia de Rowyr.
Claragh.	Ecclesia de Blanchuilestoun.

Monasterium sancti Johannis Kylk. [*sic.*]

[200] Now Grange "of the Limetree," parish of Danesfort.
[201] Now Grangemacomb, parish of Lisdowney.
[202] Now Kilbride, parish of Glenmore.
[203] Now Kilcolumb, parish of Glenmore.

APPENDIX III.

ANCIENT SEE-LANDS OF THE DIOCESE OF OSSORY.

(Copy of an original record in his Majesty's Auditor General's Office, made Feb. 16th 1806, and lent to the Author by the late Mr. Con. O'Neill, Owning).

" Kilkenny. " By this Indenture it appeareth that an Enquiry[1] was held at the Sessions House in the Co. of Kilkenny, on the 9th day of Oct., 1640, after the death of Jonas, Bp. of Ossory, before Cyprian Horsfall, Knight, David Rooth, Esq., Wm. Shee, Esq., Governors of sd. city of Kilkenny, and other rulers thereof, by virtue of the Commission of the King bearing date the 25th of June in the aforesaid year then annexed, wth. the oaths of the Elders & freed men of Co. Kilkenny whose names are hereunto subjoined :—

Philip Purcell of Ballifoyle, Esq., juror.
John Comerford, Esq., Ballymacloghny,[2] juror.
James Comerford of Ballymack, gent., juror.
James Butler of Danganspidogy, gent., juror.
Gerald Fitzgerald, of Burnchurch, gent.
John Walsh of Kilcragan, gent.
Robert Walsh of Crobally, gent., juror.
John Rochford of Killary, gent., juror.
William Driling of Kiberaghan,[3] gent., juror.
William Denn of Busherstown,[4] gent., juror.
Richard Forrestall of Mullinahone,[5] gent., juror.
William Elward of Haggard,[6] gent., juror.
Thomas Grant of Ballyneboly, gent., juror.
James Blanchfield of Rathgarvan, gent., juror.
Thomas Dobbin of Cappagh,[7] gent., juror.
Nicholas Purcell of Ballysillagh,[8] gent., juror.
John Ragget of Wallslogh, gent., juror.

" Which Jurors declare on oath that Jonas, late Bp. of Ossory, in his lifetime was seised in his Lordship as by feudal right of his aforesd. Episcopacy of the Manor, Castle, house and lands of Bishopslogh in the Co. of Kilkenny, except a Burgagery hereafter named : And that the Manor, house and land of Bishopslogh and its burgagery contain by Estimation 30 acres, Irish measure, and yt. Oliver Wheeler, son and heir of said Bishop held the aforesd. Manor of the Lord Bp. for the term of 7 years ending on the Feast of M. last past, for the rent of £80 sterling. They also declare that James Comerford holds a Burgagery in the aforesd. Bishopslogh called Comerford's land by what service the aforesd. jurors know not. They also declare that Gerald Fitzgerald holds the house and lands of Naushistowne [9] of the aforesd. Manor by secta ad curiam, and for the chief rent of 30s. sterlg. annually. They also declare that James Poyne [10] holds his proportion of Ballineboly [11] in the aforesd. county, of the aforesd. Manor of Bishopslogh by secta ad curiam and for the chief rent of 10s. 4d. sterlg.

[1] This enquiry was concerned only with the See-lands situated in the *County* of Kilkenny ; it was outside its scope to deal with the remainder of the Diocesan See-Lands situated in the parish of St. Canice's, *County of the City* of Kilkenny, and in the parish of Seir-Kieran, King's Co.
[2] Now Kellymount, Barony of Gowran.
[3] Now Kilbraghan, parish of Kilmanagh. (—See Vol. III., pp. 441-2).
[4] In the parish of Glenmore.
[5] In the parish of Glenmore.
[6] In the parish of Glenmore.
[7] In the parish of Inistioge.
[8] Now Ballysallagh, parish of St. John's.
[9] Also written Nashestown.
[10] His surname generally appears as Payne.
[11] Now Ballinaboolia. (—See Vol. III., pp. 484-85).

annually. They also declare that Edmd. Fitzgerald holds two acres of land and lough Irish measure of the aforesd. Ballinebolly called Barronsrath of the aforesd. Manor of Bishopslogh for his loyalty and by secta ad curiam only. They also declare that Peter Shortall holds one division of land in Ballynebolly of the aforesd. Manor by writ of secta ad curiam only. They also say that Edwd. Blanchfield, Knight, holds the village and lands of Carren of the aforesd. Manor of Bishopslogh for the chief rent of 12s sterlg. annually. They also declare that the same Edwd. holds a certain portion of land called Stanton's field of the aforesd. Manor for the chief rent of 7s. 6d. sterl. annually. They also declare that Cyprian Horsfall, Knight, holds a castle and Bishopsland in the aforesd. Ballinebolly for a long term of years not yet completed paying therefrom to the aforesd. Bishop and his successors annually three pounds by equal portions, viz.: one half on the feast of the Apostles Philip and James, and the other half on the feast of All Saints annually. They also declare that the same Cyprian Horsfall, Knight, holds the village and lands of Tulloheran for a long term of years not yet completed, paying therefrom to the aforesd. Bp. and his successors the annual rent of £XIX. VIS. VIIId. sterlg. They also declare that the same Cyprian Horsfall, kt., holds the manor, castle and house of Ennisnagg for a long term of years not yet completed, paying therefrom to the aforesd. Bp. and his successors £33 6s. 8d., ster.

"They also declare that Ellen Shee, alias Dobbin, holds the Manor of Tiscoffin, Grang-coulfubul,[12] Frenistown and Seskinwood for a long term of years not yet completed, paying therefrom to the aforesd. Bp. and his successors £50 sterl. annually. They also declare that the Most Noble the Earl of Ormond and Ossory holds one half of the village and lands of Rathcash of the Manor of the aforesd. Tascoffin for the chief rent of 10s. sterlg. They also declare that James Blanchfield holds the other half of the village and lands of Rathcash aforesd. of the aforesd. manor for the chief rent of 8s. 4d. sterl. annually.

"They also declare that the Most Noble the Earl of Ormond and Ossory holds the Manor of Durrow[13] in the aforesd. County in Fee farm, paying to the aforesd. Bp. and his successors £5 sterl. annually.

"They also declare that the Most Noble Viscount Mountgarrett holds the village and lands of Ballynesly[14] for a long term of years not yet completed paying therefrom to the aforesd. Bp. and his successors £1 5s. 9d. sterl. annually.

"They also declare that Nicholas Walsh, knight, holds the Manor of Clonmore[15] in the aforesd. county for a long term of years not yet completed except the Burgagery hereafter named, paying therefrom to the aforesd. Bp. and his successors the annual rent of £30 sterl. They also declare that the same Nicholas Walsh, knt., holds one Burgagery in Clonmore of the aforesd. Manor of Clonmore for his loyalty and a certain portion of rent of wch. the jurors have no knowledge. They also declare that Adam Walsh holds one Burgagery in Clonmore of the aforesd. Manor by his loyalty and writ of secta ad curiam for the chief rent of 2 pence sterl. annually. They also declare that Richd. Grant holds the village and lands of Filbuckstone[16] and certain lands & Burgageries in the Burgagery of Rathkeran containing by estimation 7 acres and an half Irish measure of the aforesd. Manor of Clonmore for his loyalty and a chief rent of 15s. sterl. annually only. They also declare that John Walsh and David Grant hold one Burgagery in Rathkeran called Farrenvirida and another Burgagery in the Burgagery of Rathkeran of the Manor of Clonmore aforesd. for their loyalty and a chief rent of 9d. sterl. annually. They also declare that David Roth, Esq., holds one Burgagery named Banagheag in the Burgagery of Rathkeran aforesd. of the aforesd. Manor of Clonmore for his loyalty and a chief rent of 9d. sterl. only annually. They also declare that John Leonard, Esq., holds Blundelsland alias Ballinlogh in the Burgagery of Rathkeran aforesd. of the aforesd. Manor of Clonmore for his loyalty and 3s. 9d. sterl. chief rent only annually. They also declare that the aforesd. John holds Waddingstowne in the Burgagery of Rathkeran of the aforesd. Manor of Clonmore for his loyalty and a chief rent but to what amount the aforesd. jurors are entirely ignorant of. They also declare that William Grant holds Closgarenan in the Burgagery of Rathkeran aforesd. of the Manor of Clonmore aforesd. for his loyalty and six pence sterl. chief rent only annually.

"They also declare that Oliver Wheeler, Esq., holds the village and lands of Kilkeash[17] for a long term of years not yet completed, paying therefrom to the aforesd. Bp. and his successors the annual rent of £25 sterl.

[12] Now Grangehill, parish of Clara.
[13] See Vol. II., pp. 220-21.
[14] Now Ballinaslee. (—See Vol. II., pp. 225-26).
[15] In the parish of Mooncoin. (—See pp. 147-8, *supra*).
[16] Now Filbuckstown. (—See p. 160, *supra*).
[17] Now Kilkeasy. (—See pp. 5-6, *supra*).

"They also declare that Gerald Walsh holds the village and tenements of Cartirehan [18] for a long term of years not yet completed, paying therefrom to the aforesd. Bp. and his successors the annual rent of 10s. sterl.

"They also declare that Joana Bolger, widow, holds the Manor of Eughterath [19] for a long term of years not yet completed, paying therefrom to the aforesd. Bp. & his successors the annual rent of £20 sterl.

"They also declare that Peter Fitzgerald holds the village and lands of Groboyne [20] for a long term of years not yet completed, paying therefrom to the aforesd. Bp. and his successors the annual rent of £8 sterl.

"They also declare that Thos. Lee holds the village and lands of Ballyneleighnagh for a long term of years not yet completed, paying therefrom to the aforesd. Bp. and his successors the annual rent of £5 sterl.

"They also declare that Hugh Baly (?) holds the village and lands of Stonecarty for a long term of years not yet expired, paying therefrom to the aforesd. Bp. and his successors the annual rent of £40 sterl.

"They also declare that Robt. Shee, Esq., holds the Manor of Holme Court, alias Uppercourt and Aghoure in fee farm, paying therefrom the annual rent of 10d. sterl. to the aforesd. Bp. and his successors.

"Lastly they declare that the aforesd. Bp. stands seised of the aforesd. premises by right of his Episcopacy aforesd., and seised of such, died the 19th day of April, 1640, and that the premises seised of which he died except the aforesd. lands held by his aforesd. children by service aforesd. were held and are now holden of our Lord the King in chief by military service, but to what extent the aforesd. jurors are entirely ignorant of. In witness whereof the aforesd. Commissioners as well as the aforesd. jurors present, have one with another hereunto affixed their seals in the day, year and place aforesd.

"Wm. Shee, Cyprian Horsfall, Philip Purcell, Gerald Fitzgerald, Robt. Walsh, John Rochford, Richd. Forrestall, James Butler, Wm. Aylward, John Ragget, James Comerford, James Blanchfield, John Comerford, John Walsh, Wm. Driling, Thos. Grant and Thos. Dobbin."

APPENDIX IV.

WILLIAMITES OF THE COUNTY KILKENNY AND QUEEN'S COUNTY OUTLAWED BY KING JAMES THE SECOND'S IRISH PARLIAMENT. A.D. 1689.

(From Temple's *Irish Rebellion*.)

James Butler, Duke of Ormonde.
Sir Christopher Wandesforde.
Charles Coote, Earl of Mountrath.
Colonel John Fitz Patrick, of Castletown, in the Queen's County
Samuel Matthews, Esq., of Ballykeally, do.
Thomas Piggot, gent., of Bannagherry (*Bawnaghra*), do.
Thomas Owens, Esq., of Rathmoyle, do.
William Beard, gent., of Colt, do.
Captain Tobias Caulfield do.
Thomas Piggott, Esq., of Grangebegg, do.

[18] Now Oldcourt, parish of Inistioge. (—See pp. 122-3, *supra*).
[19] Now Outrath. (—See Vol. III., p. 228).
[20] Now Grevine. (—*Ibid*).
[21] Now Ballinalinagh, a detached portion of St. Canice's parish outside the Borough Boundary of Kilkenny city.

Hapton Harris, gent., of Mountmellick, Queen's County
Colonel Thomas Coote, do.
John Deacon, gent., of Dromeene, do.
Henry West, gent., of Corballis, do.
Thomas Kitchin, junr., gent., of Slaty, do.
Isaac Haslam, gent., of Maryborrow, do.
St. Leger Gilbert, gent., of the same, do.
Adam Kidder, gent., of Aghbo, do.
John Baly, gent., of Corbally, do.
Thomas Starkey, of Montrath, do.
Anthony Horsy, of Kilcrony (now *Greenville*), Co. Kilkenny.
Capt. Richard Coote, of Tullymaine, do.
Captain James Hamilton, of Three Castles, do.
Capt. Thomas Newburgh, of Kilbreckane (*Kilbricken*), do.
Lieutenant Edward Woods, of Loghnyes (*Woodsgift*), do.
George Villers, gent., of Dunamangan (*Dunnamaggan*), do.
Henry Johnson, gent., of Upper Claragh, do.
Joseph Fennel, gent., late of Windshouse (now *Windy House*, Mooncoin), do.
Capt. Samuel Matthews of Bonestowne (now *Bonnestown*), do.
Capt. Thomas Flower, of Dorrow (*Durrow*), do.
John Tubman, gent., of Bunchestown (*Mountgale*), do.
Jonathan Dann, gent., of Kilkenny, do.
William Jones, gent., of Mullin-Brohy (*Mullinabro*), do.
Lieut. Hugh Deane, late of Outrath, do.
Lieut. James Butler, of Bramblestown, do.
Isaac Mukins, merc., of Kilkenny, do.

The foregoing, who had openly joined the Prince of Orange, were given to the 10th of August, 1689, to deliver themselves up.

Edw. Stubbers, Esq., of Clarane (*Currawn* ? Aghaboe), Queen's Co.
Maurice Cuffe, gent., of Ballygehy (*Ballygihen*), do.
Sam. Preston, Esq., of Junnoe (*Emo ?*) do.
F. Baily, gent., of Corballis, do.
Nath. Keirin, gent., of Esker, do.
Capt. T. Howard, of Clankelly, do.
John Starkey, gent., of Lysseene, do.
Daniel Green, gent., of Abbey Leix, do.
Jonathan Allard, Esq., of Tobberboe, do.
Capt. Thomas Denny, of Clonruske, do.
Samuel Gale, gent., of Crottentegle, do.
Nathaniel Nicholas, gent., of Marybarrogh, do.
Francis Wheeler, gent., of Garronconly (*Grawn*, Attanagh), do.
John Ashurt, gent., of Booly, do.
Robert Maxwell, Esq., of Stradbally, do.
Robert Pigot, eldest son to Thomas Pigot of Disert, do.
Robert Sanders, Esq., of Ballynegar, do.
Lancelot Sands, of Killevan, do.
Agmundeshion Cuffe, Esq., of Burnchurch, Co. Kilkenny.
Thomas Cuffe, Esq., of the same. do.
Hector Harris, gent., of Grenane (*Grenan*), do.
Francis Wheeler, Esq., of Leyrath, do.
Joseph Dean, jun., Esq., of Ballyduffe, do.
Balthazer Cremer, Esq., of Ballyfoyle, do.
Edward Mayo, gent., of Rogerstown, do.
Jonathan Widby, yeom., of Kilcregane, do.
Bernard Annely, gent., of Ballymunty (*Ballymountain*), do.
William Tosier, gent., of Kilkenny, do.
Capt. James Gardiner, of Ballyreddy, do.
William Gardiner, gent., of the same, do.
Ebenez. Warren, Esq., of the Lodge (now *Lodge Park*), do.
Eben. Watson, gent., of Rosbercon, do.

Anth. Maude, Esq., of Glashieore, Co. Kilkenny.
Wil. Smith, gent., of Foulkesrath, do.
Capt. Arthur Webb, of Ballinraick (now *Webbsboro'*), do.
Thomas Cuffe, gent., of Smithstown, do.
Richard Mukins, merch., of Kilkenny, do.
John Wareing, gent., of the same. do.
Joseph Gale, gent., of the same, do.
John Desborough, gent., of the same, do.
Stephen Vaughan, clerk, of the same, do.
Martin Baxter, clerk, of Freshford, do.
John Johnston, gent., of Claragh, do.
Lieutenant Henry St. George, of Kilrush, do.
John Burden, yeom., of Garanamanagh, do.
Thomas Barnes, gent., of Grange, do.
—— Kingston, gent., of Knocktogher, do.
Richard Sankey, gent., of Kilkrony (*Greenville*), do.
Joseph Osborne, gent., Ballynemarnagh (*Ballinabarna*), do.
Edward Briscoe, gent., Jamestown, do.
Lawrence Dower, clerk, of Knocktogher, do.

They were given to the 1st Sept., 1689, to surrender.

George Bridges, Esq., of Burrows (*Borris-in-Ossory*), Queen's Co.
Richard Pryor, gent., of Rathdowny, do.
Francis Barrington, of Cullenagh, do.
—— Daniel, gent., of Ironworks, do.
Brooke Bridges, gent., of Kilmency (*Kilminchy*), do.
Charles Vaughan, gent., of Derringvarnoge, do.
Hugh Merrick, gent., do.
Nathaniel Huett, gent., do.
Robert Hedges, Esq., of Borres (*Borris-in-Ossory*), do.
Richard Warburton, Esq., of Garryhinch, do.
Sir Algernon Mayo, kt., of Rogerstown.
Moses Bush, gent., Kilfane, Co. Kilkenny.
John Bush, gent., of same, do.
Will. Harrison, gent., of Grenane, do.
Zachary Cornick, merch., of Kilkeny, do.
Edw. Stubbers, Esq., of Callan, do.
Hierom Hawkins, gent., of Kilmuskulloge (*Charlestown*), Co. Kilkenny.
Joseph Bradshaw, gent., of Foulkesrath, do.
Henry Ryder, Prebendary of Mayne, do.

They "absented themselves" before Nov. 5th, 1688, and were given to Oct. 1st, 1689, to return and surrender.

Anne Warden, of Burn Church, Co. Kilkeny.
Elizabeth Kealy, widow, of Ballymacloughny (*Castlekelly*), Co. Kilkenny.
Mary Cremer, widow, of Cantwells Garrans (*Grove*, Johnswell), do.
Elizabeth Lady Coulthroppe, of Kilcolkeene (*Kilculliheene*) do.
Francis Stopford, widow, of Claragh, do.
Martha Cuffe, widow, of Castleinch, do.

They were "absent out of this Kingdom." All their property was vested in his Majesty, provided they did not on or before the last day of term next ensuing, return and petition.

APPENDIX V.

JACOBITES OF THE COUNTY KILKENNY AND UPPER OSSORY OUTLAWED BY THE WILLIAMITES. A.D. 1690-96.

(In this List, which is copied from the original in the Public Record Office, Dublin, the same persons are oftentimes found mentioned more than once. This is due to the

fact of their being declared outlaws (*a*) at different places, on the same day, or (*b*) at the same, or different, places, on different days.)

Pierce Aylward, of Aylwardstown, Co. Kilkenny, Esq. [ ] 1690.
Henry Archer, of Kilmodynoge (*Kilmodimogue*), Co. Kilkenny, gent., 1st April, 1690.
William Archer, City of Kilkenny, merchant, same date.
Michael Archer, City of Kilkenny, surgeon, same date.
Walter Butler, Callan, Co. Kilkenny, Esq., 11th May, 1691.
James Bulger, Inisteage, Co. Kilkenny, Esq., same date.
James Bryan, City of Kilkenny, Alderman, same date.
Edward Butler, Ballyragget, Co. Kilkenny, Esq., same date.
Margaret Brennan, als. Shee, Smithstown, Co. Kilkenny, widow, 21st March, 1691.
Donough Brennan, son of Farr Brennan, of Ardree (*Ardra*), Co. Kilkenny, gent., same date.
Margaret Brennan als. Egan, daughter & heiress of Edward Brennan, Oskearty, same date.
John Brennan, of Lowen, Co. Kilkenny, gent., same date.
Turlagh Brennan, son of Edward Brennan, of Crutt, Co. Kilkenny, gent., same date.
John Brennan, son of Patrick Brennan, of Crutt, Co. Kilkenny, gent., same date.
Owen, son of Dermot M'Owen Brennan, of Kildonaghnakilly (*Kiltown*), Co. Kilkenny, gent., same date.
James, son of Murtagh Brennan, of Donaguile, Co. Kilkenny, gent., same date.
Edward Butler, of Flemingstown, Co. Kilkenny, gent., 20 April, 1691.
Edward Blanchfield, of Blanchfieldstown, Co. Kilkenny, gent., same date.
James Blanchfield, of Blanchfieldstown, Co. Kilkenny, Esq., same date.
William Butler, of Bramblestown, Co. Kilkenny, gent., same date.
Edward Brown, of Ballytarsney, Co. Kilkenny, gent., same date.
Walter Bryan, of Harristown, Co. Kilkenny, gent., same date.
Michael Bryan, of Kells, Co. Kilkenny, gent., same date.
Walter Butler, of Curryhill (*Currahill*), Co. Kilkenny, gent., same date.
Edward Butler, of Ballyragget, Co. Kilkenny, Esq., same date.
Edward Brennan, of Smithstown, Co. Kilkenny, gent., same date.
James Bryan, of Jenkinstown, Co. Kilkenny, gent., same date.
Torlogh Brennan, of Crutt, Co. Kilkenny, gent., same date.
Edward Brennan, of Smithstown, Co. Kilkenny, gent., same date.
Edward Butler, of ffertagh, Co. Kilkenny, gent., same date.
Edward Butler fitz Edward of ffertagh, Co. Kilkenny, gent., same date.
Walter Butler, of Carryreken (*Garryricken*), Co. Kilkenny, gent., same date.
John Bishop, of Dunmore, Co. Kilkenny, gent., same date.
Edward Butler de Mountgarret, Co. Kilkenny, Esq., same date.
Richard Butler, of Low Grange, Co. Kilkenny, Esq., same date.
Edmond Butler, of Ballyragget, Co. Kilkenny, Esq., 21st April, 1691.
Edward Blanchville, of Blanchvilstowne, Co. Kilkenny, Esq., same date
James Blanchville Fitz Edward, of Blanchvilestowne, Co. Kilkenny, Esq., same date.
Francis Bryan, of Blanchvilstowne, Co. Kilkenny, Esq., same date.
Walter Bryan, of Baunmore, Co. Kilkenny, Esq., same date.
Michael Bryan, of Kells, Co. Kilkenny, Esq., same date.
James Bryan, of Jenkinstown, Co. Kilkenny, Esq., same date.
William Butler, of Bramblestown, Co. Kilkenny, gent., same date.
Walter Bodkin, of Ballyfoyle, Co. Kilkenny, gent., same date.
Edward Butler, fitz Edward, of Ballyragget, Co. Kilkenny, gent., same date.
Edward Butler, of ffartagh, Co. Kilkenny, Esq., same date.
Edward Butler fitz Edward of ffartagh, Co. Kilkenny, gent., same date.
John Bishop, City of Kilkenny, gent., same date.
John Brennan, City of Kilkenny, merchant, same date.
Peter Butler, City of Kilkenny, gent., same date.
Edward Butler fitz Richard City of Kilkenny, gent., same date.
Laurence Byrne, Ballyraghin (*Ballagh*, Errill), Queen's Co., Esq., 30th Oct., 1691
Farrelly Brennan, Crotonclogh, Co. Kilkenny, gent., 20th March, 1691-92.
Patrick Brennan, Clonneene, Co. Kilkenny, gent., same date.
Laughlin Brennan, Clonneene, Co. Kilkenny, gent., same date.
Laughlin Brennan, son of James, Clonneene, Co. Kilkenny, gent., same date.

Margaret Brennan, Kildonaghnekilly (*Kiltown*), Co. Kilkenny, spinster, 20th March, 1691-92.
Murtagh Brennan, Kilrobin, Co. Kilkenny, gent., same date.
Donagh Brennan, Rathcally (*Knocknadoge*), Co. Kilkenny, gent., same date.
Anastatia Brennan, Rathcally, Co. Kilkenny, spinster, same date.
Donagh Brennan, Rathcally, Co. Kilkenny, gent., same date.
Ellen Brennan, Dongilleagh, Co. Kilkenny, spinster, same date.
William Brennan mcJohn, Smithstown, Co. Kilkenny, gent., same date.
James Brennan, Smithstown, Co. Kilkenny, gent., same date.
Margaret Brennan, daughter & heiress of Charles Brennan, Turtane, Co. Kilkenny, spinster, same date.
Edward Brennan, son & heir of Edward Brennan, Ballyhemin, Co. Kilkenny, gent., same date.
Thomas Butler, Garryricken, Co. Kilkenny, gent., 27th March, 1693.
Richard Butler, Garryricken, Co. Kilkenny, gent., same date.
John Bryan fitz James, of Brownstown, Co. Kilkenny, gent., 6 Nov., 1696.
Edward Bryan fitz John, of Brownstown, Co. Kilkenny, gent., same date.
John Butler, son of Lord Viscount Galmoy, gent., 2nd., Nov., 1696.
Michael Bryan, late of Kells, Co. Kilkenny, gent., same date.
Edward Brennan, late of [ ], Co. Kilkenny, gent., same date.
Edward Butler, late of Fartagh, Co. Kilkenny, gent., same date.
Richard Butler, late of Low Grange, Co. Kilkenny, Esq., same date.
James Duff Brennan, late of Curtnegrage,[1] Co. Kilkenny, gent., same date.
Leighlin Brennan, late of Curtnegrage, Co. Kilkenny, gent., same date.
Daniel Brennan, late of Clooneene, Co. Kilkenny, gent., same date.
Patrick Brennan, late of Kiltome (Kiltown ?), Co. Kilkenny, farmer, same date.
Owen Carroll, Kilmaine, Queen's (*recte* King's) Co., Esq., 11th May, 1691.
Richard Cantwell, Cantwellscourt, Co. Kilkenny, gent., 20th April, 1691.
Thomas Cantwell, Cantwellscourt, Co. Kilkenny., gent., same date.
Henry Comerford, Ballimack, Co. Kilkenny, gent., same date.
Thomas Comerford, Ballybur, Co. Kilkenny, gent., same date.
John Cranisborogh, Ballycallan, Co. Kilkenny, gent., same date.
Joseph Crisp, Killarry (Killaree ?), Co. Kilkenny, gent., same date.
Richard Comerford, Castlelinch (Castleinch), Co. Kilkenny, gent., same date.
Simon Cleer, Downaghmore, Co. Kilkenny, gent., same date.
Philip Cusack, City of Kilkenny, gent., same date.
Edward Cantwell, City of Kilkenny, blacksmith, same date.
Edward Caddan, City of Kilkenny, merchant, same date.
James Caddan, City of Kilkenny, merchant, same date.
Thomas Cavanagh, City of Kilkenny, merchant, same date.
Edward Caddan, City of Kilkenny, gent., 6th Nov., 1696.
James Caddan, City of Kilkenny, yeoman, same date.
Philip Cusack, City of Kilkenny, gent., same date.
Lucas Corkeran fitz Michael, Brownstowne, Co. Kilkenny, yeoman, same date.
Michael Corkeran fitz Michael, Brownstowne, Co. Kilkenny, yeoman, same date.
Mathew Cusack, Brownstowne, Co. Kilkenny, yeoman, same date.
Tobias Den, Grenan, Co. Kilkenny, Esq., 20th April, 1691.
Walter Daton, Kilonasbog (*Killinaspick*), Co. Kilkenny, Esq., same date.
Walter Daton, Garrynerehy, Co. Kilkenny, gent., same date.
William Daton, Kildaton, Co. Kilkenny, Esq., same date.
Redmond Daton, Kilenasbeg (*Killinaspick*), Co. Kilkenny, gent., same date.
Walter Dobbin, Ballyfoyle, Co. Kilkenny, gent., same date.
Edward Dobbin, Ballynerry (*Boolianarra*, Thomastown), Co. Kilkenny, gent., same date.
William Denn, Cloghmavy (or Cloghinaby), Co. Kilkenny, gent., same date.
William Dormer, Ballyragget, Co. Kilkenny, gent., same date.
Thomas Duff, City of Kilkenny, merchant, same date.
William Daton, City of Kilkenny, gent., same date.
William Dormer, Ballymartin, Co. Kilkenny, gent., same date.
Mathew Dwiggin, Donoghmore, Queen's Co., Esq., 30th Oct., 1691.
Charles Evers, Ballinraline (*Ballyreilly*), Queen's Co., Esq., same date.

[1] Now Gurtnangrawig, part of the townland of Coolraheen, Muckalee, containing the old cemetery of Rillig-na-lohy-dhee. (—See Vol. III., pp. 455-56).

William Dowling, Brownstown, Co. Kilkenny, yeoman, 6th Nov., 1696.
Nicholas Dobbin, Brownstown, Co. Kilkenny. yeoman, same date.
William Dormer, late of Ballymartin, gent., same date.
James ffreny, Ballyready (*Ballyreddy*), Co. Kilkenny, Esq., 20th April, 1691.
Michael fforstall, Kilfane, Co. Kilkenny, gent., same date.
William ffanning, Bathsrath (*Baysrath*), Co. Kilkenny, gent., same date.
William fflanegan, Knocktopher, Co. Kilkenny, gent., same date.
William Fanning, Cloneasy (*Cloonassy*), Co. Kilkenny, gent., same date.
Michael fforstall, City of Kilkenny, gent., same date.
David Fanning, City of Kilkenny, merchant, same date.
Michael fforstall, Kilfane, Co. Kilkenny, gent., 2nd Nov., 1696.
Robert Grace, Courtstown, Co. Kilkenny, Esq., 11th May, 1691.
Richard Grace, Courtstown, Co. Kilkenny, Esq., same date.
John Grace, Courtstown, Co. Kilkenny, Esq., same date.
Robert Grace, Thomastown, Co. Kilkenny, Esq., same date.
Robert Grace, junr., Thomastown, Co. Kilkenny, Esq., same date.
Edward Fitzgerald, Inisteage, Co. Kilkenny, Esq., same date.
Edward Fitzgerald, Cloan (*Cloone*), Co. Kilkenny, Esq., 20th April, 1691.
Marcus Fitzgerald, Ballygub, Co. Kilkenny, Esq., same date.
James fitzgeralding, Rosberkan, Co. Kilkenny, Esq., same date.
Walter Grant, Curlody, Co. Kilkenny, Esq., same date.
Thomas Grace, Ballylench, Co. Kilkenny, Esq., same date.
Robert Grace, Kilearny (*Killarney*), Co. Kilkenny, Esq., same date.
Oliver Grace, Kilearny, Co. Kilkenny, Esq., same date.
John Grace, Kilearny, Co. Kilkenny, Esq., same date.
Thomas Greene, junr., Corristown (*Corrstown*), Co. Kilkenny, Esq., same date.
Robert Grace, Inch (*Inchmore*), Co. Kilkenny, Esq., same date.
Richard Grace, Kilahy, Co. Kilkenny, Esq., same date.
Pierce, L. Viscount Galmoy [ ], 21st April, 1691.
Robert Grace, Killaghy, Co. Kilkenny, Esq., same date.
Robert Grace, Killarny, Co. Kilkenny, gent., same date.
Oliver Grace fitz Robert, Killarny, Co. Kilkenny, gent., same date.
Charles Fitzgerald, Donmgmore (*Danganmore*), Co. Kilkenny, gent., same date.
George Gafny, City of Kilkenny, same date.
Pierce Fitzgerald Baron, Brownstown, Co. Kilkenny, yeoman, 5th Nov., 1696.
Pierce, Lord Viscount Galmoy [ ], same date.
Robert Grace, Kilarny, Co. Kilkenny, Esq., same date.
John Grace, Kilarny, Co. Kilkenny, gent., same date.
James Hackett, City of Kilkenny, gent. 21st April, 1691.
John Jackman, ffynane (*Finnan*, Ballyragget), Co. Kilkenny, gent., 20th April
Walter Kelly, Gowran, Co. Kilkenny, M.D., 11th May, 1691.
Nicholas Kelly, Gooan (*Gowran*), Co. Kilkenny, gent., 20th April, 1691.
John Kearny, Parkstown, Co. Kilkenny, gent., same date.
John Knaresburrogh, Ball[y]callan, Co. Kilkenny, gent., 21st April, 1691.
John Kelly, Low Grange, Co. Kilkenny, gent., same date.
Thomas Kavanagh, Brownstown, Co. of City of Kilkenny, gent., 6th Nov., 1696.
Patrick Kavanagh, Brownstown, Co. of City of Kilkenny, gent., same date.
Walter Lawless, Inch (*Talbot's Inch*), Co. Kilkenny, gent., 20th April, 1691.
Walter Lawless, City of Kilkenny, gent., 21st April, 1691.
John Langton fitz Patrick, City of Kilkenny, gent., same date.
Terence Lynch, City of Kilkenny, gent., same date.
Richard Lawless fitz Walter, City of Kilkenny, gent., same date
John Lawless fitz Walter, City of Kilkenny, gent., same date.
James Lawless fitz Adam, City of Kilkenny, gent., same date.
Thomas Laughlin, City of Kilkenny, blacksmith, same date.
Michael Langan (Langton ?) fitz John, City of Kilkenny, merchant, same date.
Walter Lawless fitz Richard, Brownstown, Co. Kilkenny, gent., 6 Nov., 1696.
Richard Lawless fitz Walter, Brownstown, Co. Kilkenny, gent., same date.
John Lawless fitz Walter, Brownstown, Co. Kilkenny, gent., same date.
Dermod Lowry fitz Edmond, Brownstown, Co. Kilkenny, gent., same date.
Walter Lawless, Talbot's Inch, Co. Kilkenny, Esq., 2nd Nov., 1696.

Daniel Lalor, Smithstown, Co. Kilkenny, gent., same date.
Richard, Lord Viscount Mountgarret [ ], 1691.
Henry Meagh, Knocktopher, Co. Kilkenny, Esq., 11th May, 1691.
James Mackay, Garrane, Queen's Co., gent., 21st March, 1691.
Harvey Morres, Knocktopher, Co. Kilkenny, Esq., 11th May, 1691.
Henry Meagh, Ballyhayle, Co. Kilkenny, 20th April, 1691.
Harvey Morris, Castlemorris, Co. Kilkenny, gent., same date.
Richard, Lord Viscount Mountgarret, [ ], same date.
Richard, Lord Viscount Mountgarret, 21st April, 1691.
John Maning, Lovettstown (*Lavistown*), Co. Kilkenny, gent., same date.
Patt. Marshall, City of Kilkenny, merchant, same date.
Robert Murphy, City of Kilkenny, merchant, same date.
Patrick Murphy, City of Kilkenny, merchant, same date.
Robert Molloy, City of Kilkenny, merchant, same date.
Gregory Marshall, City of Kilkenny, gent., same date.
Henry Meagh, Ballyhale, Co. Kilkenny, gent., same date.
Edward Murphy, City of Kilkenny, gent., same date.
Patrick Marshall, City of Kilkenny, gent., same date.
Edmond Morris, Granstown (*Grantstown*), Queen's Co., Esq., 30th Oct., 1691.
Bartholomew Moore, Raheenduff, Queen's Co., gent., same date.
Kieran Molloy [ ], Queen's Co., gent., same date.
Edmond Magher fitz Thomas, Brownstown, Co. of the City of Kilkenny, gent., 6th Nov., 1696.
Richard Marshall, ffreshford, Co. Kilkenny, gent., 2nd Nov., 1696.
[Cuchonaght, otherwise Dominick McGuire, of Enniskillen, Co. Fermanagh, commonly called Primate of Ireland.]
Patrick Nash, Ballyquirke, Co. Kilkenny, gent., 20th April, 1691.
John Nowlan, City of Kilkenny, merchant, 21st April, 1691.
John Neale, Garrane, Queen's Co., yeoman, [ ], 1696.
Ignatius Nash, Newhouse, Co. Kilkenny, Esq., 2nd Nov. 1696.
James Pendergrast, Harristown, Co. Kilkenny, gent., 20th April, 1691.
John Purcell, Connihy, Co. Kilkenny, gent., same date.
Patrick Pay, Ballyragget, Co. Kilkenny, gent., same date.
Thomas Purcell, Cullenelin (*Coolnaleen*, Clough), Co. Kilkenny, gent., same date.
Theobald Purcell, Clone, Co. Kilkenny, Esq., same date.
Theobald Purcell, Clone, Co. Kilkenny, Esq., 21st April, 1691.
John Purcell, Conehy, Co. Kilkenny, gent., same date.
Patrick Pay, Kilmuckar (*Kilmocar*), Co. Kilkenny, gent., same date.
James Pay, Lisnefuncy (*Lisnafunshin*), Co. Kilkenny, gent., same date.
William Pay, Pottlesrath (*Pottlerath*), Co. Kilkenny, gent., same date.
Thomas Pay, Kilmockar, Co. Kilkenny, gent., same date.
John Purcell, Madoystown (Maddockstown ?), Co. Kilkenny, gent., same date.
Robnett Purcell fitz Theobald, City of Kilkenny, gent., same date.
Barnard Purcell fitz Theobald, City of Kilkenny, gent., same date.
John Fitzpatrick, City of Kilkenny, M.D., same date.
Darby Fitzpatrick, Cloneene, Queen's Co., gent., same date.
Thomas Pierson, City of Kilkenny, gent., same date.
Tobias Purcell, Moyad, Queen's Co., gent., 20th Oct., 1691.
Terence Fitzpatrick, Kilbreedybeg, Queen's Co., gent., [ ], 1696.
Bryan Fitzpatrick, Monedryhitt (*Mundrehid*), Queen's Co., yeoman [ ], 1696.
Redmond Fitzpatrick, Kilmanbought, Queen's Co., yeoman [ ], 1696.
Kallogh Oge, otherwise Charles Fitzpatrick, Bernaballycrogh (*Barny*, Rathdowney), Queen's Co. yeoman [ ], 1696.
Bryan Fitzpatrick, Kildellig, Queen's Co., yeoman [ ], 1696.
John Fitzpatrick, Rathdowney, Queen's Co., yeoman [ ], 1696.
Florence Fitzpatrick, Clonoghill, Queen's Co., yeoman [ ], 1696.
John fitz Richard Patridge, Brownstown, Co. Kilkenny, yeoman, 6th Nov., 1696.
[ ], son of John Purcell, Lismaine, Co. Kilkenny, gent., 2nd Nov., 1696.
James Roche, Ballymontain, Co. Kilkenny, Esq., 20th April, 1691.
Charles Ryan, Ullardstown, Co. Kilkenny, gent., same date.
James Ragget, Grange, Co. Kilkenny, gent., same date.
David Rath (*recte* Rothe), Tullaghmaine, Co. Kilkenny, gent., same date.

John Rooth fitz Edward, City of Kilkenny, gent., 21st April, 1691.
Michael Rooth, City of Kilkenny, Esq., same date.
Mathew Rooth, City of Kilkenny, gent., same date.
Richard Reddy, Kilmurry, Co. Kilkenny, gent., same date.
William Rafter, City of Kilkenny, gent., same date.
David Rooth, City of Kilkenny, gent., same date.
Michael Rooth fitz Gerald, City of Kilkenny, gent., 6th Nov., 1696.
John Rooth fitz Edward, City of Kilkenny, gent., same date.
William Rafter fitz James, Brownstown, Co. Kilkenny, gent., same date.
James Sweete (Sweeteman ?), Tinvrany, Co. Kilkenny, Esq., 21st April, 1691.
Geoffry St. Leger, Dizart (*Desart*), Co. Kilkenny, gent., same date.
William Smyth, Damagh, Co. Kilkenny, gent., same date.
Valentine Smyth, Ballyhenderkin, Co. Kilkenny, gent., same date.
Robert Shortall, Kilcrosse, Co. Kilkenny, gent., same date.
Thomas Shee, Direnehensy (*Derrynahinch*), Co. Kilkenny, gent., same date.
James Shortall, Kilrush, Co. Kilkenny, gent., same date.
Edward Shea, Uppercourt, Co. Kilkenny, gent., same date.
Patrick Shortall, Tubroad (*Tubrid*), Co. Kilkenny, gent., same date.
Marcus Stafford, Gowran, Co. Kilkenny, gent., same date.
Patrick St. Leger, Tullaghene, Co. Kilkenny, gent., same date.
John Shortall, Danganbegg, Co. Kilkenny, clerk, same date.
Marcus Shea, Walshes Hayes (*recte* Washes Hayes, now *Sheestown*), Co. Kilkenny, Esq., 21st April 1691.
William Smyth, Damer (*recte* Damma), Co. Kilkenny, gent., same date.
Jasper Shea, City of Kilkenny, gent., same date.
Jasper Shea, junr., City of Kilkenny, gent., same date.
Anthony St. Leger, City of Kilkenny, gent., same date.
Lucas Shee, City of Kilkenny, merchant, same date.
Martin Smyth, City of Kilkenny, gent., same date.
Edward Shee, Bonnettstown, Co. Kilkenny, gent., same date.
Geoffry St. Leger, Newtown, Co. Kilkenny, gent., same date.
James St. Leger fitz Jeffery, Newtown, Co. Kilkenny, gent., same date.
James fitz William Shea, City of Kilkenny, gent., same date.
Thomas fitz John Shea, City of Kilkenny, merchant, same date.
Nicholas Shortall, City of Kilkenny, yeoman, same date.
William Shea, Newpark, Co. Kilkenny, gent., same date.
Edward Slattery, City of Kilkenny, gent., same date.
Edward Sumea, City of Kilkenny, gent., same date.
Nicholas Shortall, Shortall's Graig (*Graigue*, Kilmanagh), Co. Kilkenny, gent., same date.
Robert Shortall, Upper Clare (*recte* Upper Clara), Co. Kilkenny, gent., same date.
Anthony St. Leger fitz George, City of Kilkenny, gent., 6th Nov., 1696.
Edward Sclater, City of Kilkenny, gent., same date.
Nicholas Shortall fitz Pierce, City of Kilkenny, gent., same date.
Jasper Shee fitz Jasper, Brownstown, Co. Kilkenny, gent., same date.
Patrick Shortall, Tubrid, Co. Kilkenny, gent., 2nd Nov., 1696.
Pierce Tobyn, Jerpointe, Co. Kilkenny, gent., 20th April, 1691.
James Tobyn, Killalow, Co. Kilkenny, gent., same date.
Barnabas, Lord Baron of Upper Ossory [ ], 1690.
Robert Walsh, Cloneassy, Co. Kilkenny, Esq., 11th May, 1691.
Nicholas Walsh, Rosberconon, Co. Kilkenny, Esq., 20th April, 1691.
Robert Walsh, Cloneasty (*Cloonassy*), Kilkenny, Esq., same date.
John Walsh, Kilcraggan, Co. Kilkenny, Esq., same date.
Pierce Walsh, Guning (*Owning*), Co. Kilkenny, gent., same date.
Walter Walsh, Ballyneale, Co. Kilkenny, gent., same date.
John Walsh, Ballyneale, Co. Kilkenny, gent., same date.
Adam Walsh, Corbally, Co. Kilkenny, gent., same date.
Marcus Walsh, Walsheshouse, Co. Kilkenny, gent., same date.
Robert Walsh, Dromdowining, Co. Kilkenny, gent., same date.
John Walsh, Ballylynch, Co. Kilkenny, gent., 21st April, 1691.
Robert Walsh, Clonassy, Co. Kilkenny, gent., same date.

APPENDIX VI.

ABSTRACT OF THE RETURNS ON THE STATE OF POPERY, MADE BY THE PROTESTANT CLERGY, IN THE MONTHS OF MARCH AND APRIL, 1766, PURSUANT TO AN ORDER OF THE IRISH HOUSE OF LORDS.

The Diocese of Ossory.

I.—Parish of Agharney :

"Richard Shea, Popish Priest of ye parish of Agharney, he is allso the reputed Vicar General to ye titular popish Bishop of Ossory & keeps —— Cody as Coadjutor." Catholic families, 176 Protestant familes, 2.

Parish of Attanagh.—82 Popish families : 1 Protestant family.

Parish of Kilmenan.—21 Popish families : 0 Protestant family. "—— Lower, popish priest of ye parishes of Attanagh and Kilmenan."

Parish of Mayne.—18 Popish families ; 0 Protestant family. Jas. Dooling, popish priest.

II.—Parish of Ballitarsney :

40 Popish families : 1 Protestant family. James Purcell, popish priest.

Signed, Rev. Edwd. Groom.

III.—Union of Burnchurch :

286 Popish families ; 22 Protestant families. Reputed Popish Priests, 2.

April 24th, 1766. Thomas Pack.

IV.—Union of Callan :

941 Popish families ; 64 Protestant families. Popish Priests, J. Butler, Corns. Delany, T. White. Fryars, M. Fitzgerald, J. Prendergast, Corns. O'Mara, P. Lawler.

Signed, L. Brodrick.

V.—Parish of Castlecomer :

(Exclusive of 200 poor of the Popish Profession), 91 Protestant families and 806 Popish families. 4 Priests.

Parish of Dysert.—103 Popish families : 17 Protestant families ; 1 Priest ; One Church in Castlecomer, 2 Mass-houses.

In Dysert, 2 remains of Churches, one Mass-house.

Signed, John Cuffe.

VI.—Parish of Castleinch :

51 families all Popish, no Protestants.

Parish of Grange.—67 Popish families ; 5 Protestant families.

Parish of Grove.—75 Popish families ; 2 Protestant families.

"Patrick Murphy, parish priest of Castleinch, lives in Kilkenny. Nicholas Butler, Friar, takes care of the Parishes of Grange & Grove, lives at Burnchurch."

Signed, Poulter.

VII.—Prebend of Clonamery :

65 Popish families ; 3 Protestant families Richard Shee, Popish Priest.

VIII.—Parish of Donoghmore (Queen's Co.).

93 Popish families ; 22 Protestant families. No popish priest or friar resident.

April 1st, 1766. Signed, Robert Watts, R.

IX.—Parish of Dunmore :

28 Papist families ; 2 Protestant families.
Parish of Kilmodum.—46 Papist families ; 2 Protestant families.
Parish of Muckully.—41 Papist families ; 1 Protestant family.
" No reputed Popish Priest or Friar resident in any of the aforesaid Parishes."
April 12th, 1766. Signed, William Austin.

X—Parish of Dungarvan.

111 Popish families ; 4 Protestant families. Popish Priest, James Donovan.
April 1st, 1766. Signed, Manley Gore.

XI.—Parish of Durrow :

158 Papist families ; 57 Protestant families.
" William Shea and Patrick Costigin, Popish Priests."
March 17th, 1766.

XII.—Parish of Fertagh :

121 Papist families ; 5 Protestant families.
Parish of Rathlogan.—7 families, all Papists.
Parish of Urlingford.—73 Papist families ; 6 Protestant families.
Parish of Borrismore.—5 Papist families ; 1 Protestant family.
" There is no reputed Popish Priest nor Fryar resident in either of the Parishes of Fertagh, Rathlogan or Urlingford ; The Papists of Fertagh & Rathlogan frequent a Mass-house in the neighbouring parish of Eirke. And the Papists of Urlingford frequent a Mass-house that is in an extream part of the Union of Aghore."
Signed, William Welborne.

XIII.—Union of Fiddown :

203 Popish families ; 85 Protestant families.
" I know of no resident Popish Priest or Friar in this Union, except the reputed Parish Priest, Matthias Lanigin. Dated, March, 15th, 1766. Will. Wats, Minister of Fiddown."
March, 15th, 1766. Signed, William Watts.

XIV.—Parish of Freshford :

401 Popish families ; 65 Protestant families.
" One reputed secular Popish Priest resides in the Union ; three more residing in other parishes officiate in some parts of it, the Popish Unions not being the same with the established Church."
Parish of Aglis-Martin [in Barony of Iverk] : " 36 families, all Papists, except Jno. O'Neil, gentmn, who read his recantation in Dublin many years ago. No reputed Popish Priest or Fryer residing in this Parish."
Signed, Robert Stewart.

XV.—Parish of Gaulskill :

25 Popish families ; 2 Protestant families.
Parish of Dunkitt.—156 Popish families ; 22 Protestant families.
Parish of Kilkollum.—113 Popish families ; 4 Protestant families.
2 Popish Priests ; 1 Fryar.
March 17th, 1766. Signed, Fras. Hawtrey.

XVI.—Parish of Gowran ;

226 Popish families ; 19 Protestant families.
" Two Popish Priests resident in the Parish. An occasional one " [*i.e.*, Friar].

XVII.—Parish of Inistioge :

192 Papist families ; 31 Protestant families.
" No reputed Popish Priest nor Friar resident in the Parish of Inistioge."
March 29th, 1766. Signed, Joseph Cooke.

XVIII.—Union of Kells :

Parish of Kilree.—42 Papist families ; 3 Protestant families.
Parish of Kells.—127 Papist families ; 9 Protestant families.
Parish of Earlstown.—82 Popish families ; 2 Protestant families.
Parish of Mallardstown.—66 Popish families ; 3 Protestant families.
Parish of Ballytobin.—53 Popish families ; 3 Protestant families.
Parish of Annamult.—27 Popish families ; 1 Protestant family.
" Richard Hart, Popish Priest.
" In the above Union of Kells there are 410 families of which 389 are Papists, and 21 Protestants. One Popish Priest residing in said Union."
April 5th, 1766. Signed, John Stannard.

XIX.—Parish of Kilbacon :

33 Popish families ; 2 Protestant families.
Parish of Rossinan.—42 Popish families ; 0 Protestant families.
Parish of Killahy.—31 Popish families ; 0 Protestant families.
One Popish Priest (resident in these Parishes.)
Parish of Clonmore.—67 Popish families ; 5 Protestant families. One Popish priest.

XX.—Parish of Kilcoan :

38 Papist families ; 0 Protestant families.
" No reputed Popish Priest nor Fryar in this parish."
Parish of Kilbride.—22 Popish families ; 0 Protestant families.
" No reputed Popish Priest nor Fryar in this parish."
March 5th, 1766. Signed, Nicholas Martin.

XXI.—Parish of Kilerdmough :

83 Papist families ; 12 Protestant families. Maurice Delany, P. Priest.
Parish of Kiledelig.—14 Papist families ; 5 Protestant families. Maurice Delany, Popish Priest.
Parish of Kilmokare.—74 Papist families ; 0 Protestant families. James Dooling and James Brophy, Popish Priests.
March 5th, 1766.

XXII.—Parish of Kilfane :

69 Popish families ; 2 Protestant families.
Parish of Tulloherin.—74 Popish families ; 0 Protestant families.
" There is no Popish Priest resident in these Parishes. But they are attended by priests from either Gowran or Thomastown."
March 20th, 1766. Signed, Wm. Cockburne.

XXIII.—Parish of Kilcullyheen :

80 Popish families ; 12 Protestant families.
Parish of Rathpatrick.—139 Popish families ; 16 Protestant families.
" No Popish Priest or Fryar residing in either of these parishes."
Signed, J. Alcock.

XXIV.—Parish of Kilmacow :

131 Popish families ; 4 Protestant families. One Popish Priest ; one Friar.
Signed, Daniel Cuffe.

XXV.—Parish of Kilmanagh :

70 Popish families ; 6 Protestant families. " Cornelius Delany, Popish Priest of the Parish."
Signed, J. Alcock.

XXVI.—Parish of Knocktopher :

548 Popish inhabitants ; 34 Protestant inhabitants. One Popish priest ; two Friars.
Parish of Donemagan.—417 Popish inhabitants ; 8 Protestant inhabitants. One Popish Priest.
Parish of Aughvillar.—618 Popish inhabitants ; 55 Protestant inhabitants.
Parish of Kilkeasy.—219 Popish individuals ; 3 Protestant individuals.
Parish of Kilcredy.—220 Popish inhabitants ; 0 Protestant inhabitants.
Parish of Derrinehinch.— 292 Popish inhabitants ; 6 Protestant inhabitants.
Parish of Kilmoganny.—1,540 Popish inhabitants ; 75 Protestant inhabitants.
March 19th, 1766. Signed, James Price.

XXVII.—Parish of Kilderry :

82 Popish families ; 4 Protestant families.
"The former are attended from their contiguity to the town by Fryars or Popish Priests from Kilkenny."
Parishes of Mothell & Kilmodimoge.—61 Papist families ; 4 Protestant families.
"These parishes from their contiguity to the town of Kilkenny, are served by Popish Priests or Fryars from thence."
March 20th, 1766. Signed, Wm. Cockburn.

XXVIII.—Parish of Offerlane :

449 Popish families ; 140 Protestant families ; 13 Quaker families.
"One priest, an old man, his name is William Delany & his coadjutor Fitzpatrick. No Fryars here."
Parish of Listerling.—49 Papist families ; 1 Protestant family.
"No Popish Priest resident in the Parish, there is one at Rosbercon, next adjoining to it, his name Fitzpatrick."
March 11th, 1766. Signed, Geo. Saville.

XXIX.—Parish of Rathdowney :

202 Popish families ; 58 Protestant families.
Parish of Rathsaran.—162 Popish families ; 20 Protestant families.
Parish of Bordwell.—103 Popish families ; 2 Protestant families.
Parish of Glashare.—36 Popish families ; 3 Protestant families.
April 14th, 1766. Signed, George Flood.

XXX.—Parish of Rathkeran :

73 Popish families ; 3 Protestant families. James Purcell, Popish Priest.

XXXI.—Parish of Rosbercon :

97 Popish families ; 14 Protestant families.
Parish of Shanbough.—44 Popish families ; 3 Protestant families.
Parish of Ballygurrim.—51 Popish inhabitants ; 2 Protestant families.
Parish of Kilmakevoge.—85 Popish families ; 2 Protestant families.
Parish of Disertmore.—130 Popish families ; 2 Protestant families.
"William Fitzpatrick & Michael Kelly, Parish Priests. James Hynes, Dominican Fryar."
April 14th, 1766. Signed, J. Alcock.

XXXII.—Parish of Rower :

256 Popish families ; 16 Protestant families. "—— Shea, Popish Priest. Patrick McDaniel, Popish Schoolmaster."
Prebend of Cloonamery.—66 Popish families ; 3 Protestant families.
Signed, Edw. Groome.

XXXIII.—Parish of Rosconnel :

60 Popish families ; 1 Protestant family (viz., that of the Rector, Chamberlain Walker). "—— Lower, P. Priest."
April 20th, 1766. Signed, Cham. Walker.

XXXIV.—Parish of Skirk :

108 Popish families ; 14 Protestant families. James Butler, Popish Priest.
Signed, Richard Warburton.

XXXV.—Parish of St. Mary's, Kilkenny :

615 Popish families ; 180 Protestant families. " 8 Popish Priests ; 4 Friars."
April 14th, 1766. Signed, Samuel Madden.

XXXVI.—Parish of St. Patrick's, Kilkenny :

170 Popish families ; 15 Protestant families. " 1 Priest."
Parish of Templemartin.—22 Popish families ; 2 Protestant families.
Parish of Three Castles.—85 Popish families ; 8 Protestant families.
Parish of Ballyragget.—86 Popish families ; 1 Protestant family. " 2 Priests."
Parish of Kilkeasy.—42 Popish families ; 1 Protestant family.
Signed, Nicholas Martin.

XXXVII.—Parish of Tascoffin :

267 Papist individuals ; 6 Protestant individuals.
" No priest or friar resides in it, nor is there a popish chapell in it. The duties of it are discharged by Mr. John Hoyne, the popish priest of it, & his curate, Thomas Fitzpatrick, who live in the town of Gowran, of which likewise, they are priest & curate."
March 29th, 1766. Signed, William Sandford.

XXXVIII.—Parish of Thomastown

Popish families, 326 ; Protestant families, 20. 1 Priest.
Parish of Collumkill.—89 Popish families ; 4 Protestant families.
Parish of Jerpoint.—106 Popish families ; 9 Protestant families. 1 Priest.
Parish of Ennisnagg.—26 Popish families ; 1 Protestant family. 1 Priest.
" Itinerant Fryars frequently visit the Parishes ; the numbers it is impossible to ascertain "
April 25th, 1766 Signed, Thomas Burton.

XXXIX.—Parish of Portnascully :

437 Papist individuals ; 3 Protestant individuals.
" James Purcell, Popish Priest. Boniface Cummins, an abandoned mendicant friar."
Parishes of Poleroan and Illud.—1,200 Catholic individuals ; 24 Protestant individuals. (The family of Marcus Shee of Illud consisted of 4 Protestants and 6 Catholics. " James Purcell, popish priest," a householder in the parish of Poleroan.)

XL.—Parish of Killemary :

1 Protestant family (viz., that of Valentine Lanigan) : 86 Popish families (among them those of the Honble. Walter Butler, the Rev. Thomas Quirk, popish priest, and the Rev. Richard Hart, popish priest.)
April 23rd, 1766.

APPENDIX VII.

ABSTRACT OF THE RETURNS [TO HIS MAJESTY'S MINISTERS] OF THE SEVERAL ROMAN CATHOLIC BISHOPS OF IRELAND, RELATIVE TO THE STATE OF THEIR CHURCH.

(*Memoirs and Correspondence of Viscount Castlereagh*, Vol. IV., pp. 159-61.)

" DIOCESE OF OSSORY.

" AN ACCOUNT OF THE DIOCESE OF OSSORY, A.D. 1800.

Dublin, November 29, 1800.

Parishes.	Income.	Clergy.
St. Mary's, Kilkenny	£160	A Parish Priest and three Curates.

Parishes.	Income.	Clergy.
St. Canice's, Kilkenny	£150	A Parish Priest and three Curates.
St. John's, ditto.	100	Ditto. and 2 ditto.
St. Patrick's, ditto.	80	Ditto. and 1 ditto.
Deans Forth	80	A Parish Priest.
Thomas Town	150	Ditto. and 2 Curates.
Inistioge	100	Ditto. and 1 ditto.
Rosbarcon	90	Ditto. and 1 ditto.
Sliroe (*Slieverue*)	40	Ditto and 1 ditto.
Kilbracon (*Kilmacow*)	130	Ditto. and 1 ditto.
Rathkyran (*Mooncoin*)	120	A Parish Priest and 1 Curate.
Owning	130	Ditto and 1 ditto.
Kilmaganny	120	Ditto and 1 ditto.
Callan	120	Ditto and 1 ditto.
Knocktopher	110	Ditto and 1 ditto.
Gowran	140	Ditto. and 1 ditto.
Muckalie	110	Ditto and 1 ditto.
Castlecomber	140	Ditto and 1 ditto.
Ballyragget	160	Ditto and 3 ditto.
Freshfield (*Freshford*)	110	Ditto. and 1 ditto.
Ballicallan	95	Ditto. and 1 ditto.
Durrow	90	Ditto. and 1 ditto.
Galmay (*Galmoy*)	100	Ditto. and 1 ditto.
Rathdowney	100	A Parish Priest.
Lisdowney	80	Ditto.
Aghavoe	130	Ditto and 1 Curate.
Upperwoods	120	Ditto. and 1 Curate.
St. Kyran's	40	A Parish Priest.
Grennan (*Grane*)	50	Ditto.

"In all, 29 Parishes and 30 Curates.

"But it should be observed, that Rathdowney, Lisdowney, and Deansforth, would require Curates, but cannot at present be supplied, on account of the scarcity of Priests in this Diocese. This does not cease to be true; though there are three Curates in some parishes, and two in others, the great labour and the great number of calls in some parishes render many curates necessary.

"There are fifteen Regulars in this Diocese; viz., four Dominicans, four Capuchins, two Carmelites, two Augustinians, three Recolets, or Franciscans. There are two of the above Regulars employed as Curates.

"The annexed statement was returned to me by the Rev. James Lanigan, D.D., Roman Catholic Bishop of Ossory.

J. T. Troy.

"N.B.—The Curates in the Diocese of Ossory are generally maintained by the respective Parish Priests, who also give them an annual salary.

"The income of the Roman Catholic Bishop of Ossory, as such, arises from the annual contributions, of his twenty-eight Parish Priests amounting to .. £45 10 0

He holds the parishes of St. Mary's, Kilkenny, and of Ballyragget, *in commendam*, and receives from each £160. 320 0 0

£365 10 0

"His Curates in both parishes have salaries from him, and a stipulated proportion of certain dues or contributions, which altogether may be averaged at £25 per annum for each Curate.

"J. T. Troy."

APPENDIX VIII.

OUR LOCAL TOMB-MAKERS, A.D. 1501-1637.

Rory O'Tunny was maker of the tombs of (*a*) Robert Walsh, Jerpoint Abbey, A.D. 1501 ; (*b*) Peter fitz James Oge Butler, Kilcooley Abbey, 1526 ; (*c*) William Cantwell, Kilcooley Abbey, 1528 ; (*d*) John Cantwell, Kilcooley Abbey, 1532 ; (*e*) John Tobin, Church of Callan, 1541-42 ; (*f*) Redmond [Daton], Kildaton, or Bessboro', *circa* 1550 ; and (*g*) Sir John Grace, St. Canice's Cathedral, 1552. He managed to vary the spelling of his surname, in almost every instance in which we find it, and of his christian name too, occasionally, as will appear from the legends on the above tombs. in the order in which they are mentioned here, thus :—

(*a*) " Roricus otuyne scripsit hoc.
(*b*) " Roricus otuyne scripsi.
(*c*) " Et ego ruoricus otynny filius patricii scripsi.
(*d*) " Roricus otwyne scripsit.
(*e*) " Ryorius o [*rest obliterated*].
(*f*) " Roricus otyyne ..... hoc.
(*g*) " Roricus otwnne fabricavit Istam tu[m]bam."

William O'Tunny carved the monuments of (*a*) William O'Kelly, Abbey of Abbeyleix, 1531 ; and (*b*) James Purcell, St. Canice's Cathedral, 1552.

Patrick O'Tunny has left but one surviving monument, viz., that of James Stoc (or *Stokes*), Abbey of Kilcooley, 1587.

James Conney has also left but one surviving monument, viz., that of Robert fforstal, Sheestown Church, 1608.

Walter Kerin, or Keren, was carver of the tombs of (*a*) Denis Felan, St. Mary's Churchyard, New Ross, 1577 ; (*b*) Donald Archdekin, Dungarvan, 1581 ; (*c*) William Shee, St. Mary's, Kilkenny, 1584 ; (*d*) —— fitz Thomas Fitzgerald, Burnchurch, 1586 ; (*e*) John Sweetman, Newtown Church, 1600 ; and (*f*) Richard Cantwell, Abbey of Kilcooley, 1608.

Patrick Kerin, who also wrote his name Kearin and Kearing, has left specimens of his skill in the tombs of (*a*) Richard Rothe, St. Mary's, Kilkenny, 1637 ; (*b*) Sir Edmund Walsh, Abbey Owney, or Abington, Co. Limerick, 1618 ; (*c*) Miler Magrath, the Cathedral, Cashel, 1621 ; (*d*) Maurice Hurley, Church of Emly, Co. Tipperary, 1632 ; and (*e*) Walter Burke, Glankeen Church, Borrisoleigh, Co. Tipperary.

APPENDIX IX.

PEDIGREE OF DELANE (otherwise DELANY),

Queen's Co. and Roscommon, Ireland, late of Ascot Heath, Berks.

(Supplied by Arthur Irwin Dasent, Esq., 59 St. George's Road, Eccleston Square, London, S.W.)

Cavin Delane, of the City of Dublin, Serjeant at Arms to King George the Third, 1775 ; born *c.* 1735-40 ; died Jan. 4th, 1810 ; buried at Old Windsor, Berks, [brother (*a*) of John Delane, Surveyor of the Searchers in H.M. Customs, 1782-1804 ; married at St. George's, Hanover Square, Feb. 11th, 1774, Clementina Love (who died June 27th, 1827), buried, Nov. 6th, 1805, at St. Luke's, Chelsea ; and (*b*) of Hannet Carroll Delane, who married John Barton] ; married 1st (at St. Andrew's, Dublin, Jan. 28th, 1760), Katherine Dowse, who died without issue ; and 2dly, in 1790, Elizabeth Davenport (baptized at Marchwhiel, near Wrexham, Co. Denbigh, Oct. 2nd. 1756, died Jan. 26th, 1839 buried at Easthampstead, Berks), by whom he had issue :

(1) Georgina Elizabeth Hayes Delane, born May 9th, 1791, who married 1st., Augustus Donaldson, Commander R.N., born Jan. 19th, 1777, died at Calais, Oct. 30th, 1826, buried at Easthampstead; and 2dly, James Moncrieff Arnott, President of the Royal College of Surgeons, 1850, by whom she had a daughter, Jane Moncrieff Arnott, born Aug. 18th, 1833.

(2). William Frederick Augustus Delane, of Easthampstead Lodge, Old Bracknell, Berks, born April 1st, 1794, died July 29th, 1857, leaving issue as follows, by his wife, Mary Anne White, born Jan. 27th, 1795, (daughter of John White, of Dublin, and Elizabeth Babington, his wife,) whom he married at St. George's, Hanover Square, May 30th, 1815, and who died Feb. 6th, 1869, and is buried at Easthampstead:

I. William Cavin Augustus Delane, of Hellesdon, Norfolk, born April 13th, 1816, died Oct. 1st, 1871, buried at Easthampstead.

II. John Thadeus Delane, of Ascot Heath House, Berks, (Editor of the "Times" 1841-1877), born Oct. 11th, 1817, died Nov. 20th, 1879, buried at Easthampstead. He married Fanny Horatia Serle Twiss, widow of Francis Bacon, but by her had no issue.

III. Elizabeth Anne Delane, born Oct. 22nd, 1819, died April 2nd, 1845, buried at Easthampstead; married Aug. 2nd, 1842, Frederick Arthur Magnay, of Drayton, Norfolk (born May 15th, 1813, died Nov. 24th, 1887), by whom she had

(1) Frederick William Magnay, born Oct. 28th, 1843, who married, Oct. 21st, 1891, Annie Constance, daughter of Colonel Wolsteyn Gehle, R.E., by whom she had issue, Arthur Douglas Magnay, born, May 14th, 1893, and other children; and

(2) Elizabeth Mary Magnay, born March 21st, 1845, died May, 1884.

IV. Georgina Mary Delane, born Oct. 3rd, 1821, died March 21st, 1898, buried at Easthampstead.

V. Fanny Louisa Delane, born July 23rd, 1823; married at St. James's, Piccadilly, April 4th, 1846, Sir George Webbe Dasent, D.C.L., of Tower Hill, Ascot, Berks, born May 22nd, 1817, one of H. M.'s Civil Service Commissioners, 1870-1892, the foremost Scandinavian scholar of his time, died June 11th, 1896, buried at Easthampstead; they had the following issue:

(1) John Roche Dasent, C.B., born January 24th, 1847, educated at Westminster School and Christ Church, Oxford, Assistant Secretary to the Board of Education, married at St Peter's, Eaton Square, July 27th, 1878, Ellen Codrington, daughter and co-heiress of Admiral of the Fleet Sir Henry Codrington, K.C.B.

(2) George William Manuel Dasent, born April 29th, 1849, educated at Westminster School, and Christ Church, Oxford, died April 30th, 1872, buried in Christ Church Cathedral, Oxford.

(3) Frances Emily Mary Dasent, born November 5th, 1855.

(4) Arthur Irwin Dasent, born May 8th, 1859, educated at Eton, one of the Assistant Clerks of the House of Commons, holds H.M.'s commission as Lieutenant in the Royal Naval Volunteer Reserve; married, Feb. 5th, 1901, at St. Paul's, Knightsbridge, Helen Augusta Essex Tippinge, youngest daughter of Lt.-Col. Alfred Tippinge (Grenadier Guards) of Lonsparish House, Hants., and has a son, George Cavin William Irwin. born March 27th, 1905.

VI. George Delane, born June 18th, 1825, Major-General, Bengal Staff Corps, and for many years Commandant of the Bodyguard of the Viceroy of India; married, June 25th, 1870, Louisa Katherine Morris (born March 22nd, 1846); died July 31st, 1890, buried at Valley End, Clobham; he had issue, viz.:

(1) [Denis], born June 12th, 1873, died June 21st, 1873; and
(2) Mary Katherine Delane, born May 5th, 1877.

VII. Isabella Gertrude Delane, born Aug. 15th, 1827, married, Oct. 26th, 1854, Rev. William Campbell (born June 6th, 1824, died July 12th, 1886, buried at Chislehurst), died January 4th, 1860, buried at Chislehurst; her issue was a daughter, Gertrude Campbell, born Feb. 13th, 1856, died Jan. 2nd, 1860.

VIII. Walter Delane, born August 9th, 1829, Colonel, Royal Horse (late Bengal) Artillery, died April 2nd, 1898, and is buried at Sandwich, Kent.

IX. Emily Delane, born June 10th, 1832, married, as his second wife, Mowbray Morris of Englemere, Berks, (born Dec. 2nd, 1817, died April 27th, 1874, and is buried at Ascot Heath), died March 23rd, 1882, buried at Ascot Heath; she had issue as follows:—

(1) Maud Morris, born Jan. 16th, 1860, died Jan. 8th, 1879, buried at Ascot Heath.

(2) Edward Henry, born August 31st, 1861, married Nov. 5th, 1888, Susan, 4th daughter

of Lt.-Col. John Davy Brett (17th Lancers) and has a son Christopher, born February 7th, 890

(3) Isabel, born June 11th, 1863, died May 24th, 1888, buried at Ascot Heath.

[4] George, born Feb. 3rd, 1865, died January 5th, 1895.

(5) Frederick William, born Dec. 5th, 1866; married, August 26th, 1903, Dorothy, 5th daughter of Lt.-Col. John Davy Brett (17th Lancers).

(6) Florence, born April 19th, 1869.

Arms of Delane, Queen's Co. and Co. Roscommon, Ireland :—

Party per fesse gules and argent two lions combatant counterchanged, between their paws a star of six points of the second.

Crest :—A dexter vambraced arm holding a flaming sword.

Motto :—In te, Domine, speravi.

GLOSSARY.

Acates, or accates, a certain number of sheep, beeves, hogs, &c., to be rendered at stated times, as part of rent.
Advowson, the right of presentation to a benefice.
Allodial, held as an estate or freehold.
Altarages, offerings on the altar to a priest or church.
Annats, the first year's income of a living.
Aumbry, a cupboard or safe.

Baile, a town, townland, or *place*.
Battering, sloping inwards from the base.
Bearbha, the river Barrow.
Bernanely, the Little Gap in [the territory of] Eile, now Barnane, or the Devil's Bit, Co. Tipperary
Biadhtach, a public victualler.

Caddows, blankets.
Caiseal, *i.e.*, *Cashel* or *Coshel*, a rath, or other small enclosure, surrounded by a stone wall.
Cantred, a barony.
Carn, a stone-heap.
Cathair (Cahir), has, generally speaking, the same meaning as caiseal.
Comharba, or coarb, the successor, in office and dignity, of a Bishop or Abbot.
Common of pasture, right of feeding cattle on another's land.
Congé d'elire, Royal licence to a Dean and Chapter to elect a Bishop.
Coyne and livery, free quarters for man and horse, whenever a military force had to be maintained.

Denizen, an alien made a subject by Royal letters patent.
Duhogorin, *i.e.*, Duthaidh Ua gCairin, or Territory of the [tribe of the] Ui Cairin, now the Barony of Ikerrin, Co. Tipperary.

Eyé-shin (a dissyllable), gen. Eye-shing, the Mass. (See Vol. II., p. 241).
Eoghanacht Chaisil, or Eoghanacht of Cashel, was the district around the city of Cashel, Co. Tipperary. At the Anglo-Norman Invasion this territory was occupied by the great Munster families of McCarthy, O'Callaghan and O'Donoghoe, descendants of Eoghan Mor (from whom the name Eoghanact is derived) son of Oilioll Olum, King of Munster.

Flock-bed, a bed filled with locks of coarse wool, or pieces of wool cut up fine.

Grange, a farm-house.

Heriot, a render of the best beast or other chattel to the lord on the death of the tenant.
Homage, submission and service formerly promised by a feudal tenant to his lord.

Irenarcha, a Justice of the Peace.

Kinaghe, or Kynagh, church, that is, St. Canice's Cathedral, Kilkenny, called by the local Irish speakers, *Thomple-Chinnach.* Kenny's Well, Kilkenny, is called in Irish, *Thubber-Chinnach.* The Irish sound of Kilkenny is, however always, *Kil-Chinnia.*
Knight's fee, the quantity of land required for the support of a knight—worth £20 a year, in the reigns of Ed. I. and II.
Knight service, service rendered for a Knight's fee.

Livery of seisin, the investiture necessary to complete a donation or conveyance.
Locker, a cupboard or safe.

Manor, land belonging to a lord and kept in his own possession.
Manor-house, the house of a manor.
Mark, a coin ; in the 14-16th centuries the mark, in this country, was equal to 13s. 4d.
Mayhem, in Latin *mahemium,* the loss of a limb.
Messuage, a dwelling house and adjoining land, appropriated to the household.

Oath of fealty, oath of a feudal tenant to do service faithfully to his feudal lord.
Official, the Vicar General of a Diocese.
Ordinary, the Bishop or other ecclesiastical ruler of a Diocese.
Oulthach, an Ulster man.

Pavage, money for paving the streets or highways.
Portreeve, formerly the chief magistrate of a municipality.
Princeps, a prince ; sometimes used to denote an Abbot.

Race of Brian, son of Eochaidh Muighmedhoin, that is, the O'Connors of Connaught and their corelatives.
Reprises, deductions.

Sconce, a fort.
" Second (or first) church named in Rome." (See Vol. II., p. 57).
Seisin, possession, the act of taking possession.
Socage, tenure by fixed and determinate service.

Tanist, the successor-elect of an Irish chief.

Wod, a Wood

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ADDENDA AND CORRIGENDA.

VOL. I.

Introduction, page 35, lines 6-7, *for* together with *read* and.

,, p. 37, l. 31, *for* Cran-Brammit *read* Carn-Brammit.

,, p. 100 Brian "na luirech" Mac Gillapatrick, who died about 1511, and is buried at Fertagh, should have found a place in the Pedigree given here. He was son of Seaghan Mac Gillapatrick, and father of Sean Brian Mac Gillapatrick. All three were Lords of Ossory.

P. 47, l. 22, *for* beneficium, *read* beneficium.

P. ,, l. 25, *for* siues eculares, *read* siue seculares.

P. ,, l. ,, *for* quibu, *read* quibus.

P. ,, l. 30, *for* beneficati, *read* beneficiati.

P. 48, l. 8, *for* cotinnuacionem, *read* continuacionem.

P. ,, l. 34, *for* depositos, *read* depositas.

P. 49, l. 27, *dele* hyphen at end of line.

Pp. 60-63. Roger de Appleby, Bishop of Ossory, was translated to Dromore, in succession to Bishop John (Vulcan), who was translated thence to Ossory by a Papal provision of 7 Id. Oct. (*i.e.* Oct. 9th), 1402. (—See Bliss's *Extracts from Papal Registers*). The Bishop John, who was thus translated to Ossory, was probably identical with John, who appears as Bishop-Elect of Ossory July 4th, 1398 (—*Ibid.*), and who was translated to Dromore in 1399.

P. 82, l. 3. *After* Mountgarrett, *add* at Balline.

P. 104, ll. 7-23. This passage has been translated from the sketch of Bishop Rothe inserted by Archdeacon Lynch in his Latin treatise, *De Praesulibus Hiberniae.*

P. 180. In head-piece, *for* Killready, *read* Kilbreedy.

P. 254. Very Rev. John Carroll, Prebendary of Kilmanagh, died May 17th, 1904, and was succeeded in his Canonry by the Very Rev. Nicholas Murphy, P.P., Kilmanagh.

VOL. II.

P. 25. Rev. Thomas Phelan, Adm., Seir-Kieran, was appointed P.P., Glenmore, Oct. 2nd 1904, and on the same day, the Rev. Jeremiah Drennan succeeded him in the Administratorship of Seir-Kieran.

Pp. 42-43. The columns, giving the list of the Dominican Priors of Aghaboe, are to be read in the following order: *first*, the first column on p. 42; *second*, the first column on p. 43; *third*, the second column on p. 42; and *fourth*, the second column on p. 43.

P. 102, l. 9, for *Girrawn na gullee*, read *Girrawn na n-gullee.* (—See Vol. II., p. 390 *n.*).

P. 117, l. 20. Recent investigation has shown conclusively that this circular building was a dove-cot or *columbarium.*

P. 157, l. 3, for *Cushlawn-a-chummirh*, read *Cushlawn-a-chummizh.*

P. 165. The following is a transcript of an old document kindly lent to the author by Edward J. Morrissey, Esq., Hotel, Abbeyleix:

> "Edmond Brenan of Crutt, son of Patrick Brenan of Moneenroe, County Kilkenny, was baptized by the Rev^d. Derby Trainor, Parish Priest of Castlecomer; he had as god-father the Rev^d. Patrick Kelly, his god-mother, Mary Fitzgerald, daughter of Pierce Fitzgerald, of Burntchurch, County Kilkenny.
>
> "Mary, daughter of Edmond Kavanagh of Clonbrock, Queen's County, & wife of the above-named Edm^d. Brenan, was baptized by the Rev. Bryan Moore, Parish Priest of Doonan[e]; her god-father was Garret Keating; her godmother, Elenor Keating. They were married by ye above-named Rev^d. Bryan. John Brenan of Malaga, in the province of Andalusia, in Spain, son of the above-nam^d. Edm^d. & Mary, was baptized by the Rev. Thos. Peay; his god-father Thomas Brenan, Donane; his godmother, Dorothy Din of Clough."

"Trainor," in this document, is, we may take it, a clerical error for Freney or Freyny. Father Bryan Moore was appointed P.P. of Arless and Doonane in 1686, and died after a pastoral charge of sixty years, Aug. 3rd, 1746.

P. 201, l. 31, for *Thubber-Murrha*, read *Thubber-Muzzha.*

P. ,, , l. 37, *for* Thubber-Murrha, *read* Thubber-Muzzha.

P. 206, l. 25, for *Oach-king-a-vohirh*, read *Oach-king-a-vohizh.*

P. 208, l. 14. The *l* in glozheen is broad, as if the Irish form of the word were glóiṁín.

P. 225 *n.* Mr. William Purcell, of Ballinaslee, has informed the writer that, some years ago, while levelling a plot of ground a few perches from his house, on the line of the traditional "Battle of

Ballinaslee," he unearthed seven human skeletons, and that *he reburied the skulls belonging to same in his parlour*, the floor of which he happened to be boarding at the time.

P. 254, l. 21, for *Ciarmeic*, read *Ciarmac*.

P. 276. In head-piece, for *Killready*, read *Kilbreedy*.

P. 349 *n*. The *l* in *Izzhael* is pronounced slender.

P. 384, l. 2. The Irish form of O'Dunne is Ua Duinn, which is pronounced *O'Dheeng* by Irish speakers. The name signifies the descendant of Donn (pronounced *Dhown*), and is derived from Donn, who was great-grandson of Riagan (*a quo* Iregan), and ancestor of the various branches of the O'Dunne family. Leyny O'Dunne, founder of the castle of Castlebrack in Iregan, was son of Rory O'Dunne, chief of Iregan, who died in 1427, and who was son of Donough O'Dunne. The said Donough O'Dunne's pedigree is given as follows by Mac Firbis:

> Donough, son of Awley, son of Teige, son of Awley, son of Cooey, son of Donslevy, son of Cooey, son of Carroll, son of Cu-Bladhma, son of Connell, son of Fihilly, son of Donn, son of Duvgilla, son of Maelfinn, son of Riagan, son of Kenny, son of Flann-da-Congal, son of Dimasach [*a quo* the O'Dempsys], son of Congalach, son of Forannan, son of Maeluva, son of Cathal, son of Eoghan of Breen-da-choga, son of Nathi, son of Rossa Failghe, son of Cathaoir Mor, Monarch of Erin [and ancestor of all the noble families of Leinster, except the Fitzpatricks.]

P. 391 *n* 24. There is an *Aughnagoun*, a small subdivision of Ballytarsna, at the junction of that townland with the townlands of Tonduff and Derrykearn. *Aughnagoun* is most probably identical with *Aghnegawke*; at least it occupies the exact position which, we felt, should be assigned to *Aghnegawke*.

P. 393, l. 37. Rory Oge O'More is traditionally stated to have been slain by Mac Gillapatrick, between Abbeyleix and Ballacolla, somewhere about Knapton, Kyle or Graceswood.

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P. 75. The missing word in the inscription near end of page is **burgensis**.

P. 244. The illustration on this page is from a photograph by W. Lawrence, Esq., Dublin.

P. 414, l. 10, for *Raw-coor-zhick* read *Raw-choor-zhick*.

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P. 372, l. 6. The word Procuratio, in the sense in which it is used here (together with its English equivalents *procuration* and *proxy*), has become obsolete, at least in Catholic ecclesiastical circles, in Ireland. In its stead we now use the word "Cathedratics."

P. 394. The following Rent-Roll of the Bishop of Ossory, showing the yearly value of the various See-Lands, is copied from an entry made in the *Red Book of Ossory*, about A.D., 1350.

folio 1*a*. "REDDITUS DOMINI EPISCOPI OSSORIE.

"In primis apud Deruagh (*Durrow*) ..... LIII$^{li.}$ XII$^{s.}$ II$^{d.}$
Item Aghtour (*Freshford*) ..... XXVIII$^{li.}$ IX$^{d.}$ *ob.*
Item Kilkenniam ..... XXVI$^{li.}$ II$^{s.}$ III$^{d.}$
Item Owtrath ..... XIX$^{li.}$ XVIII$^{s.}$ IO$^{d.}$ *ob.*
Item Logh (*Bishopslough*) ..... XLII$^{li.}$ V$^{s.}$ XI$^{d.}$ *ob.*
Item Insnake (*Inisnag*) ..... LI$^{li.}$ XIX$^{s.}$ VIII$^{d.}$
Item Thastofyn (*Freneystown*) ..... XIII$^{li.}$ IX$^{s.}$ XI$^{d.}$ *ob.*
Item Clonmor (*Clonmore*) ..... VI$^{li.}$ XXI$^{d.}$
Item Sayrkeran et Fynchor (*Fancroft*) ..... XXIIII$^{li.}$ XII$^{s.}$ VIII$^{d.}$
Summa, CCLIX$^{li.}$ XI$^{s.}$ IIII$^{d.}$ *ob.*

Manerium de Sayrkeran continet $\frac{XX}{XII}$ acras terre arabilis in dominio cum pertinenciis.

Terra burgencium continet $\frac{XV}{XX}$ acras terre arabilis cum pertinenciis et supra illam sedebandt LX et unus burgenses, et sic sunt CCCCXL acras terre in dominio Episcopi et burgensium. Et decim libri XVI$^{s.}$ IIII$^{d.}$ in redditu forent extento molendino. Et sic quelibet acra terre arabilis in dominio et burgagio estimetur ad VI denarios per annum: Valebunt ad minus per annum XIIII$^{li.}$ molendino et aliis non computatis.

At the bottom of the same page is found the following, in a 17th century hand:

"NOMINA VILLARUM DE SEYR.

"Brechmorh
Cuyllnafernog
Achanorty
Ulongport
Caenachan.
Ufyghach
Carrucata de Saeyi
Cyllmeagayn
Capella de fyncora.

P. 400, l. 52, *for* Cloghmavy (or Cloghinaby) *write* Cloghinavy (*Luffany*, Slieverue).

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